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Recognition of innovation In Islam

(Examples from contemporary reality, especially that occurred in the time of the Corona epidemic).

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Abstract

This research deals with the definition of heresy in language and terminology, its ruling and the ruling of those who did it in Islamic law. The research also presents the most prominent causes of heresy by inferring it from the Holy Qur'an and the Sunnah of the Prophet. The research also clarified the characteristics of the person who commits heresy and clarified the harms of heresies and the danger of staying away from the provisions of the Holy Qur'an and the Prophet's Sunnah. In addition, the research dealt with examples of each category and type of heresies that have spread widely and diversified in contemporary reality, especially during the spread of the Covid 19 epidemic. This emphasized the importance of studying the rules by which heresy is defined in the Islamic faith. The research concluded with the most important means that combat the spread of heresy, and that address the effects of the heresy in a sober scientific manner through the Qur'an and the Prophet's Sunnah.

Keywords: heresy, Holy Qur'an, Sunnah, Islamic faith, rules.

ملخص:

يتناول هذا البحث تعريف البدعة في اللغة والاصطلاح، وحكمها وحكم من فعلها في الشريعة الإسلامية. ويعرض البحث أيضا أبرز أسباب البدعة من خلال الاستدلال عليها من القرآن الكريم والسنة النبوية. كما أوضح البحث صفات المبتدعين، وكما أوضح كذلك أضرار البدع وخطورة الابتعاد عن أحكام القرآن الكريم والسنة النبوية. وإلى جانب ذلك تناول البحث أمثلة على كل فئة ونوع من البدع التي انتشرت بشكل واسع ومتنوع في الواقع المعاصر، وخاصة عند انتشار وباء كوفيد 19. مما أكد على أهمية دراسة القواعد التي تعرف بها البدعة في العقيدة الإسلامية،



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وقد اختتم البحث بأهم الوسائل التي تكافح انتشار البدعة وتعالج آثارها بأسلوب علمي رصين من خلال القرآن والسنة النبوية.

الكلمات المفتاحية: البدعة، القرآن الكريم، السنة النبوية، العقيدة الإسلامية، القواعد.



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Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, and all his family and companions. As for what follows:

As we look around the Islamic world, we find varies actions of innovation. Furthermore, the heresy in the religion is a great and widespread evil that affects the Islamic community with its roots and branches, as was narrated from the Prophet, peace and blessings of God be upon him, from the authentic hadiths, the most famous of which is the hadith: “Whoever introduces something into our religion that is not from it will have it rejected.” Agreed upon

The heresy in its reality is due to the invention of a worship that was not known from the Prophet, may God’s prayers and peace be upon him, and there is no authentic transmission of it, nor is it indicated by significant legal evidence. Means of public life, Islam urges that man invent what develop his life and his land.

This research deals with the definition of heresy in language and terminology, and its ruling and the ruling on who did it in Islamic law. From the dressing of innovators and whims, then the research deals with examples of each category and type of heresies that have spread widely and diversified in contemporary reality, especially during the spread of the Corona epidemic; Therefore, it was important to study the rules by which heresy is known in the Islamic faith from other sects, and the research concludes with the most important means that combat the spread of heresy and treat its effects in a sober scientific manner through the Qur’an and the Prophet’s Sunnah.



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First topic: The meaning of innovation (bed'ah)

A/ The Linguistic Meaning: An innovation something newly invented or brought into existence for the first time. It may either be good or bad (Ibn Manzoor, 1290).

B/ The Legal Meaning: An addition in religion. The creation of a new custom or form of beliefs and worship that has no basis in the Qura'an or the teachings of the prophet(ﷺ) or The consensus of the predecessor(رضي الله عنه) (ibn tymia, 18/346).

And the heresy is: either an increase in the religion, whether it is a word or deed, or a belief in what is not mentioned in the Qur'an or the Sunnah, or a decrease by leaving or negating something that God and His Messenger mentioned in matters of religion, or a false interpretation of the texts, or a false disguise (Attia , 2006: 189-190).

Second topic: the ruling of innovation:

Bid'ah in the general idiomatic concept, which contradicts the entire Sunnah, is evil and forbidden¹, due to the generality of the saying of the Prophetﷺ said: "... every newly invented matter (in religion) bed'ah and every bed'ah is dalaalah (going astray) and every dalaalah is in the fire". Muslim (867).

¹ Al-I'tisam lilshaatibii:4/191.



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Ibn Taymiyyah said: “The heresy is not a pure truth, because if it was like that, it would be legitimate, and its benefit would not outweigh its evil, because if it was like that, no one would be suspected, but it would contain some truth and some falsehood.”²

And the proliferating texts indicate a legal rule and establish it in the most complete way, which is that the principle in worship is prohibition until the legal evidence for it is presented, so God Almighty is not worshiped except by worshiping evidence³.

Although heresy is forbidden, its prohibition is not on the same level.

- It may be: infidel (Kufur) principles such as the articles of philosophers, for example, and such as circumambulating the graves with the intent of drawing closer to their companions, and so on they are not heresies even though they are prohibited on one level. The sit-down (2/49).
- It may be a sin; Such as defining a method of time or number of worship without evidence, such as applauding and beating drums during the remembrance of God or prayer for the Prophet, peace and blessings be upon him. More examples will come⁴.
- It may be hateful; Among the examples of what is permissible is what Sheikh al-Islam Ibn Taymiyyah mentioned about combining the types of supplications received with various characteristics, such as the wording of the supplication that

² Majmoo' al-Fatwas (27/172).

³ See: Fatwas of the Standing Committee (2/334).

⁴ Al-I'tisam, lilshaatibii:2/32,47.



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the Prophet, may God's prayers and peace be upon him, taught to Abu Bakr when he said to him: Say: O God, I have wronged myself greatly - and in a narration a lot, the Sunnah is to say sometimes A lot and sometimes a great deal, and it is not from the Sunnah to combine them by saying a great many, even if it is permissible.

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As for heresy in the linguistic sense, is permissible, Such as:

- modern development and creativity inventions (eg: Artificial intelligence⁶) and lawful ordinary matters, unless they are harmful or violate a provision of Islamic Sharia. And may be rewarded if person has a good intention ((Attia , 2006: pp. 266).

- Renewal of a lost or forgotten year or worship that has its origin in the Sunnah, and Omar Ibn Al-Khattab used it when he commanded people to gather for Tarawih prayers for one imam⁷, so he said: "Blessed is this innovation"⁸.

As for the rule of the person himself also it varies, but as a basic we can't judge people and not everyone who violates any of this belief must be doomed, for the innovator may be a striving but mistaken, and Allah may forgive his mistake, or he may not have

⁵ Majmue alfatawaa: (24/242). Disobedience to heresy may be minor or it may be a major sin, if the sinner believes that it is legislated by God and persists in it. aliaetisam lilshaatibii:2/47,57-62.

⁶ See: The rule of artificial intelligence in Islam, Ilam website, <https://www.e3lam.com/519429>
Khaled El Gendy, 2021

⁷ Praying Tarawih (night prayer) behind an Imam is not bed'ah . It was originally done by the Prophet ﷺ but he stopped praying it with the people in the mosque because he was afraid they would consider it prescribed for them and he did not want hardship for his Ummah(nation). After the death of the prophet ﷺ Umar ؓ instead of praying alone or with two men or three behind many Imams, he gathered them behind one Imam as they used to pray behind the Prophet ﷺ before he stopped praying with them.

⁸ Al-I'tisam (2/49).



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reached the knowledge in that what the argument is based on, or he may have good deeds that erase his faults⁹.

Third topic: Urging adherence to Sunnah and warning against innovation (Bed'ah)¹⁰

A/ Urging adherence to Sunnah¹¹:

The Almighty said: {Say: Obey God and obey the Messenger, but if they turn back, then upon him is what he bears, and upon you is what you bear} An-Nur: 54

Also says: {And whatever the Messenger has given you, take it, and whatever he forbids you, abstain from it} Al-Hashr:7

And the Almighty said: {Say, if you love God, follow me and God will love you} Al Imran: 31 (Attia, 2006: 101-102).

B/ warning against innovation:

What the innovator does in reality is to issue legislation that is the only right of Allah Almighty, thus, he places himself in the position of Allah the legislator, and calls to his innovation and sees that people are charged to teach his innovation¹², therefore; Allah

⁹ Majmoo' al-Fatwa (3/179).

¹⁰ Heresy, its causes and its harms, Muhammad Shaltout, Ibn al-Jawzi Library, Saudi Arabia, Al-Ahsa, first edition, 1408. Creativity in the harmful effects of innovation by Sheikh Ali Mahfouz

¹¹ The word "Sunnah" in the Arabic language means: the way and the way, see: Lisan Al Arab 17/90, and in legal terminology it means: what was reported from the Prophet in terms of saying, deed, or determination, and what was reported about the jurisprudence of the predecessor without violating it, such as the measurement of rulings or consensus.

¹² albadeat 'asbabuha wamadariha, muhamad shaltuti, 45.



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described them in the Qur'an by saying: {They took their rabbis and monks as lords besides God} At-Tawbah: 31, and Allah Almighty said: {And they say: (to their followers)"These are cattle and a rocky plow. Only for whom we decide can be fed", according to their claim} Al-An'am 138.

Also, heresy is more dangerous than disobedience, because the sinner knows that he is a sinner and repents or hopes for repentance, and whoever innovates, Satan embellishes his heresy for him and makes it clear to him that whoever opposes him is misguided¹³.

The danger of heresy may affect the person himself, or may affect the practicing of Islamic Sharia itself.

First: The heresy effect on the person:

1. Bed'ah will gradually lead a man astray until he falls to Shirk like those who used to go to graves praying to Allah, thinking that Allah would answer their prayers quickly. Others may directing their prayers to the dead for piety.

Prophet ﷺ said: "... Those who live you will see a difference much, so, hold tight to my sunnah and the Sunnah of the Caliphs are guided¹⁴, stick to them, as you biting it tightly between your molars, and beware of newly invented matters; every addition

¹³ Heresies, innovations, and what has no basis, the collection of scholars compiled and prepared by Hammoud Al-Matar, 49.

¹⁴ The Four Caliphs: Abu Bakr Al-Siddiq, Omar bin Al-Khattab, Othman bin Affan, Ali bin Abi Talib.



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in religion is an innovation, every innovation is misguidance". Narrated by Abu Dawood and Tirmidhi, he said: A good, correct hadith¹⁵.

Ibnul Qayem (\$) said:"the main objective of the Satan (devil) is to deviate human beings (from the straight path) through many means. The first way to cause deviation is to involve them in Shirk (polytheism). If he can't, he will try to deviate man by involving him in bed'ah. If this fails, he will try to deviate man by encouraging him to commit major sins"¹⁶.

Since bed'ah is the second way in which the Satan caused man to deviate from the straight path, this indicates its seriousness and danger.

2. Bed'ah will cause a Muslim to stray from Allah. The Prophet (ﷺ) has shown his Ummah (nation) the complete way of Ibadah (worship) which brings us close to Allah. Therefore, anything other than what was taught and shown to us by the Prophet (ﷺ) will cause one to stray for from Allah.

Allah ta'ala says: "Let those who would go against your command be warned that they will be afflicted by trials or severe punishment". Annoor The Prophet (ﷺ) said: I have not left anything which will bring you closer to Allah except that which I have commanded you to do.

3. Depriving the innovator from drinking from the Prophet's basin on the Day of Resurrection (which is a basin specific to the Prophet Muhammad, peace be upon

¹⁵ For the complete hadith and its detailed explanation, see the book: Jami' al-Ulum wa al-Hakam by al-Hafiz: Abd al-Rahman Ibn Ahmad Ibn Rajab al-Hanbali:2/108 (28)

¹⁶ Madarij Al-Salikeen (1/235).



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him, and whoever drinks from it will never be thirsty afterwards), the Prophet, peace and blessings be upon him, said: "...and let a group of you turn away from me and do not reach the water basin, so I say: O! my Lord, those people are my companions!!. An angel will answer me and say: you don't know what they invented after you?. Narrated by Muslim (247).

4. Another danger of bed'ah is that one's deeds will not be accepted.

The Prophet ﷺ said: "Whoever brings some thing new in the affairs of ours in Islam will have it rejected". Al-Bukhari (2697)

5. He will have the sins of those whom he misguided until the day of judgment.

The Prophet ﷺ said: "Anybody who inducts a good Sunnah (teaching of the Prophet) in Islam, he will get it's reward (thawab) and the reward of others acting on it, without there being any reduction in the reward of those who act on that sunnah. And anybody who inducts a wrong teaching in Islam, he will get the punishment for it and also the punishment of al those who act on it without there being any reduction in te punishment of those who act on it". Muslim (1017).

6. He (the innovator) Deserving the curse and depriving him of intercession(shaf'ah) of the Prophet (ﷺ)¹⁷ as mentioned in the hadeeth: "I shall go to the cistern (water tank) before you and he who comes would drink and never feel thirsty, and there would come to me, people whom I would know and who would know me, then there would be intervention between me and them. I, the Prophet (ﷺ) would say:

¹⁷ Al-I'tisam, by Al-Shatby (1/80).



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they are my followers, and it would be said to them: you don't know what they did after you, and I will say to them. Woe to him who changes (his religion) after me". Muslim (5682).

Prophet Mohammed ﷺ also said: "Whoever innovates an event or gives shelter to an innovator, God, the angels, and all people will curse him." Narrated by al-Nasa'i, (8/19)¹⁸.

The heresy effect on the practicing of Islamic Sharia:

There are many damages related to Islamic law itself as a result of innovation, which is distorting the beauty of Islamic law, and turning away from it and not respecting it, and this is the way by which the previous laws have disappeared and the religious people have deviated from it, and the Muslims are scattered by it¹⁹.

Allah Almighty said:

{of those who split their religion and became sects} alroom:32.

Third topic: Characteristics and attributes of those who innovate in religion:

- 1- They have shortcomings and apathy in following the Sunnah.
- 2- If they perform any act of worship or any Sunnah, they do not perform it in the required manner.
- 3- They do not return to the truth after it becomes clear to them.
- 4- They hate imams and sheikhs of Muslims and slander them²⁰.

¹⁸ its origin is in Sahih Muslim (1978).

¹⁹ Heresy, its causes and its harms, Muhammad Shaltout, Ibn al-Jawzi Library, Saudi Arabia, Al-Ahsa, first edition, 1408.

²⁰ majmue alfatawaa:4/50. majmue fatawaa abn euthaymin5/90.



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- 5- Not following the method of receiving and inference.
- 6- Atonement for all who oppose them.
- 7- Dropping costs, neglecting duties, and affirming what is not an obligation²¹.

Fourth topic: Categories of innovation (Bed'ah)in Worship

Distinguishing heresies and controlling them with general controls helps to identify the individuals of heresies, so that a judgment can come about them, and prevents from entering into them what is not from them. The scholarship mentioned a set of rules that I gathered what I thought were the most needed to know.

There are two bases Categories, then we will go into details (Attia, 2006: 302-303):

- Every worship is mentioned in absolute terms without being restricted to a specific form, number, or time, so restricting it to a character, number or time is considered heresy. But if the restriction is based on a reasonable reason, such as making the reading of the Qur'an at a specific time because it is empty of work, or a quiet time; So that if this reason ends, the restriction will end, then there is nothing wrong with it, and it is not from the restriction of worship that makes it heresy.²²

²¹ "The Attributes of the People of Bid'ah". multaqa alkhutaba' website - the scientific team / sermons of faith. <https://khutabaa.com/ar/article>. 2019-07-15 - 11/12/1440

²² aqtida' alsirat almusta'qim, aibn taymia (2/107-114).



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- Every worship that is mentioned is restricted to a specific number, time or formula, so launching it at any time or any description or number is considered heresy.

For example, circumambulation was not prescribed except around the Kaaba, and it was not prescribed to seek between two mountains except Safa and Marwa, so if someone circumambulated around other than the Kaaba, or sought between two other mountains, this is an innovation²³.

Excluded of that type; If person has to practice his Ibadah at certain time or place knowing that it is not reported by Prophet Mohammed ﷺ then he is allowed to do so. like somebody who work during the day and does not have time to pray Dohha (forenoon supererogatory prayer) except at 10:00 am everyday, so its fine. If somebody is copying him, he has to clarify the reason for them.

Categories in details²⁴:

1. Specifying Worship (Ibadah) with an invalid reasons²⁵:

When anyone wants to practice any sort of Ibadah (worship), it should be done based on an approved and proven reason set forth by the Prophet (ﷺ). One should not invent any form of Ibadah and base it on any reason. This is not acceptable.

²³ jamie aleulum walhukm (1/178).

²⁴ aqtida' alsirat almustaqima, abn taymiati, 129 - 271. majmue alfatawaa, abn taymiat 162-163.

²⁵ aliabidae fi kamal alshare wakhatar aliabtidaei, Muhammad bin Saleh bin Uthaymeen:21



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For example:

- Allocating a group prayer on a specific day and uniform timing throughout the Islamic world about the spread of an epidemic, as happened in some Islamic countries due to the epidemic of the Corona virus²⁶.

The legal sunnah is that each person says the adkar (remembering Allah) individually.²⁷

Sheikh Bakr Abu Zaid \$ said: The collective dhikr in one voice, secretly or aloud, to repeat a specific dhikr, whether it is from everyone, or they receive it from one of them, with or without raising the hands, all of this is a description that needs a legal origin. It is evidenced by the Qur'an and Sunnah. Because it is included in worship, and worship is based on trusting and following, not on innovation and invention; That is why we looked at the evidence in the Qur'an and the Sunnah: we did not find evidence to indicate this added form, so it was verified that it has no basis in the purified Sharia, and what has no basis in the Sharia is an innovation, so the remembrance and collective supplication is an innovation²⁸.

first edition 1

- performing Umrah on the 27th of Rajab or they fast or pray 12 prostrations (rakaat) on this specific day. Asked why they do all these things on this specific

²⁶ See: International Newsletter website: <https://alnashraaldawlia.com>

²⁷ alarshad 'iilaa sahih aliaetiqad walradu ealaa 'ahl alshirk walalhadi, General Presidency of the Department of Scholarly Research and Ifta, Call and Guidance, p. 336

²⁸ Tassheel al-duaa.p.134.



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day, they answer “Because the 27th night of Rajab is the night of Israa and Mer’age²⁹ of the prophet (ﷺ) to heaven. This is not an accepted reason at all. Performing Umrah, praying or fasting an nawafel (the non-obligatory) are allowed any time or at the times specified by the Prophet (ﷺ). However, specifying Ibadah on the above mentioned day and providing a reason not found in the Qur’an or sunnah is bed’ah.

- celebrating the birthday of the Prophet ﷺ . This celebration in some of the Muslim countries is originally taken from the Christians who celebrate the birth of Jesus Christ as well as celebrating individual birthdays. Although, they intent to worship Allah on this day, this form of Ibadah (worship) is not accepted since there is no approved basis for it in the Qur’an or Sunnah.

Anass ؓ said: “when the Prophet ﷺ came to Madinah he found that the people there were celebrating two days. He said, “Allah has replaced these two days with better ones, the day of “Adha” and the day “Fitr”³⁰

The reason for fasting the day of Ashura and the day of Arafat and others was approved by the Prophet, and no person has the right to allocate a specific day or time for worship for any reason he believes, even if it is with a good intention³¹.

²⁹ Israa is when the Prophet (ﷺ) was taken by (Jabriel from Makkah to Jerusalem. Me’raj is when the Prophet ﷺ was taken by Jbril from Jerusalem to heaven.

³⁰ Narrated by Abu Dawood (1134), An-Nasa’i (3/179), and Ahmad (3/250) (13647).

Adha (sacrificing day) is the 10th of Dulhijjah – Fitr is the first day of Shawal

³¹ 'abu shamata, albaeith ealaa 'iinkar albidae walhawadith s 51.



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For more clarification, it is not related to celebration in ordinary matters of life, but rather the prohibition in specifying a day that is repeated for the purpose of worship.

- Some of them innovate the idea that all of Karbala is a cure from corona and all diseases for its dust, air, water and soil³². And all of this is heresy, because it involves a belief in self-blessing and the sanctity of a place for which there is no evidence from the Qur'an and Sunnah to prove its sanctity³³.

There are two types of blessing in Islamic law:

- 1- A personal blessing that is specific to the prophets and messengers, including the Prophet, peace and blessings be upon him, and it is transmitted,
- 2- second type: an inherent blessing that is not transmitted to anyone or anything, and its example: places that are like a moral blessing whose blessing is never transmitted.

such as the blessing of mosques, so the blessing of mosques is in the legitimate way, such as praying in it, staying in it, and remembrance of God, not by wiping its walls and so on³⁴. Likewise, seeking blessings from the people of knowledge is by taking

³² "Sheikh Al-Muhajiri responds forcefully to everyone who sanitizes the shrine of Imam Hussein"

lqbrKtAlpGI/be.youtu://https Date of visit:

.28/4/1443

³³ Correct directions for streptococcal cataracts related to the Corona-Covid 19 epidemic (COVID-19), Muhammad Al Hammami.1443 - 2021

[auto-numbered e-book], Author's page: [Muhammad Hammami, p. 21, <https://shamela.ws/book/648>

³⁴ See: kitab altawhidi, by Sheikh Saleh Al-Fawzan, (Pg. 1 / p. 159).

See: altamhid lisharh kitab altawhidi,, by Sheikh Saleh bin Abdul Aziz Al Al-Sheikh, (Pg. 1 / p. 163).



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from their knowledge and imitating them, but it is not permissible to wipe them or take from their hair and saliva like the prophets, and the Companions, may God be pleased with them, did not do that to the companions of the Messenger of God and they are the best of creation like Abu Bakr Al-Siddiq, Omar Ibn Al-Khattab, Othman and Ali, may God be pleased with them³⁵.

2. **Invalid types of Ibadah**³⁶: This means the Ibadah itself is being done in a wrong manner, not according to the Qura'an or Sunnah.

For examples:

- Paying Zakat-ul-Fitr (obligatory charity) has to be in a form of food. Therefore, if somebody pays it in the form of money, it is not accepted Zakah.

- Energy therapy³⁷ for disease treatment, and a preventive treatment; physical, psychological and spiritual diseases! Especially epidemic diseases, like Corona viruses. therefore,

³⁵ See: Dalil alwaeiz 'ilaa 'adilat almawaeiz , Shehata Muhammad Saqr, 2/281

³⁶ aliabidae fi kamal alshare wakhatar aliabtidae, Muhammad bin Saleh bin Uthaymeen:21-22.

³⁷ Bio-energy therapy is a psychological, physical, and spiritual treatment based on an understanding of the unseen effects on man that were discovered by the ancient Orientals, the most important of which is the existence of a force in force in the universe called: Ki, Chi, or Prana, which a person can derive and circulate in his invisible bodies to reach safety from diseases. Intractable physical activity, prevention of psychological disorders and depression, and enabling him to acquire effective psychological abilities that enable him to treat people's bodies and psyches



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treatment with energy paths is one of the treatments that are forbidden by Islamic law because it is not based on a scientific reason or a valid legitimate reason. And isn't true that some people consider it as the legal ruqyah (reading the Qur'an for healing). Also, Energy therapy is a pagan practice that contain charlatanism, sorcery and witchcraft, even if their trainers claim to develop human powers or psychological treatment³⁸.

Yoga treatment: Yoga meditation is taken from the pagans of Hindus and Buddhists; For them, it means stripping away from everything worldly through

³⁸ "Doctrine Violation in Times of Epidemics" Journal of the Faculty of Fundamentals of Religion and Da`wah in Assiut Al-Azhar University - Faculty of Fundamentals of Religion and Da`wah in Assiut Al-Suwailem, Asmaa, and others, Volume 4, Number: 38, 2020 AD.

Among the trainers affiliated with Islam are those who try to put it in an Islamic template, such as:

1- The claim that it is a relaxation treatment, and Islam undoubtedly calls for meditation and relaxation, but they should be replied that deep breathing therapy, transformational breathing and ascending meditation overlap with energy therapy in terms of the therapists confirming that what enters the body during deep breathing is not oxygen, but rather the "prana" energy that It gives him strength, happiness and a feeling of ecstasy and helps him to enter into a phase of complete relaxation and a sense of harmony with the universe and unity with cosmic energy.

2- Claiming that God is the power - Exalted be God above what they say - and they explained His name Al-Nur - Exalted be He above what they describe - and then they created: treatment with the card of the Most Beautiful Names, by repeating the names and repeating them without supplication, and treatment with rays: There is no god but God, and this is one of the heresies Which is not mentioned evidence in the Qur'an and Sunnah.

3- Claiming that this treatment is known in Islam as Ruqyah, falsehood and falsehood. Ruqyah in Islam is reading something from the Book of God Almighty, or the supplications used by the Prophet, may God bless him and grant him peace. Between the two matters is the difference between monotheism and polytheism, and belief and disbelief And the treatment with the aforementioned energy, it is not permissible for anyone to use it, and it is one of the pagan rituals that exist in the countries of East Asia, and those in charge of this treatment have stated that the healer must be a Buddhist in order to benefit from this matter, and that he must swear to follow Buddha and his teachings if he wants to join And that the outward things are given to everyone, and they are few. As for the reality of this matter, it is given only to the Buddhists.They also mentioned that there are daily actions based on performing yoga exercises, reading the books of Buddha, and chanting the oath.

This is blasphemy in God Almighty that must be denied and disavowed, under any name, whether it is called energy therapy, or otherwise. Is energy medicine permissible?, The Scientific Council on the Alukah website, at the link:

<https://majles.alukah.net/t73836/>

Energy therapy in the balance of Sharia

Sheikh Muhammad Al-Munajjid's website <https://almunajjid.com/courses/lessons/48626>

Rabi` al-Awwal 1436



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these exercises that they practice, which leads them to the point of union with God, or what they call the cosmic spirit, thus obtaining psychological comfort and intellectual development.

Scholars have differed in its ruling:

some of them are of the opinion that its practice in any way is not permissible because its origin is based on forbidden pagan beliefs.

And some see that yoga if it is practiced as a kind of sport based on training the mind to focus and breathe and so on that is not related to the Buddhist and Hindu pagan belief, and the statement of inclusion and union in the universe or God, then the ruling is permissible, in condones that not on a special characteristic. Such as holding the hand like the lotus flower, or it is at certain times such as the time of sunrise or sunset, or heading to the sun, or it is by uttering special expressions, bowing and greeting, the ten postures known to them, and so on.

Also not as ascertain cure by itself³⁹.

³⁹ - (Ruling on practicing yoga as a psychological treatment), Muhammad Taha Shaaban

https://www.alukah.net/fatawa_counsels/0/147140/#ixzz7Dk1Uu5QU

https://www.alukah.net/fatawa_counsels/0/147140/#ixzz7Dk1M1WTr

١٤٤٢/١٠/١٥ - ٢٠٢١/٥/٢٧

(Yoga .. a legitimate vision) Islam online website.

<https://islamonline.net/archive/%D8%B1%D9%8A%D8%A7%D8%B6%D8%A9-%D8%A7%D9%84%D9%8A%D9%88%D8%AC%D8%A7-%D8%B1%D8%A4%D9%8A%D8%A9-%D8%B4%D8%B1%D8%B9%D9%8A%D8%A9/>

- (.Ruling on practicing meditation.) islam way web site <https://ar.islamway.net/fatwa/77101/>.

<http://iswy.co/e28psf>.

- Energy Healing... its reality... its ruling. <http://www.alfowz.com/topic.php?action=topic&id=73>

٢٠٠١-٥-١٠ / ١٤٢٢ / ٢ / ١٦



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There are other innovations under this type that cannot be enumerated, such as: the call to prayer in the ears of the dead, renting a person to recite the Qur'an on his soul or on his grave, repeating some of the names of God without supplication, such as: yaltif yaltif yaltyf....⁴⁰

3. Specifying an invalid number of any Ibadah which the Prophet (ﷺ) did not specify,

For example:

- saying Subhana-llah (glory be to Allah), Al-Hamdu-le-llah (praise be to Allah), Astagfru-llah (I ask Allah for forgiveness) praying nafl (non obligatory) or fasting nafl (non obligatory) in such a number not specified by Prophet (ﷺ)....etc⁴¹.
- the repetition of the name of God, "the Omnipotent" "Al- Qahhar", from afternoon prayer until midnight (١٢٢٤) times.⁴²

If someone says I want to repeat Subhana-llah 1000 times every day or every month, we say to him this is bed'ah because he specified a number not reported by the Qur'an or sunnah. The same thing applies to numbering prayer or fasting or any other type of Ibadah.

⁴⁰ allajnat aldaayimatu,1/310

⁴¹ aliabidae fi kamal alshare wakhtar aliabtidaei, Muhammad bin Saleh bin Uthaymeen:

⁴² See the page: Al-Maghazia Al-Khalutia on Facebook: <https://www.facebook.com/almoghaziaa/posts.20/3/2020>.



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4. **Invalid forms of Ibadah⁴³**: the Ibadah itself is not reported in the Prophet (PBUH) Sunnah or the Qur'an. **some are shirks and some are only not from sunnah:**

- **The examples of invalid practices of worship that are not from sunnah:**

- a. Uttering the intention by saying I am aiming to pray Assr or to fast tomorrow.
- b. Wiping the sides of the Kabbah⁴⁴ or wiping the neck when performing wudu (ablution).

Ibn Umar رضي الله عنه said: "I never saw the Prophet ﷺ touching any other parts of Kabah except the two corners: the black stone and Yemani corner.

- c. Covering the head when reading Qur'an.
- d. Uttering Talbyah (O Allah I hasten to You, You have no partner...) in a group with one voice. According to Sunnah it should be said loudly but individually.
- e. Repeating useless words or sentences like saying Allah, Allah, allah.... Or Hu, Hu, or Ya Lateef or disrespectful words like: Ya Habeeb Al ashikeen... etc.⁴⁵

- **The examples of invalid practices of worship that are from shirk:**

- a. Using charms or amulets to protect oneself from harm,evil eye and bring good, like: hanging blue eye, apalm shape, seashell ...etc.⁴⁶
- b. Claiming the ability to know the unseen by reading the cup, the horoscope..etc

⁴³ aliabidae fi kamal alshare wakhtar aliabtidaei, Muhammad bin Saleh bin Uthaymeen:23.

⁴⁴ It is sunnah to wipe the black and the yamani stone in performing (Tawaf), when Omar (RA) kissed the black stone he said: "I know that you are a mere stone that can neither harm nor do any good. If I had not seen the Prophet (PBUH) kissing you, I would have never kissed you.

⁴⁵ Lateef is one of the names of Allah which means "the Most kind and Courteous. Ya Habeeb Al Ashikeen (the beloved one for the most loving people. See: fatawa noor ala aldarb, ibn baz, 1/358

⁴⁶ aliabidae fi kamal alshare wakhtar aliabtidaei, Muhammad bin Saleh bin Uthaymeen:34



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- c. Believing that visiting the graves of the saints and the righteous people prevents the infection of the epidemic, and that anointing the shrines and shrines is the cause of healing from diseases and epidemics, and that it wards off affliction.⁴⁷.

The verses that indicate the prohibition of praying for the dead or seeking help from them at their grave to ask for intercession, or to ask for a cure from an illness, or to relieve calamity, or for other needs, because they don't harm nor benefit themselves, so. How can they help others?!!⁴⁸

Ibn Taymiyyah - may God have mercy on him - says: And no one has the right to enact for people any kind of remembrances and supplications other than the established Sunnahs. This is considered an innovation in the religion that God did not permit. In contrast to what a person sometimes prays for without making it for the people a Sunnah⁴⁹.

5. **Specifying an invalid time for Ibadah:** This means to specify a time for Ibadah even if the type and the form of it is according to the Sunnah

⁴⁷ A YouTube clip entitled " : The cure for Corona's disease is to seek help from the Imam of our time, the Awaited Mahdi" .<https://www.youtube.com/watch?v=3Gs4Y3JAZE4> And a section entitled " : A - ١٠٠ year-old poem seeking help from Imam Al-Mahdi at the time of its spread" .<https://www.youtube.com/watch?v=ITkETdsdjSk> Date of visit ٤٣/٢٨/٤

- = Writer p " Ali Alchorani " on YouTube : entitled) : How do we face Corona virus, (https://www.youtube.com/watch?v=zQtg__9HZ4A
- Correct directions for doctrine events related to the Corona - Covid 19 epidemic

⁴⁸ See for example: Fater: 13/14, Isra: ٥٦, Younis: 18, Az-Zumar:43-44.

⁴⁹ Majmoo' al-Fatwas (22/511)



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- Reciting Al-Fatiha (The opening chapter of the Qur'an) at sleeping time in marriage, or in grave, is an illustration of this time of bed'ah.⁵⁰
- Determining some of the supplications and wirts in some Sufi ways to defeat Corona, such as : Prayers for prophet Muhammadﷺ, from the dawn of today Saturday (determining the day) until the afternoon prayer.⁵¹
- Specifying the night of the middle of Sha'ban with any worship, whether prayer, dhikr, or fasting.
- Allocating the night of the first Friday in the month of Rajab to pray between the two evening prayers, and it is called: The Raghaib Prayer.⁵²

6. Specifying an invalid place when performing Ibadah⁵³,

Examples:

- a. Reciting Al-Fatihah when visiting or passing by the cemetery or in sujood (prostration) or roku (bowing) while praying.
- b. Performing Tawaf (circumambulation) in Hejer ismaeel (A place located beside Ka'bah surrounded with blocks not to be included in tawaf).
- c. Supplicating while performing wudu apart from saying "Bismillah" or stating certain supplications reported in the sunnah when performing Tawaf is clearly a bed'ah.

⁵⁰ aliabidae fi kamal alshare wakhtar aliabtidaei, Muhammad bin Saleh bin Uthaymeen: 23

⁵¹ See the page : Al-Maghazi Al-Khulwateh Method on Facebook: <https://www.facebook.com/almoghaziaz/posts> .
20/3/2020

⁵² See: albaeith ealaa ankar albidae walhawadithi, Shihab Al-Din Abi Shama 116-200, Al-Rasa'il Al-Muniri, published by Mahmoud Sobeih, and see: Ibiidae walmuhadathat wama la 'asil lah, 437.

⁵³ aliabidae fi kamal alshare wakhtar aliabtidaei, Muhammad bin Saleh bin Uthaymeen:23.



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d. Lighting candles at grave sites and supplicating to Allah beside them are invalid practice.

7. **Innovation may occur by abandoning, such as one who forbids something for himself**, or intends to leave it in terms of religiousness, or religious belief contrary to what God Almighty has prescribed; Because this is in opposition to the Lawgiver⁵⁴.

God Almighty says: “O you who believe, do not forbid the good things that God has made lawful to you, and do not transgress that God does not love aggressors” [Al-Ma’idah: 87].

The verse indicates that the prohibition of the lawful is considered a transgression that God Almighty does not like.

And it came in the hadith of Anas: “A group of the Companions went to the houses of the Prophet and asked his wives about his worship. When they were told about it, it was as if they had said it, meaning: they considered it few. Then they said: Where are we from the Messenger of God, and he said, and he was forgiven for what he has been forgiven for? As for me, I fast forever, and I do not break the fast. The second said: And I pray the night, and I do not sleep. And the third said: And I keep away from women. When that Prophet reached that point, he explained to them their mistake and the perversion of their path, and said to them: “I only know you, but I am afraid of you.” I

⁵⁴ Aliaetisam, al-shatibi: (1/40).



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sleep and fast and break the fast and marry women, so whoever turns away from my Sunnah is not from me.” Sahih Al-Bukhari: (5063).

Examples of Innovation by abandoning:

- Leaving beautification and adornment, under the pretext of economy and not being extravagant, is contrary to the Qur’an and Sunnah, for God is beautiful and loves beauty, and the Prophet, peace and blessings be upon him, used to adorn himself until he was a mole in front of people.
- Leaving the obligatory visits to relatives and others on the pretext of avoiding committing sins (Attia, 2006: 302-303).
- Among the heresies also appeared with the events of the Corona virus, which is abandoning the adoption of the reasons for prevention under the pretext of reliance, and what in reality is only contrary to trust, because trust requires taking the reasons, so we see many people who open gatherings without precaution, or they leave medication and treatment, as evidenced by half of the hadith of Anas, may God be pleased with him. Allah said about him: “There is no infection, nor a bird...”, but they neglect the continuation of the hadith: “..... Flee from the leper and flee from the lion.” Narrated by Al-Bukhari, (٥٣٨٠) and the Prophet, peace and blessings be upon him, forbade the correct admission of the sick, so that he would not be infected with the infection. Whoever is infected, he expects in himself that the first is the one who infected him.



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Some also refuse to take the vaccine and dread it, and consider it evil. This is pessimism that is strictly forbidden. It is the duty of every Muslim to draw inspiration from the guidance of the Prophet, peace and blessings be upon him, in optimism and love of omen⁵⁵.

It is worth noting that we warn that relying on causes without God, the Creator of causes, is also considered a mistake: for example, phrases spread in the media about victory and control of the epidemic due to precautionary and preventive measures⁵⁶, which makes the viewer or reader feel that the medical staff or the human being alone is the only one capable of this. There is no doubt that the procedures of isolation and treatment are among the required reasons that complete the believer's trust in both of his actions, but relying on causes and neglecting the ability and will of God Almighty and His will is a creedal mistake, and for this reason the scholars said: Paying attention to the causes alone is a shirk in monotheism, and completely erasing the causes is a lack of reason, and turning away from Causes are totally insulting in the Sharia, but the reliance that is commanded is what balances the combination in which the requirement of monotheism, reason and Sharia⁵⁷.

⁵⁵ See: badhl almaon fi fadl altaon, Ibn Hajar Al-Asqalani, investigated by Issam Al-Kateb, Riyadh: Dar Al-Asima, pg. 299 and beyond.

⁵⁶ A normal life in a European country after the "victory" over Corona
Publication date: 12.02.2021

<https://arabic.rt.com/world/1201926->

⁵⁷ see: altuhfat aleiraqiat fi al'aamal alqalbiat, Ibn Taymiyyah Ahmed bin Abdul Halim, p. 345



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fifth topic: Causes of innovation (Bed'ah)

These causes could all be found in one person or perhaps just some of them. What will be mentioned here are some of the common causes of making false claims against divine law.

1. **Lack of knowledge:** And the lack of knowledge is ignorance either of the Qur'an, the Sunnah, consensus, analogy and the tools of ijtiḥad, or ignorance of the abrogated and abrogated in the texts, or ignorance of the restricted, general, specific and total, or ignorance in the degrees of ḥadith and the reasons for revelation, the arbitrator, the similar, and so on, and the problem of ignorance is that it makes the ignorant say and do things in religion without knowledge and sees their validity and that he is right (Attia, 2006: 194-195). This is the most common reason for the continuance of bed'ah, making fertile ground for bed'ah to grow and flourish by the Shaytaan and innovators⁵⁸.

It is common that most people, when they have little knowledge, or start seeking knowledge, think that they know everything, so they answer people about everything.

Sahnoon bin Saeed⁵⁹ \$ said: The more forward one says, fatwa (The answer of a religious question) the less knowledge the person has⁶⁰.

⁵⁸ Bid'ah: Its Causes and Its Harms, Muhammad Shaltout, 16

⁵⁹ Moroccan Islamic Scholar whose mathhab (school) is maliki, died in 343 H

⁶⁰ Adabul Mufti Wal Mustafti – Ibnus-Salah P-15



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They also do not know what effort and time the religious scholars spent in claiming one fatwa depending on the principles of the Shari'ah (Islamic Law).

2. **personal faults in seeking knowledge as⁶¹:**

- a. Not reviewing the knowledge or the fatwa before telling it to others.
 - b. Not writing it when they hear it from the Sheikh so when they need it, they cannot find it.
 - c. Incorrect writings or misunderstandings caused by many factors like interrupting talk or leaving before the talk is finished. The talk may be detailed or complicated to the listener or there may be environmental factors or language barriers etc.
3. **Depending on books only:** it is said that those whose teachers are their books, have more faults than rights. One needs a Sheikh (religious scholars) to guide one about what books to read and not to read. The sheikhs answer your queries and give you the right sayings of the Olama.
4. **Ignorance of the Language:** Some of the past innovations have been created by men who were non-Arabs originally. When they embraced Islam, they misunderstood Islamic rulings about making wrong translations. So they misguided themselves and misguided others (Attia, 2006: 195).

As evidence of that, one day I was teaching in Dar-Aldikr to some students who knew a little Arabic about the nobility of Sahabah, and that sahabah were

⁶¹ Bid'ah: Its Causes and Its Harms, Muhammad Shaltout, 27-30



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not unbelievers as some sects say. But what one of them understood is that the Sahabah were unbelievers!!

5. **Following self-desire:** Some people keep on practicing bed'ah after knowing the truth or never inquiring Islamic scholars about it. Their excuse for practicing bed'ah is that it is their habit. Even when knowledgeable about the illegitimacy of the bed'ah practice, they still do not cease lest following the Sunnah restricts them from their desires or causes them to face shame and guilt⁶².

Allah Ta'ala says: {Have you seen him who takes his own lust (vain desires) as his god, and Allah knowing (him as such), left him astray, and sealed his hearing and his heart and put a cover on his sight, who then will guide him after Allah? Will you not then remember} Al-Jathyah 23

Allahs says: {But if they answer you not, then know that they only follow their own lusts, and who is more astray than one who follows his own lusts} Al-Qasas 50

Allahs says also: {And indeed many have gone astray by their desires without knowledge} Al-An'am: 119

⁶² Bid'ah: Its Causes and Its Harms, Muhammad Shaltout, 24-27.



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6. **Following Traditions:** Islam doesn't go against any culture. Culture is part of a man's upbringing and certain traditions are performed without questions since they have become habitual. Nevertheless, if the cultural practice contradicts Islamic rulings then one must discard that practice. Many Muslims consider being a Muslim involves only prayers and fasting but a true Muslim must adapt his culture to fit Islamic rules.

And Allah has rejected those who are fanatical about following their fathers without guidance in several verses, including His saying: *{And when it is said to them: Follow what God has revealed, they say: Rather, we follow what we found our fathers doing, even if their fathers did not understand anything nor were guided}* Al-Baqarah: 170.

Some of these practices which have no basis in the Sunnah or Qur'an include:

- a. Gathering to read the Qur'an over the dead
- b. Putting flowers over/on the grave or Qurban eg; food...etc.
- c. Prohibiting a menstruating woman from washing a dead body or bathing herself.
- d. Covering the hair when a woman reads the Qur'an.
- e. Celebrating birthdays of the Prophet ﷺ.
- f. Bending for salutations.



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g. The display of a woman's beauty to her brother-in-law and other men who it is forbidden for her to display herself to.

7. **Arrogance and Insolence:** It is a great disease in the heart. And this is what drove the Shaytaan (devil) out of paradise. It is unrecognizable because many people, especially the religious trust in their own knowledge without confirming the truth of a practice and without seeking the opinion of other Sheikhs. Some, even display arrogance if one tries to point out something wrong or discuss the validity of a certain practice. This arrogance stems from the fact that they fear losing people's trust by admitting they may have been wrong, particularly if the person questioning the scholar is younger or less knowledgeable. To save face on the account of misrepresenting Allah's rulings is a very grave sin.

Al-Imam Mujahid⁶³ \$ said: "The arrogant and bashful person cannot get knowledge".⁶⁴

Allah Ta'ala said: *{Among people who disputes about Allah, without knowledge or guidance, or a book giving light (from Allah). Bending his neck in pride and leading (other) astray from the path of Allah}* Al-Hajj: 8-9.

8. **Belief the infallibility of the fallible humankind like the Imams (Religious Leaders):** Many misguided sects say that the imams are infallible like the

⁶³ One of the Attabi'een (followers) a scholar in Tafseer, died in 104H

⁶⁴ Fathul-Basrrie 2/40.



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prophets, may God's prayers and peace be upon them, both in minor and major deeds (Attia, 2006: 245-253).

This belief is another source for the existence of bed'ah. Some people trust their Imams and follow them blindly, thinking they are faultless. These Imams have made lawful things forbidden and vice versa. Some depend on dreams and other invalid methods⁶⁵. The only man a Muslim can follow blindly is the Prophet Mohammed ﷺ as all rules are revealed from Allah. **As Allah Ta'ala said:** *{and in the prophet of God you have a perfect example}* Al ahzab 21.

9. **Obeying inaccurate rules of presidents or leaders:** There is no doubt that if the ruler believes in a particular heresy and practices it, then the heresy will become strong and spread, and most of his nation will imitate him (Attia, 2006: 254), such as the Abbasi caliph al-Ma'mun and his saying of the creation of the Qur'an⁶⁶.

Discussing this issue is extremely important because many Muslims until now, think that any ruler who is unjust must be fought and opposed by people. This is in fact a disastrous thought and a great mistake.

To clarify this point we need to know the principles of Islam towards the leader.

⁶⁵ Heresy causes and harms, Muhammad Shaltout, 37.

⁶⁶ Al-Ma'mun is the seventh Abbasid Caliph, and his full name is: Abu Al-Abbas Abdullah Al-Mamoun Ibn Al-Rashid, born in 786 in Baghdad, and died year 833). See: alkhilafat alraashida, Abdel Moneim Al-Hashmi, 325.



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Allah ta'ala says: {O you who believe! Obey Allah and obey the Messenger (Mohammed PBUH) and those of you who are in authority. And if you differ I anything amongst yourselves refer it to Allah and His Messenger ﷺ if you believe in Allah and in the last day. That is better and more suitable for final determination} Annisa 59

This Ayah explains the basis of how the leaders should be treated in Islam.

We have to understand that Muslims are obliged to follow their leader if he is whether he is just or not. The Prophet ﷺ said: “If somebody sees his Muslim ruler doing something he disapproves of, he should be patient for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance”. Al Bukhari (6646)

According to the prophet’s saying we have to be patient with the leaders. The reason behind following the unjust leader is that Islam fights differentiation and separation because they lead Muslims to breaking up and becoming weak. Therefore the advantages of obeying a bad leader outweigh the threat of causing disruption and corruption among Muslim nation.

If Muslims were asked to disobey Allah they should not do it. The prophet ﷺ said: “A Muslim has to listen to and obey their ruler whether he likes it or not as long as his utterance involves not one disobedience to Allah. But if an act of disobedience to Allah is imposed, one should not listen or obey”. Al-Bukhari (665)



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10. Obeying their scholars and rulers in matters opposes Allah's rules: Allah the Exalted considers obeying scholars and rulers in prohibiting what Allah made lawful, or legalizing what he prohibited, would be as taking them as lords to the exclusion of Allah.

Allah Ta'ala says: {They have taken their learned men and their priests, and the Messiah, the son of Mary, for lords aside from Allah. And they are commanded to worship the one God} Al Tawbah: 31

When Odi bin Hatim⁶⁷ رضي الله عنه heard this Ayah said: “O messenger of Allah, we not worship them! The Prophet ﷺ said: “do they not make lawful for you what Allah made forbidden? And you deem it as lawful, and they forbidden what Allah made lawful and you deem it as forbidden? He said: certainly! Thereupon the Prophet ﷺ said: “that is how you worship them (rulers and priests)” Attabarani: 218

11. Being hasty in seeking a position among people: It is not forbidden to get a seat to speak out in front of people but it depends on one's intention.

If one wants to teach people the rules of Islam and clear their ignorance for the sake of Allah's satisfaction, then this allowed and might even be obligatory. But first he has to study and teach himself before teaching people. Therefore, don't let your main concern be achieving status, but make your main concern

⁶⁷ Sahabi was from the most generous peoples dies in 67H



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sincerity and seeking the reward of Allah. Teach yourself then teach people.
Do not seek glory but glorify Allah.

(Verily, we shall send down to you a heavy word, i.e. obligations legal laws).

Al Muzamil: 5

12. Following the majority of people's actions: Some people think that because the majority of the people are practicing bed'ah they must be correct, although one might have proof that opposes these actions. Nevertheless, he denies the evidence to himself.

Allah Ta;ala says: {And if you obey most of those on earth they will mislead you for away from Allah's path}. Al-An'aam:116.

Sixth topic :Means of combating innovation (Bed'ah):

1. Seek knowledge: Allah Ta'ala admitted those who seek knowledge by saying:

“Allah will exalt those who believe among you and those who have knowledge to high ranks”. Al-Mujadellah 11

Mu'aawiah رضي الله عنه said the Prophet ﷺ said: “Upon a person whom Allah desires good. He bestows knowledge in religion on him”⁶⁸.

⁶⁸ Fathh Al-Bari (2:164)



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Also, Keep in touch with islamic scholars:

Allah Ta'ala says: "So ask the people of the reminder (those who have knowledge in Qur'an and Sunnah, if you don't know)" Al-Anbiya: 7

2. **Spread sunnah practices:** Prophet Mohammed ﷺ said: "Follow my Sunnah and the practices of my rightly-guided successors (caliphs) and hold fast to their precepts". Therefore, it is Sunnah to follow the doings and the sayings of the Sahabi unless there is a hadeeth by the Prophet Mohammed ﷺ which contradicts the sayings of the Sahabi. If so, then we must follow the sayings of the Prophet ﷺ because Asshabi may be did not hear or know about that hadeeth.
3. **Avoid innovators:** All Salaf (followers) and Olama of the past would not even hear the talk of innovators. They took great caution not to be influenced or *affected by their discourse*.

Abu-Qilabah ؓ one of the followers said: "Do not sit along with an innovator so that he throws into your heart something that you might go along with, and thus be destroyed, or you disagree with him and your heart becomes ill"⁶⁹.

Now a days we have other new sources of knowledge like the internet, the Muslim should be careful from reading sites that distort Islam by its name,

⁶⁹ Al-Shari'ah (70)



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or the other sects that show in a very attractive and deceived methods the disbelief, such as reading the horoscope or other bed'ahs fortune telling.⁷⁰

4. Instruct and teach people the Sunnah and warn them about bed'ah: Another way to save oneself and others from bed;ah is to educate people by practicing the Sunnah in front of them, informing them through speech or writing. When people see the superiority of the truth and the inferiority of bed'ah, the practice will usually subside.

The Prophet (PBUH) said: “May Allah keep the person happy who hears something from us and conveys it to others as he heard it”. Abu Daood (1:10)

5. **Confirm the information given to you:** Not every religious person is trustworthy. A man may be religious but not necessarily knowledgeable: One should return to the Qur'an and Sunnah as primary guides.

Abdullah Ibnuz Zubair⁷¹ ؓ said, ”I said to my father: I do not hear from you narrations (hadiths), as I hear from so and so? A-Zubair replied, “I was always with the Prophet ؓ but I heard him saying whoever tells a lie against me then let him have his dwelling in hell fire” Al-Bukhari (3:107)

⁷⁰ Fatwas of the Permanent Committee for Scholarly Research and Ifta:3/337.

⁷¹ Sahabi was the first born child for Al muhajireen (immigrants to Medinah), was born from the best worshipers and famous in eloquence and brevity, killed by Al-Hajjaj in 73H



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person have to be very careful who you ask, because if you ask a person and you know that he is not entitled to be asked, you might be a sinner as he also will be a sinner. He might answer you even if you did not direct the question to him, In this case he will only be the sinner and as mentioned before, one finds that very common in lots of Muslim's communities.

6. **Prayer to Allah:** Ask Allah through prayers to guide you to the right path and help you follow it. Pray that Allah will show you the wrong path and help you to avoid it.

Pray to Allah as the Prophet ﷺ used to do. He used to say: “O Allah offer me the useful knowledge, make me make use of it and increase my knowledge”. Al-Tirmidhee, Book of Fatwah (128).

7. **Don't always trust what the majority of Muslims do:** If you are following the Sunnah you are on the right path, even if you are the only one.

Allah Says: “If you were to follow most of them on the earth they will lead you away from the way of Allah”. Al-Ana'am 116

8. **Warn others of bed'ah:** If there is certain proof against an innovation, people must be warned against it so as to keep away from it. Likewise, caution must be taken not to accuse person with Kufr (disbelief) or innovation, without clear evidence (Attia, 2006: 427-456).



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9. **Don't Gratifying Allah** and daring to claim the authority of giving rules.
Allah the most glorious says:

“And say not concerning that which your tongue puts forth falsely. This is lawful and this is forbidden, so as to invent lies against Allah. Verily those who invent lies against Allah will never prosper”. Al-Nabi 116

10. **Destroy all manifestations of bed'ah and anything that may lead to it:**

If people seek blessings through charms, pictures, or other objects and materials, in opposition of what is found in the Sunnah, these objects must be destroyed, even books having innovations. Of course people will object to their destruction, therefore we must replace them with teachings from the Sunnah. People may find it hard to leave or do away with certain habits, therefore by replacing them with what is rightfully true, they will have something to take with them towards Allah⁷².

Results and recommendations:

- 1- The rules of heresy varies according to its linguistic and idiomatic meaning.
- 2- Heresy in worldly matters is permissible and may be desirable.
- 3- Bid'ah in the legal idiomatic sense is forbidden, but it is not in one rank, for some of it is disliked, and some of it is forbidden, and some of it is disbelief and polytheism.

⁷² Innovations in Religion - Bid'ah - Dr. Bilal Philips – YouTube.



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- 4- The danger of heresy may be on the person himself, and its harm may exceed Islamic Sharia.
- 5- There are many types of heresy, and the standard basis in this is: - every worship that is mentioned is absolute, so restricting it is an innovation, and - every worship that is mentioned is restricted to a specific character, number or place, so its release is considered heresy.
- 6- Not everyone who goes against the Sunnah is considered in hell, as a person may be ignorant, and he may have good deeds that erase his bad deeds.
- 7- The people of heresy take advantage of calamities, accidents, and times of epidemics to spread their heresies, such as: the heresies mentioned in treating the Corona virus with vital energy and yoga, or visiting the tombs of the prophets, as well as visiting the graves of imams and righteous people and anointing them.
- 8- The causes of heresy are many, including: lack of knowledge of the Sunnah and the rulings of the religion, and among them is following whims and traditions, and among them is the belief in the infallibility of the righteous and imams.
- 9- Among the means of combating heresy is learning from the scholars and asking them, then spreading the Sunnah and teaching it, beware of innovators through the media and satellite channels, and warning people of the dangers and harms of heresy that are promised by the Qur'an and the Sunnah of the Prophet ﷺ.



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