

Bid'ah Halqah Zikr

THE KHAWAARIJ ARE THE ORIGINATORS OF PUBLIC HALQAH THIKR IN THE MUSAAJID

The very first deviant sect which developed in the Ummah was the Khawaarij. This sect was born during the Khilaafat of Hadhrat Ali (radhiyallahu anhu). Donning the outward appearance of piety and saints, they waged war against Hadhrat Ali (radhiyallahu anhu). Members of this sect were the first to have originated halqah thikr in the Musjid.

A group of these deviants had gathered inside the Musjid during Fajr time and were doing their halqah thikr aloud in the same way as some misguided `sufis' and bid'atis practise today. They would in unison make thikr of Allaahu Akbar 100 times; Lailaha illallaah 100 times, and Subhaanallaah 100 times.

The senior Sahaabi, Hadhrat Abu Musa Ash'ari (radhiyallahu anhu) reported this new practice to Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) who immediately hastened to the Musjid. When he demanded an explanation, the group of bid'atis said: "O Abu Abdur Rahmaan! We are counting on these stones the number of times we make thikr of Takbeer Tahleel and Tasbeeh. "

Hadhrat Ibn Mas'ood (radhiyallahu anhu) said: "Instead of this, rather enumerate (on the stones) your sins. Alas, O Ummah of Muhammad (sallallahu alayhi wasallam)! How soon has your destruction arrived! These Sahaabah of your Nabi (sallallahu alayhi wasallam) are still among you in great numbers, and the garments of your Nabi (sallallahu alayhi wasallam) have not yet become old nor are his utensils broken. I take an oath by That Being in Whose power is my life! Either you are following a Deen better than the Deen of Muhammad (sallallahu alayhi wasallam), or you have opened up a gateway to Bid'ah."

The Bid'atis replied: "By Allah! O Abu Abdur Rahmaan! We intend nothing but goodness."

Hadhrat Ibn Mas'ood (radhiyallahu anhu) said: "There were numerous people who never attained the goodness they had intended. Verily, Rasulullah (sallallahu alayhi wasallam) informed us: 'Verily, there will arise people who will recite the Qur'aan, but it will not traverse beyond their throats.' By Allah! It appears to me that most of those people are among you." Then Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) departed from them.

Amr Bin Salmah (radhiyallahu anhu) commented: "I saw the ultimate consequence of these people (who had introduced this bid'ah). In the Battle of Nahrawaan they joined the Khawaarij and attacked us with spears." (Izaalatul Khifaa')

The effect of Thikrullah is tenderness and peace in the heart. It brings contentment. The Qur'aan Majeed says: "Verily, in the Thikr of Allah do hearts find rest." Yet, the form of thikr which these people of bid'ah had innovated despite it comprising Takbeer, Tahleel and Tasbeeh, did not elevate them spiritually nor melt their hearts. Far from elevation, their hearts became incorrigibly hardened and callous. Without hesitation they murdered Muslims and rebelled treacherously against the Khalifah, Hadhrat Ali (radhiyallahu anhu).

Men who are sincerely engaged in Thikr and do not make an exhibition of their ibaadat in

public places, develop benign countenances. They do not react bellicosely nor issue challenges when they are criticized.

Bellicose reaction, vindictive outbursts and issuing public challenges on ibaadat issues are signs of dha-laal (deviation). This is the type of attitude which all bid'atis display. The Ahl-e-Bareilwi are notorious for their bellicose conduct when they are admonished for their bid'ah. The new bid'atis among the Ahl-e-Deoband are emulating their Bareilwi counterparts in behaviour. This is not surprising. Since bid'ah is baatil, the bellicose reaction is understandable.

Sufiya and even the Ulama-e-Haqq who are not Sufis, do not issue challenges. Those who issue challenges are bloated with arrogance – riya and takabbur. Thikr in public places, especially in the Musaaqid, has become a medium for self-aggrandizement by projecting the image of Sufi'ism. But Sufi'ism is not advertised halqah thikr. Sufi'ism is devoid of riya. The fundamental basis of Sufi'ism is Tawaadhu (Humility) which is the opposite of publicity stunts such as public displays of violent swaying of heads and incantation of litanies in a show of simulated ecstasy.

Our sincere and humble advice to the Sufi Saahib, is to adopt Ikhfa'. Conduct your thikr sessions with decorum in the privacy of your Khaanqah. "And naseehat benefits the Mu'mineen". – Qur'aan

PIOUS ULAMA TOO ENTRAPPED IN BID'AH

Hadhrat Hakimul Ummat Ashraf Ali Thaanvi (rahmatullah alayh) said:

"Some customs are so firmly entrenched that even great Ulama and Sulaha (pious persons) despite their profound Taqwa and Tahaarat also are unaware of. They are extremely lackadaisical with regard to these customs. This laxity in their attitude is due to the good opinion (husn-e-zann) they entertain. They are unaware of the motives and beliefs of the masses. Their gaze does not extend to the subtle evil consequences and corruption of these customs. Only those whom Allah Ta'ala has created for the specific mission of eradicating evil, are able to recognize and detect the corruption of these customs."

NOOR OF THE SUNNAH

A Buzrug (Sage), in a careless moment, placed his left leg first inside the Musajid. He spontaneously stepped back and was smitten with overwhelming fear.

When someone asked him to explain the reason for such great fear, the Buzrug said: 'I fear that the Noor-e-Baatin (spiritual light in the soul) which has been bestowed to me might be effaced as a consequence of me having acted in conflict with the Sunnah.'

Hakimul Ummat commented: "In our age such a wide portal of permissibility has been opened up, which has made people unconcerned with even Fardh and Haraam acts, leave alone the Sunnat acts."