

Concept of Bidah in Islam

This topic has become very important to understand in this day and age due to pseudo researchers on Islam and also fanatics declaring other Muslims as Ahlul Bidah on internet and elsewhere.

The Primary sources of Islam i.e. Qur'an and Sunnah clearly distinguish between Bidah to be good and bad, whereas fanatics claim that Bidah can only be bad and all innovations are evil destined to hell. They misuse an oft repeated hadith in this regard which shall be explained later in this article. Let us start with proofs InshaAllah.

Proof # 1

Qur'an states:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ –

Translation: He is¹ the Originator of the heavens and the earth! When He decrees a matter, He simply tells it, “Be!” And it is! [2:117]

The word Bidah originates from “Badih” i.e. Originator. Had word Bidah been evil intrinsically then Allah would not have used word Badih for Himself.

Proof # 2

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۚ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ -

Translation: ...**And monasticism, which they innovated (ibtada'uha); We did not prescribe it for them except [that they did so] seeking the approval of Allah . But they did not observe it with due observance. So We gave the ones who believed among them their reward**, but many of them are defiantly disobedient.(57:27)

In this verse the word Ibtada'uha is used for “innovation” It has the same root word that of Bidah, so it would mean that they brought forward a Bidah, therefore monasticism (Rahbaniyah) which was innovated by followers of Isa (a.s) was a new innovation not prescribed by Allah, however Allah does not condemn it, what Allah says is that after adopting it they did not practice it properly, hence this verse has implied permission for innovating good matters, If the words are carefully read we get to know that If it was condemned then Allah would not have said: “**but they did not observe it with due observance**” Rather Allah condemns those who after innovating it did not practice it properly (hence good innovations are to be practiced properly), Allah proves new innovations to be rewardful in the same ayah when it says: “**So We gave the ones who believed among them their reward**”

Proof # 3

Vol. 3, Book 32, Hadith 227: (Sahih Bukhari)

'Abdur Rahman bin 'Abdul Qari said,"I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, **'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)**'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. **On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is;** but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

This hadith explicitly proves that Bidahs are of two types i.e. excellent and bad. Had all bidahs been bad then Umar (ra) the 2nd Caliph of Islam whose Sunnah we are ordained to follow, would not have called it an "EXCELLENT INNOVATION." The Salafis and fanatics say that Umar (ra) was referring to linguistic (lughwi) Bidah here not Shari'i Bidah. This is their Qiyas, I ask them to prove from categorical hadith of Prophet where he said that Tarawih prayer is Lughwi Bidah not Shari'i Bidah. Plus Tarawih prayer cannot logically be called a linguistic Bidah because Prophet (Peace be upon him) never prescribed to pray Tarawih behind 1 Qari throughout the month of Ramadan, rather Prophet (Peace be upon him) had stopped Sahaba from it. So this will be counted as Bidah in religion but an excellent innovation. Let us look at the hadith which proves that Prophet (Peace be upon him) was just praying his usual Tahajjud prayer and not Tarawih.

The Prophet (ﷺ) took a room made of date palm leaves mats in the mosque. **Allah's Messenger (ﷺ) prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (ﷺ) then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational) prayer."** (See Hadith No. 229, Vol. 3) (See Hadith No. 134, Vol. 8) [Sahih Bukhari, 9.393]

Note: The brackets are added by Muhsin Khan Wahabi and are not part of hadith.

This hadith proves multiple points.

1. The Prophet (Peace be upon him) was praying his usual night prayer and Sahaba started to gather behind him although Prophet had not ordered them to do so.
2. He did not come out on the 4th night and said to Sahaba that he feared it would become obligatory upon them.
3. He categorically told Sahaba to pray in their homes instead.

Hence uniting people behind 1 Qari for Tarawih becomes a Bidah which was not sanctioned by Prophet. However it will be counted as an excellent Bidah as said by Umar (RA).

Proof # 4

Book 7, Hadith 2883 (Sahih Muslim)

Mujahid reported: I and 'Urwah b. Zubair entered the mosque and found 'Abdullah b. 'Umar sitting near the apartment of A'ishah and the people were observing the forenoon prayer (when the sun had sufficiently risen). **We asked him about their prayer, and he said: It is bid'a (innovation),** Urwah said to him: O Abu Abd al-Rahman, how many 'umrahs did Allah's Messenger (ﷺ) perform? He said: Four 'umrahs...

Now Sahaba were offering Duha prayer and Ibn Umar (ra) calls it a Bidah. Now he could not have called practice of so many Sahaba as an evil innovation. The hadith about Duha prayer had either not reached Ibn Umar (ra) or he called it Bidah to regularly pray it or praying in congregation. He did not straightaway deem it to be an evil innovation but just as a good innovation. This is clarified from another hadith of Ibn Umar (ra)

وروى بن أبي شيبة بإسناد صحيح عن الحكم بن الأعرج عن الأعرج قال
سألت بن عمر عن صلاة الضحى فقال بدعة ونعمت البدعة

Translation: Ibn Abi Shaybah narrated with “SAHIH CHAIN” from al-Hakm bin al-Araj from al-Araj that he asked Abdullah Ibn Umar (r.a) about the Prayer of Duha. Ibn Umar (ra) said: **It is an innovation and a Good innovation.** [Fath ul Bari Volume 003, Hadith Number 1121, Ibn Abi Shayba Volume 002, Hadith Number 7775]

Proof # 5

Sahih Muslim, Book 7, Hadith 2667:

“Abdullah b. 'Umar (Allah be pleased with them) reported that the Talbiya of the Messenger of Allah (may peace be upon him) was this:... He (the narrator) further said that 'Abdullah b. 'Umar (Allah be pleased with them) **made this addition to it: *Here I am at Thy service; here I am at Thy service; ready to obey Thee, and good is in Thy Hand; here I am at Thy service; unto Thee is the petition, and deed (is also for Thee).***”

Ibn Umar (ra) made additions to the Talbiyyah which we do not usually say when we do Hajj or Umra, but none of the Sahaba or scholars deemed him as Muftadi.

Proof # 6

Volume 2, Book 21, Number 250: (Sahih Bukhari)

Narrated Abu Huraira: At the time of the Fajr prayer the Prophet asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning **except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me.**"

Clearly Bilal (ra) did an action by himself and it was not told by Prophet to pray every time after performing wudhu. Now remember had every new action been evil in sight of Prophet (Peace be upon him) then he would have rebuked Bilal and said only follow what I have told you to do and do not innovate good things by yourself. This hadith proves that any good actions which do not contradict the principles of Shariah will be counted as good innovations. Salafis make a counter objection that Prophet was present to authenticate the actions of those Sahaba, the answer to that is that Prophet cannot contradict his own principles, when he had laid down a principle that all innovations are evil then he cannot contradict it, therefore that hadith of all innovations being evil only refers to those innovations which contradict Shariah and not those innovations which are in harmony with Shariah.

Proof # 7

Volume 1, Book 12, Number 764: (Sahih Bukhari)

Narrated Rifa'a bin Rafi AzZuraqi: One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd **hamdan Kathiran taiyiban mubarakan fihi**" (O our Lord! All the praises are for You, **many good and blessed praises**). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "**I saw over thirty angels competing to write it first.**" Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

That Sahabi behind the Prophet innovated the extra wordings and Prophet praised that act. Under Proof # 6 I have already explained that Prophet cannot contradict his own principles if all innovations were

bad, hence it stands established from this hadith that good innovations in Islam are considered praiseworthy.

Proof # 8

Volume 9, Book 93, Number 472: (Sahih Bukhari)

Narrated 'Aisha: The Prophet sent (an army unit) under the command of a man who used to lead his companions in the prayers **and would finish his recitation with (the Sura 112):** 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), **"Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him"**

This is a beautiful hadith. Now there is no hadith which teaches us to finish the recitation in prayer every time with Surah al-Ikhlās. The Prophet asked him the reasoning for it and upon finding out that his reasoning was love for Allah, so the Prophet considered his innovation as good because his intention was good and it did not contradict principles of Shariah.

Proof # 9

Volume 2, Book 13, Number 39: (Sahih Bukhari)

Narrated Az-Zuhri: I heard As-Saib bin Yazid, saying, "In the life-time of Allah's Apostle, and Abu Bakr and Umar, the Adhan for the Jumua

prayer used to be pronounced after the Imam had taken his seat on the pulpit. **But when the people increased in number during the caliphate of 'Uthman, he introduced a third Adhan (on Friday for the Jumua prayer)** and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years

Now the excuse of Salafis that Prophet was there to authenticate the new innovations is refuted from this hadith. Uthman (ra) started the 2nd adhan for Jummah, again this was a good innovation for the good of Ummah and it did not go against principles of Shariah.

Proof # 10

Volume 3, Book 36, Number 476: (Sahih Bukhari)

Narrated Abu Said: Some of the companions of the Prophet went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. **The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain.** Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," **They went to the group of the companions (of the Prophet)** and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefitted. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as

your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agree to pay them a flock of sheep. **One of them then went and recited (Suratul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.**

They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." **So, they went to Allah's Apostle and narrated the story. Allah's Apostle asked, "How did you come to know that Surat-ul-Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet smiled thereupon.**

- End of Hadith

The hadith is explicit that the Companion had no previous knowledge that reciting the *Fatiha* to heal (*ruqya*) was countenanced by Sacred Law, but rather did so because of his own personal reasoning (*ijtihad*), and since it did not contravene anything that had been legislated, the Prophet (Allah bless him and give him peace) confirmed him therein and considered it a good act. This hadith also has proof that Qur'an has Shifa in it and can be used both as Ruqya and Ta'weez (there are other proofs on using it as Ta'weez but that is not our current topic).

Proof # 11

Volume 5, Book 59, Number 325 (Sahih Bukhari)

.....When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-Rak'at prayer." They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. **It was Khubaib who set the tradition of praying, for any Muslim to be martyred in captivity (before he is executed).**

This is clear proof that Khubaib (ra) innovated something by himself and it was not even authenticated by Prophet (Peace be upon him). Hence proven that innovating good things which do not contradict Shariah are considered as praiseworthy innovations.

Proof # 12 (Also explanation of hadith which states "Every Bidah is misguidance")

Although Muhsin Khan has translated many hadiths wrongly and was a Wahabi. But Allah is the best of planners, Allah made him translate this following hadith according to understanding of us Ahlus Sunnah wa'l Jamm'ah

Volume 3, Book 49, Number 861: (Sahih Bukhari)

Narrated Aisha: Allah's Apostle said, "If somebody innovates something **which is not in harmony with the principles of our religion, that thing is rejected.**"

That is exactly our concept on Bidah. We believe any Bidah which is not in harmony with the principles of religion only that is rejected but other is not.

There are many more proofs from hadiths but hope these suffice. Let us now come towards hadiths misused by Salafis.

They quote: "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; **and every innovation is error.**" [Sahih Muslim # 1885]

And hadith in Sunnan Nasai'i adds: ... and every going astray is in the Fire.' [Sunnan Nasai'i Vol. 2, Book 19, Hadith 1579]

Salafis and fanatics use these hadiths to misguide people that every innovation is evil, although I have proven from Qur'an and overwhelming hadiths that every innovation cannot be evil and new innovations have to be checked in light of Shariah. If we take these hadiths on face value then there will be contradiction in Qur'an and Sunnah and that is impossible. This is why great scholars like Ibn Hajr al-Haythami (Rahimahullah) explained these hadiths as:

وفي الحديث "كل بدعة ضلالة وكل ضلالة في النار" وهو محمول على المحرمة لا غي

Translation: That which is narrated in Hadith that “All innovations are evil and all evil are in hell fire.” **This hadith will be applied for Bidat al Muhrima (i.e. category of haram innovations only) not others.** [Al Haythami in Fatawa al Hadithiyyah, Volume No.1 Page No. 109, Published by Dar ul Fikr, Beirut, Lebanon]

This hadith is to be understood from another hadith which states:

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ سَنَّ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كَانَ لَهُ أَجْرُهَا وَمِثْلُ أَجْوَرِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْوَرِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

It was narrated that Abu Juhaifah said: "**The Messenger of Allah said: Whoever introduces a good practice that is followed after him, will have a reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. **Whoever introduces an evil practice that is followed after him, will bear the burden of sin for that and the equivalent of their burden of sin,** without that detracting from their burden in the slightest."**

 [Sunnan Ibn Majah Vol. 1, Book 1, Hadith 207. Salafis declared this hadith as Sahih in Dar us Salam version. It is also part of a longer hadith in Sahih Muslim #2219 & 6455]

While explaining this hadith Imam an-Nawawi the best Sharih of Sahih Muslim said:

قوله صلى الله عليه وسلم : (من سن في الإسلام سنة حسنة فله أجرها) إلى آخره ، فيه : الحث على الابتداء بالخيرات وسن السنن الحسنات ، والتحذير من اختراع الأباطيل والمستقبحات ، وسبب هذا الكلام في هذا الحديث أنه قال في أوله : (فجاء رجل بصره كادت كفه تعجز عنها ، فتتابع الناس) وكان الفضل العظيم للبادي بهذا الخير ، والفتاح لباب هذا الإحسان . وفي هذا الحديث تخصيص قوله صلى الله عليه وسلم : كل محدثة بدعة وكل

بدعة ضلالة ، وأن المراد به المحدثات الباطلة والبدع المذمومة ، وقد سبق بيان هذا في كتاب صلاة الجمعة ، وذكرنا هناك أن البدع خمسة أقسام : واجبة ومندوبة ومحرمة ومكروهة ومباحة .

Translation: The saying of Prophet – Peace be upon him that **('Whoever introduces a good practice will have a reward for that) till end of hadith. "IN THIS HADITH IT HAS BEEN STRESSED UPON TO INTRODUCE GOOD ACTIONS... In this hadith "TAKHSIS HAS BEEN MADE OVER THE HADITH WHICH STATES: EVERY INNOVATION IS BIDAHA AND EVERY BIDAHA IS MISGUIDANCE.** (The latter) hadith refers (only) to Batil and blameworthy innovations. This has been mentioned before in regards to Salat ul Jumah **where we mentioned "FIVE CATEGORIES OF BIDAHA I.E. 1. WAJIB, 2. MANDUB, 3. HARAM, 4. MAKRUH, 5. AND MUBAH"** [Sharh Sahih Muslim by Imam an-Nawawi under Hadith # 2219]

Let us now come towards scholars who divided Bidah in different categories i.e. Good and Bad.

Scholar # 1

Imam ash-Shafi'i (Rahimahullah)

قال الشافعي: المحدثات من الامور ضربان: ما أحدث يخالف كتابا أو سنة أو أثرا أو إجماعا، فهذه البدعة ضلالة، وما أحدث من الخير لا خلاف فيه لواحد من هذا، فهذه محدثة غير مذمومة، قد قال عمر في قيام رمضان: نعمت البدعة هذه

Translation: Imam ash-Shafi'i (rah) said that Innovations are of two types, The first consist of those new matters which are in opposition of Quran, Sunnah, Athaar, or Ijma of Ummah, these will be Bidat al

Dhalalah (evil innovations). The second type consists of those new matters which are performed for the good, these will not be disliked, This is why Umar (RA) said at Qiyaam of Tarawih: What an excellent Bidah this is [al-Dhahabi in Siyar A'lam an Nubala, Volume 10, Page No. 70]

Scholar # 2

Izz ud din Abdus Salam (Rahimahullah)

قال الشيخ عز الدين بن عبد السلام في آخر كتاب القواعد: البدعة إما واجبة كتعلم النحو لفهم كلام الله ورسوله، وكتدوين أصول الفقه، والكلام في الجرح والتعديل، وإما محرمة كمذهب الجبرية والقدرية والمرجئة والمجسمة، والرد على هؤلاء من البدع الواجبة لأن حفظ الشريعة من هذه البدع فرض كفاية، وإما مندوبة كإحداث الربط والمدارس وكل إحسان لم يعهد في الصدر الأوّل وكالتراويح أي بالجماعة العامة. والكلام في دقائق الصوفية، وإما مكروهة كزخرفة المساجد وتزويق المصاحف يعني عند الشافعية وأما عند الحنفية فمباح، وأما مباحة كالمصافحة عقيب الصبح والعصر أي عند الشافعية أيضاً وإلا فعند الحنفية مكروه، والتوسع في لذائذ المآكل والمشارب والمسكن وتوسيع الأكمام

Translation: Sheikh Izz ud din Abdus Salam (Rahimuhullah) at the end of his book Al-Qawaid explains Bidah as: The study of the disciplines of Arabic that are necessary to understand the Qur'an and sunnah (such as grammar, word declension, and lexicography), to derive Usool of Fiqh, The knowledge of al-Jarh wa't T'adil (i.e. hadith classification to distinguish between correct and batil hadiths) are all Bidat al Wajiba (i.e. necessary new innovations). The Bidat al Muhrima (Haram) include invention of new schools such as Jabriyah, Qadriyah, Mujasmiyah, all

these would be refuted through Bidat al Wajiba because it is Fard al Kifayah to defend shariah from such bidahs. On the other hand construction of universities and all other good deeds in Faruh which were not present in initial stages of Islam such as Tarawih in Jamaat, delicate points in Tassawuf will be Bidat al Mundub (i.e. allowed). The Shafi'is consider embellishing of mosques and Quran to be Bidat al Makruh (i.e. disliked), whereas Ahnaaf consider it Mubah (i.e. allowed), on the other hand Shafi'is consider shaking of hands after Fajr and Asr to be Mubah (i.e. allowed) whereas Ahnaaf consider it disliked, similarly making delicious foods and drinks, making houses spacious (are all included in allowed Bidahs) [Mullah Ali Qari in Mirqat al Mafatih Sharah Mishkaat al Misabih Volume 1, Page No.367, Published by Dar ul Fikr, Beirut, Lebanon]

Scholar # 3

Imam an-Nawawi (Rahimahullah)

البدعة في الشرع هي احداث ما لم يكن في عهد رسول الله صلي الله عليه وآله وسلم وهي منقسمة الي حسنة وقبيحة وقال الشيخ الامام المجمع علي امامته و جلالته و تمكنه في "انواع العلوم و براعته ابو محمد عبدالعزيز بن عبدالسلام في آخر "كتاب القواعد البدعة منقسمة إلي واجبة و محرمة و مندوبة و مكروهة و مباحة قال والطريق في ذلك أن تعرض البدعة علي قواعد الشريعة فان دخلت في قواعد الايجاب فهي واجبة و إن دخلت في قواعد التحريم فهي محرمة و إن دخلت في قواعد المنذوب فهي مندوبه و ان دخلت في قواعد المكروه فهي مكروهة و ان دخلت في قواعد المباح فهي مباحة

Translation: "The Bidah in our law constitutes of innovating something which did not exist in the time of our Prophet, It is then divided into

“Good” and “blameworthy” (wahya munqasimatun ila hasana wa qabiha). The Sheikh and the Imam ,on whose foremost leadership, his greatness, his standing, and his brilliance in all kinds of Islamic sciences has been concensus i.e. Abu Muhammad Abdul Aziz bin Abdus Salam (Rahimuhullah) said towards the end of his book, al-Qawaid :
“Innovation is divided into 'obligatory' (wajib), 'forbidden (muharrama), 'recommended (manduba), 'offensive (makuiha), and 'allowed (mubaha). The way [to discriminate] in this is that the innovation be examined in the light of the regulations of the Law (qawa`id al-sharp`a).If it falls under the regulations of obligatoriness (ijab) then it is obligatory; under the regulations of prohibitiveness (tahrum) then it is prohibited; recommendability, then recommended; offensiveness, then offensive; indifference, then indifferent.” [al-Nawawi, Tahdhib al-Asma' wal-Lughat Volume No. 3, Page No. 22]

There are many more scholars who explained in this fashion but due to brevity issue they are not shown.

I conclude my article with this beautiful hadith and putting a counter question to Salafis:

عن أبي الدرداء قال: قال رسول الله صلى الله عليه وسلم: «ما أحلَّ الله في كتابه فهو حلالٌ، وما حَرَّمَ فهو حرامٌ، وما سَكَتَ عنه فهو عَفْوٌ، فاقبلوا من الله عافيتَهُ، فإنَّ الله لم يَكُنْ لِيُنْسَى شَيْئاً، ثمَّ تلا: وَمَا كَانَ رَبُّكَ نَسِيًّا

رواه البزار والطبراني في الكبير، وإسناده حسن ورجاله موثقون.

Translation: Abu Darda (RA) narrates that the Prophet (salallaho alaihi wasalam) said: Whatever Allah has permitted in His Book is halaal,

whatever He has forbidden is haraam, **and anything over which there is silence is pardoned, so accept the pardon of Allah, for Allah cannot be forgetful.** Then he recited this verse: ‘and your Lord is never forgetful’ [Maryam 19:64]. [Imam al-Haythami in Majma uz Zawaid (1/171), Hadith No. 794]

Imam Nur ud-din al-Haythami (rah) said: It is narrated by Al-Bazzar and Tabarani in his Kabir with Hassan chain having reliable narrators

This hadith is also classified as Sahih by Wahabi authority Nasir ud-din Albani in his Silsilat as Sahihah (5/325)

Hence all matters like Mawlid (although clear proofs exist for permissibility of Mawlid in Qur’an and Hadith), actions such Isaal ath-Thawaab done for deceased, and so on, are praiseworthy acts according to above hadith and Shariah. Salafis and fanatics have no proof directly from the Nusoos against their impermissibility, nor can they use the “Kullu Bidatin Dhalala” hadith as I have shed light on it before.

Counter Question: Salafis have divided Tawhid into 3 Parts i.e.

1. Tawhid al-Uloohiyah
2. Tawhid ar-Ruboobiyah
3. Tawhid Asma wa Sifaat

I challenge Salafis to show a single Marfu Hadith where Prophet Muhammad (Peace be upon him) said Tawhid has three names. Please Note Salafis have to show these exact three names from Marfu hadith otherwise their division of Tawhid itself will be proven as Bidah according to their own definition of Bidah, because they consider all new innovations as blameworthy. Also There is a hadith in Sahih

Bukhari Volume 5, Book 59, Number 568 in which Usama bin Zaid (ra) killed a man who was previously Kafir but said Kalimah just before dying, the Prophet considered that person as perfectly Muslim. Now we ask Salafis where the Prophet taught that Sahabi these three Tawhids.

Wassalam.