The Plight of Bid'ah

People who perpetrate acts of Bid'ah are deprived of the blessings of the Sunnah. Rasulullaah SAW. said that when people initiate an act of Bid'ah, the equivalent Sunnah thereof is lifted away. Adhering to the Sunnah is better than initiating acts of Bid'ah.r In another narration, Hadhrat Hassaan bin Atiyyah RAH. adds that the blessings of the Sunnah in question is then not restored to these people until the Day of Qiyaamah.

It is stated in Ihyaa'ul Uloom that there is an angel who announces every day, "The person who opposes the Sunnah of Rasulullaah SAW. will be deprived of his intercession." The example of a person who introduces acts of Bid'ah is like the one who plots to overthrow his ruler. While a common criminal may be pardoned by the ruler, the person plotting to overthrow the ruler is not pardoned. The one who introduces acts of Bid'ah really intends to overturn a Sunnah act and replace it with what he intends to introduce.

Rasulullaah SAW. said, "The best book is the book of Allaah and the best example to follow is that of Muhammad SAW. The worst of matters are those that have been fabricated (acts of Bid'ah) and every act of Bid'ah is a means of deviation (regardless of how good it appears to be).

Rasulullaah SAW. also said, "You must adhere to my way of life and the ways of life of the rightly guided Khulafaa (Khulafaa Raashideen) after me. Bite firmly on this with your back teeth (never let go of it). Beware of newly invented acts and stay far from them because every newly invented act is an act of Bid'ah and every act of Bid'ah leads one astray."

In another narration, Rasulullaah SAW. stated, "Whoever initiates an act of Bid'ah or even gives refuge to such a person will fall under the curses of Allaah, His angels and all of mankind. None of his obligatory or optional acts of devotion will then be accepted." Rasulullaah SAW. also said, "The one who honours one who perpetrates acts of Bid'ah is aiding the destruction of the Deen."

Hadhrat Abdullaah bin Abbaas RADI. said, "Indeed, the act that Allaah despises most are acts of Bid'ah." Another narration states, "No fast, salaah, Sadaqah, Hajj, Umrah, Jihaad or any obligatory or optional act of devotion will be accepted from the perpetrator of Bid'ah. He will be removed from Islaam just as as a strand of hair is removed from dough.?

When people start to perpetrate acts of Bid'ah, such acts gradually overwhelm their lives and becomes ingrained in their identities. Rasulullaah SAW. said, "There wilr emerge amongst my Ummah people who will be so overwhelmed by their passion (acts of Bid'ah) that it will permeate through them just as a bite from a rabid dog causes rabies to permeate every nerve and sinew of a person."

Hadhrat Abdullaah bin Abbaas RDI once mentioned that a time will come when the Sunnah will be destroyed and acts of Bid'ah brought to life. This seems to be that very time. We see people

calling out the Adhaan by gravesides, prostrating before the graves., making Tawaaf around them, celebrating Urs, Sandal and Qawaali by the tombs of saints, throwing flowers over graves and carrying out so many other acts of Bid'ah on occasions of grief and of joy. It is necessary for the Ummah to abstain from all of these acts and to prevent others from them. On the contrary, these acts are being promoted as acts of Islaam in books such as Tajaanub Ahlus Sunnah, written by the Ridha Khan group.

How true are the words of a poet who says, "When people have a crow as their guide, they will soon be led to the path of destruction.? Hadhrat Mujaddid Alf Thaani rah. ays that the acts of Bid,ah and honouring the person who perpetrates these are all a means of destroying Islaam. He writes further that such acts are like an axe that is destroying the foundation of Jeen, while the acts of Sunnah are like stars that guide lost people through the night.

He writes further that acting on Bid'ah further darkens the night and causes the light of the stars to dwindle, whereas acting on the Sunnah causes the light to increase and the darkness to disperse. People therefore have the choice to either add to the light or to the darkness and thereby swell the ranks of either the people of Allaah or the people of Shaytaan. What they ought to know is that it is the people of Allaah who will ultimately be successful.

In another discourse, he writes that the most important advice that can be given is to follow the Sunnah of Rasulullaah SAW. and to abstain from acts of Bid'ah even though they may appear as bright as daylight. It is, however, darkness through and through because it is a means of removing a Sunnah act since an amendment to an act entails its abrogation.

He writes elsewhere, "Please understand that value of the Sunnah and strive to revive them! Rasulullaah SAW. said, 'The person who revives my Sunnah at a time of strife and corruption will receive the reward of a hundred martyrs? Rasulullaah SAW. also said, 'The one who loves my Sunnah (by practising on it) really loves me and the one who loves me will be with me in Jannah. In another narration, Rasulullaah SAW. said, "Allaah will bestow four favours on the on who safeguards my Sunnah (by adhering to them and practising them); (1) love for him will be cast into the hearts of the righteous, (2) awe for him will be cast into the hearts of the sinful ones, (3) he will receive abundant sustenance and (4) he will remain steadfast on the Deen.

Imaam Maalik RAH. likened the Sunnah to the ark of Hadhrat Nooh ALY., in that those who board are saved and those who do not are drowned (led astray). Allaah declares, "Tell them (O Rasulullaah SAW. If you really love Allaah, then follow me. Allaah will then love you in turn and forgive your sins. This verse makes it evident that it is in following the ways of Rasulullaah SAW. that a person will gain Allaah's love. To attain this love of Allaah, it is necessary to abstain from all acts of Bid'ah. In fact, if one is in doubt about whether an act is Sunnah or Bid'ah, it is best to abstain from it.

It is state d in Majaalisul Abraar that the Ulema have made it clear that it is not permissible to do something if one is not certain about it being authentic even though one is also not certain about it being otherwise. So how much worse will it be if one is certain about it being unauthentic? The same subject subject matter is stated in Bahrur Raa'iq (Vol.2 Pg.20), Fataawaa Aalamgeeri (Vol.1 Pg.179) and Shaami (Vol.1 Pg.600). In fact, Hadhrat Sulaymaan. Daarani RAH. said that

when one is inspired to do a good act, he should not hasten to carry it out until he knows that it conforms with the Ahadeeth. If it does, he should thank Allaah for this. This is necessary because one often hears things that affect the heart and seem to be the truth when it is, in fact, falsehood. Caution is therefore of paramount importance.

When asked for substantiation for the Adhaan called out by the grave, the people of Bid'ah can present no authentic Hadith in support of their belief. Therefore, it is as if they are saying that (Allaah forbid) they are aware of something that Rasulullaah SAW. was not aware of. If he was aware of it, then Allaah forbid!) it is as if Rasulullaah SAW. was negligent in prescribing it for the benefit of the Ummah.

Furthermore, it is not necessary that Shaytaan is to be chased off by the Adhaan from every place where he is expected to cause trouble. Rasulullaah SAW. said that Shaytaan runs through the body of.man just as his blood runs through. Now, when will it be Masnoon to call out the Adhaan?

Another Hadith states that when a couple are engaged in intercourse, Shaytaan attempts to get between them. Rasulullaah SAW therefore prescribed that the couple recites the du'aa, "In the name of Allaah! O Allaah keep Shaytaan away from us and from the offspring that You bless us with." The du'aa then at the time of ejaculation is, "O Allaah! Do not grant Shaytaan any share in the offspring you bless us with. Now do the perpetrators of Bid'ah call out the Adhaan when having intercourse? If not, why not?

The Ahadeeth also teach us the du'aa for entering the toilet because it is here that the Shayaateen play with a person's private parts. Now do the perpetrators of Bid'ah call out the Adhaan when in the toilet? If not, why not? The Ahlus Sunnah wal Jamaa'ah say that the Adhaan is not called out on these occasions because it has not been substantiated from the Ahadeeth. The same applies to Adhaan by the graveside.
May Allaah grant the Ummah the ability to abstain from acts of Bid'ah and to practise upon the Sunnah of Rasulullaah SAW. and the Sahabah RADI. Aameen.

Fatawa Rahimiyyah (Vol.1)

?