

## Clarification of Doubts Concerning Innovation

Al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan

Translation by Maaz Qureshi<sup>1</sup>

---

Version 1.0

---

### 1. AN INTRODUCTION TO INNOVATION IN THE LANGUAGE

It is a valid form of innovation, it is an invention without a preceding likeness. And from it is the statement of Allaah the Exalted, "**Inventor of the Heavens and the Earth**" [Sooratul Baqarah 2:117]

That is, the Innovator of those two things on other than a preceding likeness. The statement of the Exalted, "**Say, I am not a new one from amongst the messengers**" [Sooratul Ahqaaf: 9]

That is, 'I am not the first who came with a message from Allaah to the slaves, rather there have preceded before me, many from amongst the messengers.'

And it can be said, 'So and so innovated (*ibtada'a*) an innovation (*bid'ah*)', meaning that he invented a way not having a predecessor for it.

#### **Innovating is divided into two:**

A. Innovating in *'adaat* (customs/habits/culture etc.): such as inventing innovations of speech, and this is permissible (*mubaah*), because the basic principle regarding *'adaat* (customs) is one of permissibility (*ibaahah*).

B. And innovating in the religion, then this is prohibited because the basic principle regarding it is one of *Tawaquf* (restriction to authentic texts). He (*sallallahu 'alayhi wa sallam*) said, "**Whoever invents (*ahdatha*) in this matter of ours what is not from it, then it is rejected.**" [Bukhaaree, Muslim] And in a narration, "**Whoever performs an action not in accordance with our matter, then it is rejected.**" [Saheeh Muslim]

### 2. THE INNOVATION IN RELIGION IS OF TWO TYPES:

---

<sup>1</sup> Taken from *Kitaabut-Tawheed* of Shaykh Saalih al-Fawzaan (p. 106-110)

**The First Type:** Innovation in statements of belief, such as the sayings of the *Jahmiyyah*, and the *Mu'tazilah*, and the *Raafidhah*, and the generally known misguided sects and their beliefs. Innovation in statements of belief, such as the sayings of the *Jahmiyyah*, and the *Mu'tazilah*, and the *Raafidhah*, and the generally known misguided sects and their beliefs.

**The Second Type:** Innovation in the acts of worship; Such as worshipping Allaah with an act of worship which is not legislated. And it has divisions, Innovation in the acts of worship; Such as worshipping Allaah with an act of worship which is not legislated. And it has divisions,

**The first division:** It has no origin (*asl*) in worship, rather it is a newly invented form of worship having no origin in the law (*Shar*); Such as inventing prayer not legislated, or fasts not having a *Sharee'ah* legislated origin, or days of celebration such as the celebration of birthdays, and other than that. It has no origin (*asl*) in worship, rather it is a newly invented form of worship having no origin in the law (*Shar*); Such as inventing prayer not legislated, or fasts not having a *Sharee'ah* legislated origin, or days of celebration such as the celebration of birthdays, and other than that.

**The second division:** What exists from additions in the legislated worship, like if one were to add a fifth *raka'ah* in the Noon (*Dhuhr*) prayer, or the afternoon ('*Asr*) prayer for example. What exists from additions in the legislated worship, like if one were to add a fifth *raka'ah* in the Noon (*Dhuhr*) prayer, or the afternoon ('*Asr*) prayer for example.

**The third division:** What exists in the characteristics of carrying out legislated worship. To perform it on a manner not legislated; such as carrying out legislated remembrances (*Adhkaar* singular: *Dhikr*) in simultaneous and melodious voices, and such as being extreme on oneself in worship to the point of leaving from the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*). What exists in the characteristics of carrying out legislated worship. To perform it on a manner not legislated; such as carrying out legislated remembrances (*Adhkaar* singular: *Dhikr*) in simultaneous and melodious voices, and such as being extreme on oneself in worship to the point of leaving from the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*).

**The fourth division:** What exists from specification of a time for legislated worship which was not specified by the law (*shar*) such as specifying the middle night of *Sha'abaa*n and it's day for fasting and prayer. So verily fasting and praying have a basis in the Religion, but specifying them to a time from amongst the times is in need of a proof. What exists from specification of a time for legislated worship which was not specified by the law (*shar*) such as specifying the middle night of *Sha'abaa*n and it's day for fasting and prayer. So verily fasting and praying have a basis in the Religion, but specifying them to a time from amongst the times is in need of a proof.

### **3. THE RULING ON INNOVATION IN THE RELIGION, WITH ALL OF ITS TYPES:**

Every innovation in the religion is forbidden, and a misguidance because of the statement of the Messenger (*sallallaahu 'alayhi wa sallam*) "**And beware of newly invented matters, for every newly invented thing is an innovation, and every innovation is a misguidance.**" [Abu Daawood, and Tirmidhee who said, *Hasan Saheeh*] And his (*sallallaahu 'alayhi wa sallam*) statement, "**Whoever invents in this affair of ours what is not from it, then it is rejected.**" [Agreed Upon] And in a narration, "**Whoever performs an action not in accordance with our affair, then it is rejected.**" [*Saheeh Muslim*] So these two *hadeeths* show that all newly invented things in the Religion are innovations, and every innovation is a rejected misguidance,<sup>2</sup> and the meaning of that is that innovation in belief and worship is

---

<sup>2</sup> Many of the people of innovation say that the word '*kullu*' in the *hadeeth* about innovated matters does not mean everything, al-Haafidh Ibn Rajab al-Hanbalee says in *Jaami'ul Uloom Wal Hikam* (2/89) in commentary to the part of the *hadeeth*, "and beware of the newly invented matter..."

"His saying, 'and beware of the newly invented matters, and every *bid'ah* is a misguidance' contains a warning to the *ummah* from following the newly invented innovations, and he stressed this by saying, 'and every innovation is a misguidance'. And the meaning of *bid'ah* is everything that is newly invented that has no basis in the *sharee'ah* that would prove it. As for that which has a basis in the *sharee'ah* that would prove it then this is not a *bid'ah* in the *sharee'ah* even if it be a *bid'ah* according to the language. And in the *saheeh* of Muslim from Jaabir (*radiyallaahu 'anhu*) from the Prophet that he used to say in his sermons, 'the best speech is the Book of Allaah, and the best guidance is the guidance of Muhammad, and the worst of matters are the newly invented matters and every *bid'ah* is a misguidance.'...And Imaam Ahmad reports from the report of Ghadeef Ibnul Haarith ash-Shimaalee, 'Abdul Malk Ibn Marwaan sent (someone) to me and he said: Indeed we gather the people for two matters: raising the hands (for supplication) upon the *minbar* on the day of *Jumu'ah* and giving exhortations after the *fajr* and *asr* prayers. So he said: As for these two matters, then they are examples of your innovations in my opinion and I will not accept anything of them from you because the Prophet (*sallallaahu 'alayhi wa sallam*) said, 'A people do not introduce an innovation except that the likes of it is raised from the *sunnah* (ie. forgotten and neglected) and sticking to the *sunnah* is better than innovating an innovation.' And something similar is reported from Ibn 'Umar...

And as for what has occurred from some of the *salaf* in their declaring some *bid'ahs* to be good then this is regards to *bid'ah* in it's linguistic meaning not it's *sharee'ah* meaning, and from these is the saying of 'Umar (*radiyallaahu 'anhu*) when he gathered the people for the standing of *Ramadhaan* behind one *Imaam*...[he gives reasons as to why this is so, but these have already been mentioned in other articles, and some of them above, so I will not repeat them]

And from them: the *adhaan* for *jumu'ah* that was increased on by 'Uthmaan due to the need of the people...and it is reported from ibn Umar that he said this was a *bid'ah*. And maybe he meant what his father meant concerning the standing during the month of *Ramadhaan*.

And from them: collecting the *mushaf* as one book...and the Prophet (*sallallaahu 'alayhi wa sallam*) used to command that the revelation be written and there is no difference in this between writing separately or as one collection, rather one collection has more benefit....[mentioning more examples]....

And Abu Nu'aym reports with a chain of narration from Ibraaheem Ibn Junayd who said: I heard ash-Shaafi'ee saying: '*bid'ah* is of two types....' And he depended upon the saying of 'Umar (*radiyallaahu 'anhu*), 'what a good *bid'ah* this is' and the meaning of ash-Shaafi'ee (*rahimahullaah*) is as we have mentioned previously: that the foundation for the blameworthy *bid'ah* is that which does not have a basis in the *sharee'ah* that can be referred to - and this is a *bid'ah* in the convention of the *sharee'ah*. As for the praiseworthy *bid'ah* then that is what agrees with the *sunnah* - meaning that it has a basis in the *sunnah* that can be referred to, and this is a '*bid'ah*' in it's linguistic meaning not in it's *sharee'ah* meaning due to it's conforming with the *sunnah*.

And another statement has been reported from ash-Shaafi'ee that explains this, and that is: 'newly invented matters are of two types...' [end]

So **every** innovation is a misguidance, contrary to what some may have you believe.

forbidden. However, it's prohibition is according to the degree in the type of innovation, and from it is evident disbelief such as circumambulation around the graves in order to get closer to its inhabitants, and offering sacrifices and vows to them, and supplicating to their inhabitants, and seeking rescue with them. And such as the extremist statements of the *Jahmiyyah* and the *Mu'tazilah*. And from it is what is a means of *shirk* such as erecting the graves, and praying and supplicating to them. And from it is what is disobedience in creed such as the innovation of the limbs by the *Qadariyyah*, and the *Murji'ah* in their statements and belief in opposition to the proofs of the *Sharee'ah*. And from it is sexual abstinence and fasting established in the sun, and castration with the intention of cutting off all desires. [see *al I'tisaam* of ash-Shaatibee (2/37)]

### WARNING:

Whoever divides innovation [in the religion] into good innovation (*bid'ah hasanah*), and sinful innovation (*bid'ah sayyi'ah*), then he has committed wrong, and has opposed his (*sallallaahu 'alayhi wa sallam*) statement, **"Every innovation is a misguidance."** because the Messenger (*sallallaahu 'alayhi wa sallam*) ruled that innovation - all of it - is misguidance,<sup>3</sup>

---

<sup>3</sup> The alleged statement of Imaam ash-Shaafi'ee is another ploy used by the people of *bid'ah* to try to legislate their innovations into the complete and perfected Religion of Allaah.

Shaykh Saleem al-Hilaalee says, "those who seek to make innovations good and acceptable claim that Imaam ash-Shaafi'ee - may Allaah have mercy upon him - agrees to the concept of 'good innovations' - and they have taken it by what has been attributed to him - may Allaah have mercy upon him - regarding innovation: 'innovated matters are of two classes: that which is innovated and is contrary to the Book, or the Sunnah, or a narration, or *ijmaa* - then this is an innovation of misguidance, and: those good things which are innovated that do not contradict any of these - then this is a novelty which is not blameworthy. And 'Umar said concerning the night-prayer in *Ramadhaan*: 'what a good innovation this is' meaning something new not previously present, and if done does not rebut anything which existed before." [Reported by al-Bayhaquee in '*Manaaqibush Shaafi'ee* (1/469) from ar-Rabee' Ibn Sulaymaan. I say: it's chain of narration contains Muhammad Ibn Moosaa al-Fadl and I do not find a biography for him.]

And it is reported with the wording: "Innovation is of two types: praiseworthy innovation and blameworthy innovation. So whatever agrees with the *sunnah* is praiseworthy, and whatever contradicts the *sunnah* is blameworthy." And he used as evidence the saying of 'Umar (*radiyallaahu 'anhu*) - about night prayer in *Ramadhaan*: 'what a good innovation this is' [reported by Abu Nu'aym in '*Hilyatul Awliyaa*' (9/113) from Hurmulah Ibn Yahyaa. I say: it's chain of narration contains Abdullaah Ibn Muhammad al-Atshee, who is mentioned by al-Khateeb al-Baghdaadee in his '*Taareekh*' and by as-Sam'aanee in '*al-Insaab*' but they mention no *jarh* or *ta'deel* of them]

a) The saying of ash-Shaafi'ee - even if authentic - cannot be used to oppose or particularize the generality of the hadeeth of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), since ash-Shaafi'ee himself - *rahimahullaah* - is reported by his students to have said that the saying of a solitary companion is not a proof, and it is not obligatory for those after him to follow him [as in '*Takhreej Furoo alaa al-'Usul*' of az-Zanjaanee (pg. 179) with the checking of Muhammad Adeebe as-Saalih, '*Mu'assatur Risaalah*']

....And this is what the verifying scholar Ibnul-Qayyim affirmed in his '*Tilaam al-Muwaqqi'een*' (4/121-123)

So how can the saying of ash-Shaafi'ee be a proof if the saying of a companion is not a proof?!

b) How can ash-Shaafi'ee - may Allaah have mercy upon him - be one of those who agree to 'good innovations' whilst he said the famous saying: 'whosoever declares something good has made it part of the *sharee'ah*,' and he said in *Ar-Risaalah* (pg.507), 'declaring things good (*istihsaan*) is a form of exercising desires'

Therefore anyone who wants to explain the words of ash-Shaafi'ee - may Allaah have mercy upon him - then let him do so within the rules and fundamentals of ash-Shaafi'ee - which necessitate understanding his

and this says that not all innovation is misguidance, rather there is good innovation. Al Haafidh Ibn Rajab said in his commentary to *al Arba'een*: 'So his (*sallallaahu 'alayhi wa sallam*) statement, **"Every innovation is misguidance."** is from the all encompassing word, not excluding from it anything. And it is the greatest principle from the principles of the Religion. And it is associated with his (*sallallaahu 'alayhi wa sallam*) statement, **"Whoever invents in this affair of ours, what is not from it, then it is rejected."** So whoever invents things and attributes them to the religion, and it does not have an origin in the religion to return to, then it is misguidance, and the Religion is free from those things. And equal to that are matters of beliefs, or actions, or statements whether hidden, or manifest.' [end] [*Jaami'ul 'Uloom Wal Hikam*, p. 233]<sup>4</sup>

---

principles - this is something applicable in every branch of knowledge - so he who is ignorant of the terminologies of their specialists will be ignorant of the meaning of their sayings - and will incorrectly explain their meaning, and here is an example to show what we mean:

i) The wording 'agreed upon' with the scholars of *hadeeth* means that which was reported by Bukhaaree and Muslim, however according to Abu Baraaqaat 'Abdus Salaam Ibn Taymiyyah, the author of *'Muntaqal Akhbaar'*, it means that which is reported by Ahmad, Bukhaaree and Muslim." [*al-Bid'ah'* (pp 63-66)] Even if this statement was authentic, it's meaning would be that of linguistic *bid'ah* as was stated by Ibn Rajab, and as we will further clarify in the next note on al-Haafidh Ibn Hajar.

<sup>4</sup> The shaykh, Saalih al-Fawzaan quoted from al-Haafidh Ibn Rajab, so it would be useful to quote the full discussion: al-Haafidh Ibn Rajab said in commentary of the *hadeeth*, whosoever introduces something in this affair of ours which is not part of it then it must be rejected.' And the *hadeeth*, 'whosoever does an action which we have not commanded must be rejected':

"This *hadeeth* contains a great principle from amongst the principles of Islaam, for just as the *hadeeth* 'indeed actions are by intentions' is the scale (to judge the action in) it's inward form this *hadeeth* is the scale (to the action in) it's outward form. Just as any action that is not done seeking the Face of Allaah the Exalted does not bestow any reward upon the actor, similarly any action that has not been commanded by Allaah and His Messenger is rejected. And everyone that innovates in the religion that which Allaah and His Messenger have not given permission for, then it is nothing in the religion....

And this *hadeeth* in it's wording indicates that every action that has not been commanded by the Legislator is rejected, and it's understanding indicates that every action that has been commanded is not rejected. And the meaning of 'his command' here is 'his religion and law' as is the meaning of his saying in the other narration, 'whosoever introduces something in this affair of ours which is not part of it must be rejected.' Therefore the meaning is that whosoever's action is outside the *sharee'ah* and not bound by the *sharee'ah*, is rejected. And his saying, 'which we have not commanded' indicates it is necessary for the actions of the actors to fall under the rules and regulations of the *sharee'ah* and that the rules of the *Sharee'ah* be the judge to command them or forbid them. So whosoever's action falls under the rules and regulations of the *sharee'ah*, in agreement with them, then his action is accepted, and otherwise it is rejected....and whosoever seeks to draw close to Allaah with an action that Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have not appointed as a means of drawing close to Allaah then his action is false and rejected....

And the Messenger (*sallallaahu 'alayhi wa sallam*) saw a person standing in the sun, and so he inquired about him and it was said in reply, 'he has taken an oath to stand and not to sit or take shade, and to fast.' So the Prophet (*sallallaahu 'alayhi wa sallam*) ordered him to sit and seek the shade and to complete his fast. [Bukhaaree] So he (*sallallaahu 'alayhi wa sallam*) did not make his standing and exposure to the sun a means of getting close (to Allaah) such that it would require fulfilling the oath. And it is reported that this event occurred on the day of *jumu'ah* at time of hearing the *khutbah* of the Prophet (*sallallaahu 'alayhi wa sallam*) while he was on the *minbar*. So this man made the oath to stand and not sit or seek the shade for as long as the Prophet (*sallallaahu 'alayhi wa sallam*) gave his sermon, in glorification/respect of listening to the sermon of the Prophet (*sallallaahu 'alayhi wa sallam*), and yet the Messenger (*sallallaahu 'alayhi wa sallam*) did not make

And there is not a proof for them that there is good innovation, except for the statement of 'Umar (*radiyallaahu 'anhu*) regarding the *taraaweeh* prayer, "**What a good innovation this is!**" (*ni'imatul bida'atu hadhihi*).

And they also say, 'Verily there were things invented, and they were not objected to by the *Salaf*, like the collection of the *Qur`aan* into one book, and the writing of the *Hadeeth*, and recording them.' So the answer to these is that these are matters which have an origin in the law (*shar'*), so they are not newly invented. And the statement of 'Umar (*radiyallaahu 'anhu*) "**What a good innovation**", he desires the linguistic innovation, and not the religious innovation (*al bida'atush Shar'iyyah*). So whatever has an origin in the law, returns to it. If it is said that it is an innovation, then it is an innovation in language, and not in Islamic Law. So the religious innovation is what does not have an origin for it to return to. So the collecting of the *Qur`aan* into one book has for it an origin in the law to return to, because the Prophet (*sallallaahu 'alayhi wa sallam*) had commanded the recording of the *Qur`aan*, but it was written scattered so the Companions collected it into one book for its protection. Indeed the Prophet prayed *taraaweeh* with his Companions (*radiyallaahu 'anhu*) nightly, and they had preferable fear about it in the appointment [of an *Imaam*], and the continuing of the Companions (*radiyallaahu 'anhum*) in praying in separate groups in the lifetime of the Prophet and after his (*sallallaahu 'alayhi wa sallam*) passing, up until 'Umar Ibnul Khattaab united them on one *Imaam* like how they used to be behind the Prophet (*sallallaahu 'alayhi wa sallam*), and this is not an innovation in the Religion. And the writing of the *Hadeeth* also has an origin for it in the Law. Indeed the Prophet (*sallallaahu 'alayhi wa sallam*) commanded the writing of some *hadeeths* for some of his Companions (*radiyallaahu 'anhu*), so as to study that from it.<sup>5</sup> And there was warning against writing it on regular paper according to his (*sallallaahu 'alayhi wa sallam*) advice fearing that there would get mixed with the *Qur`aan*, that which was not from it. So when the Prophet (*sallallaahu 'alayhi wa sallam*) passed away, this warning was done away with - because the *Qur`aan* was completed, and memorized before his (*sallallaahu 'alayhi wa sallam*) passing. So the Muslims recorded the *hadeeth* after that, preserving it from destruction. And may Allaah reward

---

this a means of getting close to Allaah that would require fulfillment of his oath. Despite the fact that standing is worship in other places such as prayer and *adhaan* and offering *du'aa* on *'Arafah*. And exposure to the sun is a means of getting closer to Allaah for the one in *ihraam*, so this indicates that everything that is a means of getting close to Allaah on a particular occasion is not a means of getting close on every occasion, rather one follows what occurs in the *Sharee'ah* in its correct place for everything..." [it is known in the *sharee'ah* that an oath which involves disobedience to Allaah does not require fulfillment].

<sup>5</sup> As for the deception of the people of *bid'ah* in saying that the collection of the *ahaadeeth* of the Messenger (*sallallaahu 'alayhi wa sallam*) as an innovation, then this is simply not true.

From Abu Qabeel who said: We were with 'Abdullaah Ibn 'Amr Ibnul 'Aas and he was asked which city will be conquered first Constantinople or Rome? So 'Abdullaah called for a sealed trunk and he said: Take out a book from it. Then 'Abdullaah said: Whilst we were with the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) writing. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) was asked: Which city will be conquered first, Constantinople or Rome? So Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said: "The city of Heraclius will be conquered first" meaning Constantinople. [Related by Ahmad (2/176), ad-Daarimee (1/126) and al Haakim (3/422)] So this narration shows that some of the Companions **did** write the *hadeeths* of the Messenger (*sallallaahu 'alayhi wa sallam*) in his presence.

Islaam and the Muslims with good when they preserve the Book of their Lord, and the *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*) from destruction, and the mockery of the scornful.<sup>6</sup>

---

<sup>6</sup> Ibn Hajar on *bid'ah* as in 'Fath (13/314+) *Kitaabul-I'tisaam*, Chapter: Following The *Sunan* of The Prophet (*sallallaahu 'alayhi wa sallam*).

"His saying, 'and the worst of matters are the newly invented matters...': ...and *muhadathaat* means the newly invented matters that have no basis in the *sharee'ah*, and the are called according to the convention of the *sharee'ah* '*bid'ah*', and that which has a basis in the *sharee'ah* that would prove it then it is not a *bid'ah*. So *bid'ah* in the convention of the *sharee'ah* is blameworthy in contravention to the language, for linguistically every thing that is newly invented, be it blameworthy or praiseworthy, is called *bid'ah*....and ash-Shaafi'ee said, '*bid'ah* is of two types....' Reported by Abu Nu'aym via the route of Ibraaheem Ibn Junayd, and there occurs from ash-Shaafi'ee also what is reported by al-Bayhaqee in his '*Manaaqib*', 'the newly invented matters are of two types...' end. And some of the scholars divided *bid'ah* into the five categories of *ahkaam* and this is clear. And it is established from Ibn Mas'ood that he said, 'indeed you have matured upon the *fitrah*, but indeed you shall innovate, and things shall be innovated for you, so when you see the innovations then stick to the original guidance'....And Imaam Ahmad reported with a good *sanad* from Ghadeef Ibnul-Haarith who said, 'al-Malik Ibn Marwaan sent (someone) to me and he said: indeed we gather the people for two matters: raising the hands (for *du'aa*) upon the *minbar* on the day of *jumu'ah*, and giving exhortations after the *fajr* and '*asr* prayers. So he said: as for these two, then they are examples of your innovations in my opinion and I will not accept anything of them from you because the Prophet (*sallallaahu 'alayhi wa sallam*) said, 'a people do not introduce an innovation except that a *sunnah* the likes of it is raised (i.e. forgotten and neglected)' and sticking to the *sunnah* is better then introducing a *bid'ah*' so if this was the answer of this *sahaabee* concerning a matter that has a basis in the religion, then what do you think the case would be concerning a matter that has no basis in the religion? And how about when it includes things that contradict the *sunnah*?....and this matter (of giving exhortations) was present during the time of the Prophet (*sallallaahu 'alayhi wa sallam*) but it was not done constantly like the *jumu'ah khutbah* rather it was done as the need dictated. And as for his saying in the *hadeeth* of al-Irbaadh, 'indeed every *bid'ah* is a misguidance' after saying, 'and beware of the newly invented matters' proves that newly invented matters are called *bid'ah*. And his saying, 'and indeed every *bid'ah* is misguidance' is a complete *sharee'ah* principle both in wording and understanding. As for in wording then it is as if it is said, 'the ruling of such and such is that it is a *bid'ah* and every *bid'ah* is a misguidance' and so it would not be from the *sharee'ah* because the *sharee'ah*, in it's totality, is guidance....and the meaning of his words 'every *bid'ah* is a misguidance' is that which has been introduced that has no evidence in either a specific or general way.....Ibn 'Abdis Salaam said at the end of '*al-Qawaa'id*': *bid'ah* is of five classifications...[mentioning the five and some examples of them]"[End of Ibn Hajar's words]

There are some points to be recognized here:

1. Ibn Hajars quoting from Imaam ash-Shaafi'ee after making clear that in the language *bid'ah* is of two types but in the *Sharee'ah* it is only one.
2. Indicating that he understands the statement 'praiseworthy *bid'ah*' in the linguistic sense as did Ibn Rajab.
3. His quoting Ibn 'Abdis Salaam in his classifying *bid'ah* into 5 categories but he himself saying, 'and the meaning of his words 'every *bid'ah* is a misguidance' is that which has been introduced that has no evidence in either a specific or general way' and other similar statements.