

FIKR e RAZA

A Voice of Ah-lu-Sunnah Wal Jama'ah

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قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: « مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ »

Allah's Messenger (may peace be upon him) said: He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect. (Muslim : Book 34 : Hadith 6466)

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مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ



مَوْلَايَ صَلَّى وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

The Meaning of Bid'ah

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1. A Bid'ah is that innovation which came into practice after the blessed age of the Prophet (sallal laahu alaihi wasallam) be it worldly or religious.

2. Some people say that to celebrate the Meelad, Esaal e Sawaab for the deceased, making Fateha after the Janazah Salaah, etc. to be Bid'ah and in some cases as Haraam. They say these were not practised in the time of Rasoolullah (sallal laahu alaihi wasallam).

3. We will now list a few things, which were not during the blessed age of Rasoolullah (sallal laahu alaihi wasallam) but were innovated afterwards and made part and parcel of religion:

- Construction of Madressas,
- Dividing the Quran into thirty parts,
- Marking the expressions on the Holy Quran, viz. Fatha, Kasra, Dhamma (Zabbar, Zer, Pesh),
- Printing the Holy Book and other religious books in the press,
- The compilation of I'lm-e-Hadith and Fiqh,
- To put down the Holy verses of the Quran in paper form, etc.

4. All the above-mentioned things are Bid'ahs, which were not in the blessed age of Rasoolullah (sallal laahu alaihi wasallam) but are considered religious. Those who say that Mouloud and Fateha are Bid'ahs because those religious affairs which were innovated after the blessed age of the Holy Prophet (sallal laahu alaihi wasallam) should have a look

at the above list and show us which of these two things are not included in the religion and which was there in the blessed age?

5. The Hadith: "Whosoever invents a new thing in our religion is rejected" means that whoever innovates a new belief or whoever innovates a new action which is in contradiction with the Kitaab and Sunnah will be rejected.

6. The books "Shaami" and "Mirqaat" say that Bid'ah is of five categories, viz. Ja'iz, Waajib, Mustahab, Makruh and Haraam.

7. We will have to omit many things which are known to be part and parcel of religion but were innovated after the blessed age of Rasoolullah (sallal laahu alaihi wasallam) such as the Masaa'ils of Fiqh, the four Madhabs, viz. Hanafi, Shafi, Maliki, Hanbali; the Tariqas, viz. Nashbandiyya, Qaderiyya, Chistiyya, Shuhruwardiyya, Alwiyya, etc.; the denominations of the Sufiyya-Ikraam; the categorisation of the six Kalimahs, Imaan-e-Mujmal, Imaan-e-Mufassal; the division of the Holy Quran into 30 parts; the compilation of the knowledge of Hadith and the categorisation of Hadiths, i.e. Sahih, Da'if, Hassan, Mu'addal, etc.; the construction of madressa and arrangement of their syllabuses; and to set a course for achieving the degree of Aalim and Qari and to present certificates on the completion of the course to the respective students, etc. will all be Haraam if we accept a statement that all Bid'ahs are Haraam and there is nothing like Bid'ah-e-Hasana.

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8. In fact, there is no act of Shari'ah or Tariqah, which is void of Bid'ah. Then how much will you try to avoid such a Haraam (as you say) when it is surrounding your whole religious activity. So, therefore, all Bid'ahs are not Haraam but only those, which contradict with the Kitaab and Sunnah.

9. Bid'ah Amali (innovated action) is classified in two:-

1. Bid'ah-e-Hasana (praiseworthy innovation) is that action which does not contradict with the Holy Quran and the Sunnah and was brought into practice after the time of the Holy Prophet (sallal laahu alaihi wasallam) for example, to construct religious institutions, to print the Holy Quran in the press, to hold gatherings of Meelad, to eat nice food and to put on attractive clothes, etc. Bid'ah-e-Hasana is not only permissible (Ja'iz) but at times it can be appreciable (Mustahab) and even essential (Waajib).

2. Bid'ah-e-Sai'iyya (offensive innovation) is that action which was not in practice in the blessed age of the Holy Prophet (sallal laahu alaihi wasallam) and which contradicts with the Holy Quran and the Sunnah, for example to say the Khutba of Eid or Jum'a in a language other than Arabic, etc. Bid'ah-e-Sai'iyya can be Makruh Tanzhi or Makruh Tahrimi or even Haraam.

10. Bid'ah-e-Hasana is further divided into three categories:-

1. Bid'ah Ja'iz (Permissible): is that action which the Shari'ah prohibited and which is done without expecting any reward or punishment for it. For example, partaking in a variety of delicious dishes or wearing nice and attractive clothing, etc.

2. Bid'ah Mustahab (appreciable): is that act which is done with an anticipation for earning reward, for example to celebrate the Meelad-un-Nabi (sallal laahu alaihi wasallam) or to pray Fateha for the souls of deceased Muslims, etc. If it is done with the intention of gaining rewards, he will gain reward for it, and if one does not do it, he will not be reprimanded for it.

3. Bid'ah Waajib (essential): is that new action which has not been prohibited in the Shari'ah but to omit it will lead to critical complications in the religion. For example, to put the expressions (I'raab) in the Holy Quran such as Fatha, Kasra and Dhumma, to construct madressas for teaching the Holy Quran and Hadith and to learn and teach the knowledge of nahv (Arabic syntax), etc. are all Bid'ah Waajib.

11. Offensive Bid'ah is categorised in two:-

1. Bid'ah Makruh (abominable): is that innovation the performing of which will lead to the annihilation of a Sunnah. If a Ghaiyr Mu'akkidah Sunnah is annihilated then it is Makruh Tanzihi and if a Mu'akkidah Sunnah is annihilated then it is Makruh Tahrimi. For example, to pray the Eid Khutba in a language other than Arabic, etc. is Bid'ah Makruh Tahrimi.

2. Bid'ah Haraam (prohibited): is that innovation which will lead to the annihilation of a Waajib. For example, the introductions of beliefs which are in contradiction with the Kitab and Sunnah, such as Qadriyya who believe, that man has got all the power to do whatever he wishes, etc.

12. The first volume of "Ashi'atul Lam'at" (Babul I'tisaam) says about Bid'ah Hasana and Sai'iyya under the Hadith: "Every Bid'ah is a delusion (misleading)" that any Bid'ah which is in accordance with the principles, the canons of Islamic Law and the Sunnah and has been deduced analogically from the Quran or Sunnah (through Qiyas) is Bid'ah-e-Hasana and that which is in contrast to the above definition is Bid'ah-e-Sai'iyya.

13. A Hadith in "Miskhat" under Babul-I'lm says: "He who sets a good precedent in Islam, there is reward for him for this (act of goodness) and a reward for him also who acts according to it subsequently, without any deduction from their rewards and he who sets in Islam an evil precedent there is upon him the burden of that, and the burden of him also who acts upon it subsequently, without any deduction from their burdens."

14. From this Hadith we see that to introduce a nice way in Islam which is in accordance with the Holy Quran and Sunnah will induce rewards and to do vice versa will provoke punishment.

15. In the preface of the book, "Shaami", under Faza'il Imam Abu Hanifa (radi Allahu anhu), it is written: "The scholars say these Ahadith are the canons of Islam and that is whoever introduces a bad way in Islam, he will get the burden of the sins of all those who act upon it and whoever introduces a nice way he will get reward of all those who act upon it till the Day of Judgement".

Article is taken from <http://www.NooreMadinah.net>



Adopting the Names Abdul Nabi, Abdul Rasool etc.

1. To name a child or adopt the name of Abdun Nabi, Abdur Rasul, Abdul Mustafa, Abdul Ali, etc. is permissible (Ja'iz). Similarly, to call one's self as the servant of the Holy Prophet (sallal laahu alaihi wasallam) is also Ja'iz.

This has been proved on the authority of the Holy Quran, Ahadith and the statements of the learned Scholars (Fuqaha).

2. It is said in the Holy Quran: "And marry men among you who are single (unmarried) and those who are pious and the maid servants". (Surah Noor: 32) In this verse, the word "Min Ibadikum" carries the significance of "under your possession or those who are your servants as being in your control under legal possession".

3. At another place it is said: "Say O Prophet! O My Servants who have done wrongs to their souls! They should not be despaired of the Mercy of Allah." (Surah Zamar: 53) In this verse, the word "Ya Ibadu" (O My Servants) has two significances. In the first instance, the word "Ya Ibadu" relates to the servants of Almighty Allah. The other meaning of the word stands for the servants of the Holy Prophet (sallal laahu alaihi wasallam) and his Ummati. The second view has been held by a large number of Scholars.

4. In the "Masnavi Shareef" of Maulana Rumi (radi Allahu anhu) it is said that the Holy Prophet (sallal laahu alaihi wasallam) has attributed the entire universe as being his servant. The Quranic verse beginning with "Ya Ibadu" is the pointer in this respect.

5. Haji Imadadullah (radi Allahu anhu) says that we can say "Ibadallah" as "Ibadur Rasul". (Risalah Nafkhiyah Makkiyah)

6. Hazrat Umar (radi Allahu anhu) said that he was with the Holy Prophet (sallal laahu alaihi wasallam) and was his Abd and Khadim, meaning his servant as being in his possession and doing service (Khidmat) to him. (Izalatul Khifa)

7. In the "Masnavi Shareef" it is said that after purchasing Hazrat Bilal (radi Allahu anhu) from his cruel master, Hazrat Abu Bakr (radi Allahu anhu) went before the Holy Prophet (sallal laahu alaihi wasallam) and said, "We both are your servants and I free him in your presence."

8. There are some who say: The word "Abd" is generally meant as servant or slave or worshipper, one who worships. The name "Abdun Nabi" would mean one who worships Nabi (The Messenger of Allah). This is clear Shirk as it amounts to associating Almighty Allah with someone else, therefore such like names are forbidden.

12. This shows that Ali is also one of the Names of Almighty Allah. The same can be said in reference to Rasheed or Badee, but the meaning of the word shall always be as servant or ghulam (one who obeys the command).

9. The word "Abid" stands for both the worshipper and the servant. When the reference of the person is towards Almighty Allah and his name is Abdullah, then it would mean the worshipper of Allah.

10. When the reference is in relation to some other person, then in that event it will mean the servant of so and so. The name of Abdun Nabi will denote the servant of the Nabi.

11. It is said in "Fatawa-e-Aalamgiri", Kitabu Kirahiyat, Chapter Tasmiyatul Aulad (Naming the Children): The names which are found in the Holy Quran can be taken for giving name (to a new born child) and this is permissible; for example Ali, Rasheed or Badee. In that case, the meaning of the name will not be as it is spoken in reference to Almighty Allah. It will be rather as the servant or ghulam of that person (this is not Shirk). Article is taken from <http://www.NooreMadinah.net>

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