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## A collection of some of the principles of bida'

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Article taken and slightly adapted from: followingthesunnah.wordpress.com

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Principles of bida' 1

**Adhering to general texts which have not been implemented\acted upon is not from the Fiqh<sup>1</sup> of the Salaf.**

Shaykh Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللَّهِ)<sup>2</sup> said:

'Adhering to general texts which have not been acted upon, is not from the Fiqh (understanding) of the Salaf. Indeed every bida' which some people regard as being good, is generally taken from a general evidence.'<sup>3</sup>

### Principles of bida' 2

**It is not a condition in order to reject every individual bida' that we need a narration conveyed with an authentic chain from one of the Salaf.**

Shaykh Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللَّهِ) said during his refutation of Shaykh Al-Habshee, in his debate with him regarding the bida' of prayer beads:

' . . . . And is it a condition with the people of knowledge and intellect in rejecting every individual bida' that we should have a narration conveyed with an authentic chain from one of the Salaf rejecting every single bida'? This is not something a person who has smelt the fragrance of knowledge says.'<sup>4</sup>

### Principles of bida' 3

Shaykh Muhammad Naasirud-Deen Albaanee (رَحْمَةُ اللَّهِ) said:

**Coming closer to Allaah (تعالى)<sup>5</sup> cannot be done except with what Allaah has legislated.**

From Anas bin Maalik (رضي الله عنه)<sup>6</sup> who said: I was sitting with Ubayy and Aboo Talhah (رضي الله عنهما)<sup>7</sup>, and we had just eaten meat and bread, then I called for water to make Wudoo. Ubayy and Aboo Talhah (رضي الله عنهما) said to me: 'Why are you making Wudoo?'

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<sup>1</sup> Fiqh: Understanding, Islaamic jurisprudence based directly on the Qur'aan and Sunnah

<sup>2</sup> (rahimahullaah) (رَحْمَةُ اللَّهِ) May Allaah have mercy on him

<sup>3</sup> Taken from: 'Riyadh us Saleheen' researched by Shaykh Muhammad Naasirud-Deen al-Albaanee p.136 hadeeth no.250

<sup>4</sup> From: 'ar-Radd 'ala Taqeeb al-Hatheeth' by Shaykh al-Albaanee p.54

<sup>5</sup> (تعالى) Ta'aala (He, The Most High)

<sup>6</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

<sup>7</sup> (رضي الله عنهما) (rad iyallahu `anhum) May Allaah be pleased with them

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Anas (رضي الله عنه) said: 'Because of this food we just ate.'

They said: 'Do you make Wudoo because of good things (food)?! One who was better than you (the Messenger (صلى الله عليه وسلم)<sup>8</sup>), did not make Wudoo after eating.'<sup>9</sup>

Shaykh Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللهِ) commented:

'This Athar (narration) indicates that the Companions would reject coming closer to Allaah Ta'aala with an action which the Messenger of Allaah (صلى الله عليه وسلم) did not legislate whether with statements or actions, as for Anas (رضي الله عنه) being concerned with making Wudoo for eating meat, then perhaps the saying of the Messenger (صلى الله عليه وسلم) reached him: '**Make Wudoo for that meat which has been cooked on fire**', and it did not reach him that it had been abrogated and Allaah knows best.'<sup>10</sup>

### Principles of bida' 4

#### **The Muftadi' is he who Exaggerates Worship.**

Shaykh Muhammad Naasirud-Deen Albaanee (رَحْمَةُ اللهِ) said:

'No one should presume that when we choose to limit ourselves to the Sunnah with regard to the amount of Rakat prayed during Taraaweeh, and the impermissibility of increasing upon that, that we regard those from the preceding scholars and those who came after them as being misguided or that we see them as people of bida' because they don't hold this opinion (of limiting to the Sunnah), as some of the people have presumed and believed that we see them as being misguided and they have then used that to justify attacking us!

This presumption of theirs, necessitates clarity, they assume that just because a matter is not allowed then it is automatically regarded as a bida', or that just because everyone who says it is permissible or recommended to pray more [in the Taraaweeh prayer] that he is a misguided Muftadee! We say no, never, this presumption is indeed false, and extreme ignorance. Because the bida' which a person is criticised for and the ahaadeeth which are applied in curbing bida' are a result of the definition: 'An invented way of religion which is similar to the Sharee'ah' but is not from it, intending to follow that way and exaggerating in the worship of Allaah -Subhanahu.'

Therefore, whoever innovates a bida' and intends by it exaggeration in worship, and he knows it is not from the Sharee'ah', then he is the type of person upon whom these ahadeeth are applied. As for the one who falls into bida' unknowingly, and he did not intended exaggeration in worship, then those ahadeeth do not include these people at all, and they do not concern them at all, rather they concern those Muftada' who stand in the way of disseminating the Sunnah, and regard all bida' as good, without knowledge or guidance, nor a clear Book, not even blindly following the people of knowledge and remembrance, rather they do this following desires and satisfying the common folk!<sup>11</sup>

<sup>8</sup> (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

<sup>9</sup> Collected by Ahmad, & Shaykh al-Albaanee said its Isnaad is Jayyid

<sup>10</sup> From: Mishkat 1\107 no.329

<sup>11</sup> Taken from: 'Salatul-Taraaweeh' p.35