

Comprehensive Analysis on Bid'ah (Innovation)

« قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: »



Famous Hadith on Bid'ah (innovation in Deen)

**“ The best speech is the book of Allah and the best guidance and example is that of Muhammad (SAW) , and the worse of all things are the newly invented things (in the religion), for every innovation is a error and a misguidance and all misguidance leads to Hell fire.
(Muslim)**

‘Above Hadith is told to people in almost every Jumma’h sermon by Scholars throughout the Muslim world. This shows the importance of avoiding Bid’ah (Innovation in Religion).

This paper will cover the following topic about Bid'ah:

- 1) The Islamic definition of Bid'ah.
- 2) General rules to recognize Bid'ah.
- 3) The dangers of Bid'ah and their evil effects.
- 4) Claimed evidences of the innovators and their refutations.
- 5) Reasons for innovating.
- 6) Ways to eradicate Bid'ah.
- 7) Related Qur'anic verses.
- 8) Related Ahaadeeth.
- 9) Related words of the Salaf.
- 10) Related stories.
- 11) Some common examples of modern days bid'ah.

The Islamic definition of Bid'ah:

According to different Scholars, the definition of (Innovation) is:

- "A Bid'ah is anything that has no basis in the Qur'an, Sunnah or sayings of any of the companions.
- A Bid'ah is any form of worship that did not exist (at the time of the Prophet sallallaahu 'alayhi wa sallam and his Companions) then later it was innovated."

- “A Bid’ah is any form of worship which has no basis in the Sharee’ah which would warrant its legislation.”
- The word Bidah is from the root word Al-Bada - which means to create something without precedence. It is a kind of ‘innovation’ in different matters of life; however it is something that is not always acceptable. Therefore, it is important to distinguish between the different kinds of Bidah. One kind, innovation, concerns the worldly affairs and is permissible. There is however another kind of Bidah which concerns matters of religion and it is a great sin to indulge in.
- The word *bid`ah* means something new or innovative. The general definition of *bid`ah* is any new belief or action for which there is no sanction or authorization in religion. *Bid`ah* could be in beliefs and it could be in practices.

It is dangerous to introduce things in religion and there is a great punishment for those involved in these acts. According to a hadith narrated by Aisha (RA), the Prophet (PBUH) said:

“Whoever innovates something into this matter of ours which does not belong to it will have it rejected” (Bukhari 2550).

Anyone who worships Allah in a manner not acceptable or prescribed in Islam and not in accordance with hadith and Sunnah of the Holy Prophet (PBUH) is an innovator. These innovations can be slight alterations in concepts that are already a part of the religion, such as increasing or decreasing the number of prayers or the rakats in a prayer and fasting on days that are forbidden in Sunnah and hadith. In the Holy Quran, Allah Almighty warns us about the innovators:

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying (Quran 6:116).

Hence one must try to avoid these innovators and innovations. What are some of the ways through which one can avoid Bidah?

Look in the Quran

To avoid any confusion in matters of religion, one must always look at the Quran and its teachings as what can be better than the word of Allah. In the Holy Quran, Allah says:

“...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion...” (Quran 5:3).

The Quran is a complete way of being and sheds light upon each aspect of life so as to avoid Bidah. Hence, it is the first place one should refer to, to clarify the questions of religion.

“...There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path” (Quran 5:15-16).

Sunnah of the Prophet (PBUH)

The Quran says:

“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much...” (Quran 5:15).

The Sunnah and hadith of the Holy Prophet (PBUH) is also a great way to avoid Bidah – the actions, sayings and beliefs of the Holy Prophet (PBUH) add to the religion by the will of Allah and He trusted His messenger with His word. Hence the Sunnah and hadith best serve the matters of religion.

If the Quran and hadith prove insufficient when it comes to matters of religion, then the companions of the Prophet (PBUH) should be our first choice. It is important to be aware of all aspects of religion from authentic sources and then make an informed decision. May Allah give us the ability to do the right thing (Ameen).

General rules to recognize Bid’ah:

- Any act of worship is based on a fabricated Hadeeth is a Bid’ah
- Any act of worship which the Prophet sallallaahu ‘alayhi wa sallam did not perform, although there were no Preventing factors is a Bid’ah, like uttering the Intention before beginning the prayer, calling Adhaan for Any prayer other than the five obligatory ones or praying after finishing Sa’y between mount Safaa and Marwah.
- Any habitual act performed with the intention of pleasing Allaah which Islam did not consider as an act of worship is a Bid’ah, such as for example: Reading Quran for the benefit of dead persons. Wearing Coarse woolen clothes, continuous silence, refraining from eating bread or meat, not drinking cold water or standing in the sun. Performing prohibitions acts

with the intention of pleasing Allaah is a Bid'ah, such as singing songs about Him.

Moreover, all acts of worship must be performed in exactly the same manner as the Prophet sallallaahu'alayhi wa sallam did them. This cannot be achieved unless the following six conditions are fulfilled:

1. The act of worship must coincide with the Sharee'ah in the reason for which it is done, or else it would be rejected. Therefore, celebrating Al-Mawlid (Eid Milad Nabi , Prophet's Birthday) is a Bid'ah because it is performed as a rewardable act, despite the fact that it has not been legislated.

2. The act of worship must coincide with the Sharee'ah in its category. Therefore, it is not acceptable if a person were to slaughter a horse instead of a camel or goat as a sacrifice after Hajj.

3. The act of worship must coincide with the Sharee'ah its quantity. Therefore, if somebody were to add two Rak'ah to the Dhuhr prayer, making a total of six Rakah instead of four, this would be unacceptable as it would not be coinciding with the Sharee'ah in its quantity.

4. The act of worship must coincide with the Sharee'ah, in the manner in which it is performed.

Therefore, if someone were to begin their wudoo by washing their feet instead of their hands, then this act would be unacceptable.

5. The act of worship must coincide with the Sharee'ah, in the timing of its performance.

Therefore, praying the Dhuhr prayer after sunset is unacceptable.

6. The act of worship must coincide with the Sharee'ah, in the place it which it is performed.

Therefore, one cannot perform stand on a mountain other than 'Arafah during Hajj.

The dangers of Bid'ah and their evil effects:

- Bid'ah is a pre-cursor to disbelief.
- Making unfounded statements on behalf of Allaah.
- Correcting the Prophet sallallaahu 'alayhi wa sallam or
- Claiming that he had deficiencies.
- Dividing the Muslim nation.
- Abandoning the Sunnah.
- Igniting disputes among the Muslims.
- Accusing the Prophet of not completely conveying the Message of Islam.
- Competing with the Prophets in their prophethood.
- Altering the religion.

Claimed evidences of the Innovators' and their refutations:

Claimed Evidence:

Jareer Ibn 'Abdullaah Al-Bujali may Allaah be pleased with him, narrated that the Prophet sallallaahu 'alayhi wa sallam said: "Whoever introduces a good practice in Islam will get the reward of performing it and that of all those who perform it until the Day of Resurrection;

Whoever introduces a bad practice in Islam will get the punishment of performing it and that of all those who do it until the Day of Resurrection." (Muslim).

Refutation:

Imaam Ash-Shaatibi, may Allaah have mercy upon him, answered those who attempt to use this Hadeeth as evidence of the permissibility of innovating by

saying; Using this Hadeeth as an evidence (to innovate) imply that different evidences (Ahaadeeth) contradict one another (because in other Ahadeeth, the Prophet sallallaahu 'alayhi wa sallam unequivocally warned against innovating).; Then he said: The context of this Hadeeth is that it was said in a situation where charity was being given, and charity is something already legislated. The proof of this is actually to be found in the very same Hadeeth, if you were to read it all, as Jareer Ibn Abdullaah Al-Bujali, may Allaah be pleased with him, said: We were with the Prophet sallallaahu 'alayhi wa sallam (in the Masjid) just after dawn one day when some people entered barefooted and clad in woolen matting (or covered with sleeveless woollen blankets) with their swords hung around their necks. Most of them belonged to the tribe of Mudhar. The face of the Prophet sallallaahu 'alayhi wa sallam turned pale due to their wretched condition. Then, the Prophet sallallaahu 'alayhi wa sallam went into his house, re-emerged and commanded Bilaal to call the Adhaan, and the Iqaamah and then he sallallaahu 'alayhi wa sallam led the prayer. After the prayer, the Prophet sallallaahu 'alayhi wasallam stood up and addressed people saying (that which translates as): "O mankind! Fear your Lord,

who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer." (An-Nisaa': 1) "O you who have believed! Fear Allaah. And let every soul look to what it has put forth for tomorrow – and fear Allaah. Indeed, Allaah is Acquainted with what you do." (Al-Hashr: 18). Then, the Prophet sallallaahu 'alayhi wa sallam said: "Give in charity from (what you possess of) Deenaars (gold coins) Dirhams (silver coins) a Saa' (a small measure of weight) of wheat or even a Saa' of dates." until he sallallaahu'alayhi wa sallam said: "Give, even if it as little as half a date" Thereupon, a man from the Ansaar (residents of Madeenah) came with a bag of food which was so heavy that it was difficult for him to carry. Thereafter, people came successively until I saw two huge piles of food and clothes, and the Prophet's face was bright as a glittering golden coin (due to his happiness). Then the Messenger sallallaahu 'alayhi wa sallam said: "Whoever introduces a good practice in Islaam will get the reward of performing it and that of all those who

perform it until the Day of Resurrection; Whoever introduces a bad practice in Islam will get the punishment of performing it and that of all those who do it until the Day of Resurrection.” (Muslim).

Therefore, it is obvious that this Hadeeth refers to deeds that are already legislated and proven to already exist in the religion, which in this case was charity given by a certain companion of the Prophet sallallaahu ‘alayhi wa sallam.

Claimed Evidence:

‘Umar ibn Al-Khattaab, may Allaah be pleased with him, remarked upon seeing people playing Taraaweeth in congregation that: This is a good Bid’ah. (Bukhaari).

Refutation:

Imaam Ibn Rajab, may Allaah have mercy upon him, said: Any words from the Salaf considering something as a good Bid’ah were meant in the linguistic and not the Islamic sense, such as the saying of ‘Umar, may Allah be pleased with him, when he saw people praying Taraaweeth in congregation, that This is a good Bid’ah. (Remember Prophet (SAW) has led Taraweeth prayer in congregation for some nights only before)

Claimed Evidence:

Ibn Mas’ood, may Allaah be pleased with him, said: What the Muslims see as good is good in the sight of Allaah and what they see as bad is bad in the sight of Allaah. (Ahmad)

Refutation:

It is obvious that he was referring to the companions of the Prophet sallallaahu 'alayhi wa sallam and he was talking exclusively about those things that they had a unanimous consensus on, it does not include others. This is besides the fact that these were the words of companion and not the Prophet sallallaahu 'alayhi wasallam.;

Claimed Evidence:

Al-'Izz Ibn 'Abdus-Salaam, may Allaah have mercy upon him, divided Bid'ah into five categories: Obligatory, recommended, permissible, disliked and prohibited

Refutation:

Ash-Shaatibi, may Allaah have mercy upon him, said This categorization of Bid'ah is something new which has no supportive evidence to it, moreover, it contradicts the definition of Bid'ah, because any deed which has an evidence which legislates it to be obligatory, recommended or allowed is by definition not an innovation, and it would have been included in the general recommendation of good deeds. Therefore, considering a matter to be a Bid'ah yet claiming the existence of an evidence to recommend it is a contradiction in terms.

Reasons behind innovations:

- Ignorance of the religion of Islam.
- Following ones whims.
- Clinging to doubts.
- The sole use of rational with no reference to the Islamic texts (Quran and Sunnah).
- Islamic Scholars not fulfilling their expected role.
- Dependence on weak or fabricated Ahadeeth.

- Extreme reactions to others errors.
- The failure to limit ones understanding of the Islamic texts to that of the companions of the Prophet sallallaahu‘alayhi wa sallam.
- Blind imitation of the masses.
- Not following the instructions of sincere scholars.

Ways to eradicate Bid’ah:

- Warning against the dangers of Bid’ah and its evil effects.
- Calling people to adhere to the Qur’an and Sunnah,
- Distinguishing between weak and the authentic Ahaadeeth.
- Purifying the schools of jurisprudence from the innovation of fanaticism towards them.
- Spreading knowledge and correcting the peoples understanding of faith, worship and financial transactions.
- Warning against and subduing the innovators.
- Receiving knowledge from the correct sources; i.e., the sincere guided Islamic scholars.

Related Qur’anic verses:

Allaah says that which translates as: “And do not be like those who became divided and differed after the clear proofs had come to them. And they will have a great punishment.” (Aal ‘Imraan: 105).

Allaah says that which translates as: “On the Day [some] faces will turn white and [some] faces will turn black, [to them it will be said]: Did you disbelieve [i.e.,

rejected faith] after your belief? Then taste the punishment for what you used to reject . ” (Aal ‘Imraan: 106).

Ibn ‘Abbaas, may Allaah be pleased with him, said concerning this verse: The faces of the people who adhered to the Sunnah will turn white and bright, while the faces of the innovators will turn black and gloomy .

Al-Qurtubi, may Allaah have mercy upon him, said: He who innovates or changes anything of the religion of Allaah will be amongst the black faced people who will be prevented from reaching the Prophet’s fountain and therefore prohibited from drinking from it.

Allaah says that which translates as: “And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers –We will give him what he has taken [i.e., make him responsible for his choice] and drive him into Hell, and evil it is as a destination.” (An-Nisaa’: 115).

Imaam Ibn Katheer, may Allaah have mercy upon him, said concerning this verse: This refers to those who take a path other than the one which the Messenger sallallaahu‘alayhi wa sallam came with; so they became on one side and the Sharee’ah on the other, despite the fact that the truth had become clear to them and they knew this.

Allaah says that which translates as: “...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as a religion...” (Al-Maa’idah: 3).

Imaam Maalik, May Allaah have mercy upon him, said concerning this verse: He who innovates a new Bid’ah in Islam considering it to be something good is in effect claiming that Muhammad sallallaahu ‘alayhi wa sallam did not fully convey the message of Islam... So whatever was not a part of the religion at that time (i.e., the time of the Prophet and his companions) cannot be considered as a part of the religion today. Imaam Ibn Katheer, May Allaah have mercy upon him, said: One of the greatest bounties from Allaah upon the Muslim nation is that He completed and perfected the religion of Islam for them, so they have no need of any other religion or Prophet other than their Prophet. This is precisely why Allah

made Muhammad sallallaahu ‘alayhi wa sallam the seal of all Prophets and sent him to the Jinn as well as mankind. The only matters which are lawful are those that the Messenger sallallaahu ‘alayhi wa sallam made lawful and the only matters which are unlawful are those which he made unlawful. The only things that can be considered as part of the religion of Islam are those which he conveyed; and that which he did not convey can never and will never be part of the religion. Everything that the Messenger sallallaahu ‘alayhi wa sallam said was true and correct without even a trace of error or dishonesty.

Allaah says that which translates as: “And [Moreover], this is My path. Which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you so that you may become righteous.” (Al-An’aam: 153).

Mujaahid, may Allaah have mercy upon him, said concerning this verse: The other ways mentioned are desires and innovations.

Allaah says that which translates as: “[They are] those whose effort is lost in worldly life, while they think they are doing well in work.” (Al-Kahf: 104)

Imaam At-Tabari, may Allaah have mercy upon him, said concerning this verse: ‘It refers to anyone who did an act thinking it to be correct and something that was in obedience to Allaah and something that pleased him, while in reality, it was a way of disobeying Allaah and straying away from the path of the believers.

Allaah says that which translates as: “So let those beware who dissent from his [i.e., the Prophet] order lest trials strike them or a painful punishment.” (An-Noor: 63)

Imaam Ibn Katheer, May Allaah have mercy upon him, said concerning this verse: It refers to those who differ from the Prophet sallallaahu ‘alayhi wasallam in any way, whether in his Sunnah, Sharee’ah or methodology. All words and deeds must be weighed according to his words and deeds, if they coincide then that is acceptable, otherwise, it will be rejected by Allah regardless of who these words and deeds came from, as the Prophet sallallaahu ‘alayhi wasallam said: “He who does something which is not according to what we (i.e., the Prophet sallallaahu

'alayhi wa sallam and his companions) are upon, then it is rejected (by Allaah)" (Muslim).

Related Ahadeeth:

Anas Ibn Maalik, may Allaah be pleased with him, narrated that the Prophet sallallaahu 'alayhi wa sallam said: "Allaah does not accept the repentance of an innovator until he abandons his innovation" (At-Tabaraani Bayhaqi).

Sufyaan Ath-Thawri, May Allah have mercy upon him, said: ;An innovation is dearer to Satan than a sin, for one can easily repent from a sin, but an innovation is not easily repented from (as an innovator thinks that he is on the correct path).

Al-'Irbaadh Ibn saariyah, May Allaah be pleased with him, narrated that the Prophet sallallaahu 'alayhi wasallam said: "He who lives long enough will see many things which he will not recognize, therefore, hold on to my Sunnah and that of the rightly guided caliphs who succeed me; bite onto it (i.e., my Sunnah) with your molars. Stay away from innovations, because every innovation is misguidance." (Ahmad ; Abu Daawood).

Shaykh Al-Islaam Ibn Taymiyyah, May Allaah have mercy upon him, said: ;Anyone who performs an act which is neither compulsory nor recommended, and intends for this to be an act of worship, and believes it to be compulsory or recommended, is misguided and has innovated an evil Bid'ah according to the consensus of the Muslim scholars

Ibn Rajab, May Allaah have mercy upon him, said: Anything newly introduced into the religion with no basis or reference in the Qur'aan or Sunnah is a Misguidance and the religion of Islam has nothing to do with it.

'Aa'ishah, May Allaah be pleased with her, narrated that the Prophet sallallaahu 'alayhi wa sallam said: "He who does something which is not according to what we (i.e., the Prophet sallallaahu 'alayhi wa sallam and his companions) are upon then it is rejected." (Bukhaari & Muslim).

Ibn Rajab, May Allaah have mercy upon him, said: Anyone who attempts to draw nearer to Allah (i.e. please Him) by performing an act which neither Allaah nor His Messenger sallallaahu ‘alayhi wa sallam legislated as an act which pleases Allaah, will have that act rejected by Him.

‘Abdullaah Ibn Mas’ood, May Allaah be pleased with him, narrated that the Prophet sallallaahu ‘alayhi wa sallam said: “I will be ahead of you in reaching my fountain, and there will be people who will be prevented from reaching it, therefore, I will say: My Lord! These are my followers! It will be said: You do not know what they innovated and altered after you. (i.e., after your death) Therefore, I will say: Let those who altered (the religion) be kept away. (In a humiliated place).” (Bukhaari & Muslim).

‘Abdullaah Ibn ‘Amr Ibn Al-‘Aas, May Allaah be pleased with him, narrated that the Prophet sallallaahu ‘alayhi wasallam said: “It was mandatory upon each of the Prophets who came before me to guide their nations to all that was good for them, and warn them against all that was evil for them” (Muslim).

It was asked of Salmaan Al-Faarisi, May Allaah be pleased with him: Your Prophet taught you everything, even what to do when using the toilet? He replied: Yes, he forbade us from facing the Qiblah (direction of prayer), and to clean ourselves afterwards using the right hand...(Muslim).

Abu Ad-Dardaa’, May Allaah be pleased with him, narrated that the Prophet sallallaahu ‘alayhi wa sallam said: “I swear by Allaah that I have left you with it (i.e., the religion) so clear that it is as clear at night as it is during the day (i.e., patently obvious) and only a doomed person will stray away from it.” (Ibn Maajah).

Abu Dharr, May Allaah be pleased with him, said: ;The Prophet sallallaahu ‘alayhi wa sallam told us about everything before his death, even (something as seemingly insignificant as) the birds in the sky. (Ahmad).

Ash-Shaatibi, May Allaah have mercy upon him, said: ;From this narration, we know that there is no room for anybody’s opinion in matters of worship and that

the only thing people must do is restrict themselves to the boundaries set by the Messenger sallallaahu ‘alayhi wa sallam.

‘Umar Ibn Al-Khattaab, May Allaah be pleased with him, narrated that the Prophet sallallaahu ‘alayhi wasallam said: “Do not praise me (excessively) as the Christians praised ‘Eesaa the son of Maryam, I am but the slave of Allaah, so call me the slave and Messenger of Allaah” (Bukhaari).

Related words of the Salaf:

Ibn Mas’ood, May Allaah be pleased with him, said: Follow (the Sunnah) and do not innovate, because you have been sufficed. (Ad-Daarimi). He also said: Practicing a little of the Sunnah is far better than practicing many innovations. (Al-Haakim).

Hudhayfah Ibn Al-Yamaan, May Allaah be pleased with him, said: ;Do not perform any act of worship which was not practiced by the companions of the Prophet sallallaahu ‘alayhi wa sallam because the early people (i. e . his companions) did not leave anything unaddressed...so follow the way of those who were before you.

A man came to Ibn ‘Abbaas, May Allaah be pleased with him, and said: Advise me; so he replied: Fear Allaah, follow (the Sunnah) and do not innovate.

Related stories:

Ibn ‘Abbaas, may Allaah be pleased with him, was circumambulating the Ka’bah with Mu’aawiyah Ibn Abu Sufyaan, may Allaah be pleased with him and his

father, during Mu'aawiyah's reign. Mu'aawiyah would touch all four corners of the Ka'bah while circumambulating and so Ibn 'Abbaas remarked; The Prophet only touched two corners (the black stone and the Yemeni corner). Mu'aawiyah replied: No part of the house of Allaah should be neglected. Thereupon, Ibn 'Abbaas recited (that which translates as): "There has certainly been for you in the Messenger of Allaah an excellent pattern (i.e., example to be followed) for anyone who's hope is in Allaah and the Last Day and [who] remembers Allaah often." (Al-Ahzaab: 21). Upon hearing this, Mu'aawiyah refrained.

Sa'eed Ibn Al-Musayyib, may Allaah have mercy upon him, saw a man praying too many optional prayers before the Fajr prayer and therefore he forbade him from doing so. The man retorted: O Abu Muhammad! Will Allaah punish me for praying? Saeed replied: No, but He will punish you for doing other than the Sunnah.

A man asked Imaam Maalik, may Allaah have mercy upon him ; At which point do I initiate my state of Ihraam? he replied: From Thul Hulayfah - where the Prophet sallallaahu 'alayhi wa sallam did ; the man retorted: I wish to do it from the area beside the grave of the Prophet sallallaahu 'alayhi wa sallam; Imaam Maalik said: Do not do that, for I fear that if you do so, you will be afflicted with trials, the man replied: Why would I be afflicted with trials? All I wanted was to do it from a place which is only a few miles away from where you told me! Imaam Maalik said upon hearing this: What can be more serious than feeling that you performed a righteous deed that the Prophet sallallaahu alayhi wa sallam failed to do? I heard the saying of Allaah (which translates as): "So let those beware who Dissent from his [i.e., the Prophet] order lest trials strike them or a painful punishment." (An-Noor: 63

There are, however, matters in Islam in which we are allowed to innovate, learn and change. In most of our worldly matters, the [Shari`ah](#) leaves us to make our own decisions. It is for this reason that the scholars say that the basic rule for all customs and habits is that of permissibility unless legal evidence prohibits any of

them. In other words, anything that is not expressly prohibited in the [Qur'an](#) and the authentic [Sunnah](#), is permissible.

For example in the acts of worship, we have restrictions. Thus, when we do any prayer or do any act of worship we must have a proof from the Qur'an and Sunnah indicating that this type of prayer or worship is permissible. Similarly, when we say that something is forbidden (*haram*) or obligatory (*fard*) we must have a clear proof from the Shari`ah.

However, there are many [habits](#), [customs](#) and cultural ways of the past, present or future that are acceptable in the Shari`ah as long as they do not violate the clear texts of the [Qur'an](#) and Sunnah and the universal principles and objectives of Islamic law. All those customs and traditions that contain elements of unlawful beliefs and practices are forbidden in Islam. Also, those customs and habits are forbidden that are part of other religions, because in observing them one may resemble the people of other religions.

The customs and traditions that are common, non-religious and non-sectarian are not forbidden in Islam. Graduation ceremonies, anniversaries, birthdays, national days etc. come in the permissible category of customs and habits. It is not forbidden to observe them, but one should also not make them compulsory because there is no sanction or authorization for such action.

Some Examples of Modern Days Bid'ah (Innovation) in Islam:

1. Saying Iqamah in the left ear of a new born. (The sunnah is to say the Azaan in the right ear alone)
2. Celebrating Shabe-ba'rat (15th of shaban)
3. Celebrating the night of ascension (mi'raj) (27th of Rajab)
4. Celebrating Mawlid (Birthday of the Prophet)
5. Mourning on the 3rd, 10th, 40th and on the yearly death anniversary of the deceased
6. Doing tasbeeh (Subhan Allah), tahleel (la ilaha ill lal la) and tamheed (Alhamdulillah) on stone, pebbles or the likes and doing so in a group.

7. Reciting Quran for the sake of benefiting the deceased with the reward of what is recited. This includes reciting Quran as group by hiring people or inviting relatives, blowing over the food after recitation, and sharing that food with people on the death anniversary of a person.
8. Making group chanting of kalmiatu ikhlas at the end of each salah. (sunnah is to say Allahu Akbar, Astagfurlillah x 3, and other masnoon duas, including kalima on personal basis)
9. Celebrating Urs (yearly festival) of saints.
10. Sacrificing animals in the name of saints. (classified as Shirk also)
11. Praying or supplicating to the dead, the saints, or anyone else besides Allah. (This includes slogans like Ya Ali, Ya Hussain and the likes) (Classified as Shirk also)
12. Making up for missed salahs that were missed during the state of being a child or a non-Muslim.
13. Believing in or using lucky charms, amulets, and soothsayers (Najomis).
14. Saying out loud the intention for prayer.
15. Making monuments on graves. Making solid graves (through brick and stones)
16. Mourning the first ten days of Muharam by not having marriage ceremonies or by mourning the martyrs of Karbala.
17. Doing a khutbah before Eid prayers.
18. Praying Eid prayers in a manner not found in the ahadith.
19. Believing that Allah is everywhere. (Numerous verses from the Quran and narrations from hadith clearly mention that Allah is above His throne. e-g, Surah Taha, Verse 5)
20. Believing that Allah is without image and is formless and/or disbelieving in His attributes. (We find certain physical attributes of Allah in Quran and Sunnah. Those physical attributes are not like anything we can compare to and are such that they suite Him accordingly. For example, we know from Quran & Sunnah that Allah has hands, eyes, shin but all of these cannot be compared to anything else that has been created.)
21. Shaking hands with the one on the left and right after finishing every salah.
22. Kissing thumbs upon hearing the name of the Prophet (PBUH).
23. Visiting shrines of the saints.
24. Sending salam on the Prophet (PBUH) out loud and as a group after every salah, especially after salatul Jummah

25. Looking up and pointing towards the sky while reciting the shahada (testimony of faith) after Completion of wudu. (only reciting the shahada is from the sunnah).
26. Praying nawafil on Eid day before Eid prayers.
27. Believing that there are Prophets or messengers after Muhammad (PBUH). (This belief throws one out of Islam also)
28. Believing that saints, prophets, or other people share characteristics of Allah or have special independent powers from Allah. Such as believing that saints can give life, or that they hold keys to the material treasures of heaven and earth. This includes believing that the Prophet (PBUH) had complete and absolute Knowledge of the unseen. (This is Shirk also)
29. Belief that the Prophet was created from the Noor (light) of Allah.
30. Believing that the whole world and everything in it was created for Prophet Muhammad (PBUH). (Refer to Quran [51:56](#)♦)
31. Believing that those who achieve the high level of righteousness through piety (like saints) no longer need to follow the guidelines of the sharia.
32. Exaggeration in praising of the good people.
33. Reciting Naats (Nasheeds/Priases) of the Prophet (PBUH) by using musical instruments or techniques which resemble songs and music. This includes the field of Qawali as found abundantly in Indo-Pakistan region.
34. Learning religion for the sole purpose of earning this world.
35. The concept of taqleed. (choosing an imam and sticking with his rulings alone in all the matters of the deen)
36. Separating religious matters from worldly matters like the Christian did with segregation of state and church.
37. Indulging in magic, soothsayers, palmists, astrologists and numerologists, whether you believe them or not.
38. Sending blessings on the Prophet (PBUH) out loud before making each Azan.
39. Asking someone else to do Istikahra for oneself. Paying someone to do Istikhara.
40. Washing the limbs more than three times during wudu (ablution).
41. Believing that only a black sheep can be given as sadaqa (charity).
42. Believing that black color is associated with mourning, bad news, and sadness.
43. Believing that the Prophet (PBUH) is everywhere and/or that he attends certain gatherings of 'remembrance'.
44. Believing that talking during making wudu (ablution) or smiling/laughing while with wudu invalidates the ablution.

45. Believing in the altered concept of tawassul. For example, making dua to Allah that he grants you something by the name of His Prophet (PBUH).

♦[51:56] I did not create the Jinns and the humans except to worship Me alone.

There are many common bid'ah in our community, it is our decision to accept or not. But what we have to take care is our belief in Islam, Allah SWT, and His Messenger. If it only lead us into astray, misguidance, and harm us then we should leave it immediately.

Disclaimer: Above list of Bid'ah is by no means complete or absolutely correct. When it comes to Bid'ah it is the ones who are involved in it that have to prove its authenticity from Quran or Sunnah, not the other way around. But if some persists, then proof for classifying all the above as bid'ah is that we do not find any reference to these actions in the Quran or authentic Sunnah. Reader should make their own sound Judgment regarding which actions are bid'ah or not, learn Quran, Sunnah, life of Prophet and His companion. Ask true Islamic scholars and if you find any action classified as bid'ah above is ok to adopt according to Quran, Sunnah or thru the actions of Prophet's companions, please do so. May Allah save us from committing Shirk and Bid'ah.