

MASS I'TIKAAF BASELESS OBJECTIONS

Written by Administrator

Monday, 03 August 2015 13:45 - Last Updated Monday, 03 August 2015 13:51

BASELESS OBJECTIONS AND SPURIOUS ARGUMENTS

A Brother objecting to our criticism of mass, mock 'I'tikaaf' merrymaking functions, wrote:

With all due respect I have read your comments about the mass Itikaaf programmes taking place in the month of Ramadhaan. Whilst I acknowledge that some of the actions mentioned by you are not substantiated even by our pious elders, I think that you cannot paint all the Itikaaf programmes with the same brush. Hence, what will you say about the following :-

1. Have you not read the Hadeeth in which Rasulullah sallallahu alaihi wasallam stated that he sat for I'tikaaf for the 1st 10 days of Ramadhaan in search of Laylatul Qadr, then for the next 10 days until it was revealed to him that this night comes in the last 10 days; whereupon he stated something to this effect that : "he who wishes, should sit in I'tikaaf with me for the last 10 days." Was this not approval for a group of Sahabah (radhiallahu anhum) gathering together for I'tikaaf with Rasulullah sallallahu alaihi? Would the Sahabah radhiallahu anhum have abstained from sitting in I'tikaaf with Rasulullah sallallahu alaihi wasallam after receiving an invitation like that? Yes of course, Masjid An-Nabawi was not so big in that era to accommodate large crowds.

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2. Are you going to place spiritual luminaries such as Hazrat Shaikhul-Hadeeth Moulana Muhammad Zakariyya Saheb rahimahullah and Hazrat Mufti Mahmood Hasan Saheb Gangohi rahimahullah (who used to have thousands of people sitting with them in Itikaaf with meals provided of course) in the same egg basket as those whom you term as introducing bid'aat in their mass Itikaaf programmes? Someone mentioned to me that even your esteemed personality was blessed with the good fortune of sitting for Itikaaf in the khidmat of these great luminaries. If these Buzrug's methods cannot be used as Shar'ie proofs then what will you say about #3, #4, #5 and #6 below?

3. Spiritual luminaries such as Hazrat Masihul - Ummat Moulana Masihullah Saheb rahimahullah established Khanqas for scores of people who would be housed in rooms to participate in Hazrat's Majaalis at designated days and times. Was this system (of having special times for Majaalis and they staying in special rooms for this purpose and the Shaikh making special tawajjuh on his mureeds and granting them khilafat) established from Rasulallah sallallahu alaihi wasallam? If you consider this as a form of Bid'ate - Hasanah and a method or treatment for spiritual maladies could not the same be said for the mass Itikaaf programmes?

4. Did Hazrat Moulana Husain Ahmed Madani rahimahullah and subsequently his son Hazrat Moulana As'ad Madani rahimahullah not have mass Itikaaf programmes with Khanqas being established in the Masjid? Did they not have the system where a Qari recited that night's parah of Taraweeh with others listening? Did they not have loud Zhikr and Nafl congregational Nafl Salaah during Tahajjud time? I know you will say that Buzrug's actions do not constitute Shar'ie proof but would a Khalifa of Hazrat Moulana Rashid Ahmed Saheb rahimahullah (Hazrat Madani rahimahullah) do any action contrary to the Sunnah?

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5. Mass Itikaaf gatherings also take place at the markaz in Nizamuddin every year. Is that a bid'ah?

6. Was the modern-day Darul Uloom system (where students board and lodge in the Madaaris and attend classes according to a predetermined curriculum) established during the Era of Rasulullah sallallahu alaihi wasallam and Sahabah radhiallahu anhum? Ulema term this as a Bid'ah FOR the upliftment of Deen, hence a Bid'ate-Hasanah. Could not the same be said about the elders' Itikaaf gatherings?

THE RESPONSE

(1) All mass-organized I'tikaaf programmes have to be incumbently painted with the same brush. At the minimum, these functions are Bid'ah. Beyond the minimum limit, they are, in addition to Bid'ah, functions of fisq and fujoor. You have missed the point entirely. Since you have reacted emotionally, you have not understood what has been criticized regarding the mass I'tikaafs. Do read and re-read the criticism of these mass I'tikaafs to ascertain what exactly has been criticized. This is an issue of the Deen, therefore apply your mind constructively with the intention of ascertaining the Truth.

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Your citation of the Hadith pertaining to Rasulullah's I'tikaaf confirms that you are unaware of the mode of the I'tikaaf of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Contrary to what you have mentioned, the Sahaabah did not join Rasulullah (sallallahu alayhi wasallam) en-masse for I'tikaaf. In fact, the vast majority of the Sahaabah and the illustrious Aimmah of the Taabi-een era did not observe I'tikaaf.

This fact is so conspicuous that it constrained the illustrious Imaam Maalik (rahmatullah alayh) to comment: *"I pondered about I'tikaaf and the abstention of the Sahaabah from it despite the fact that they were devoted followers of the Sunnah."* The Fuqaha confirm that the great majority of the Sahaabah did not observe I'tikaaf.

Imaam Maalik (rahmatullah alayh) further said that it did not reach him that Hadhrat Abu Bakr, Umar and Uthmaan (radhiyallahu anhum) nor the senior Aimmah of the Salaf except Abu Bakr Ibn Abdur Rahmaan, had observed I'tikaaf. Thus, there was no group of Sahaabah who had joined Rasulullah (sallallahu alayhi wasallam) in I'tikaaf.

Furthermore, Nabi-e-Kareem (sallallahu alayhi wasallam) did not give bayaans during I'tikaaf. There was no festival mood. There were no wedding degs of food. I'tikaaf of Rasulullah (sallallahu alayhi wasallam) was not a programme/function which resembles a haraam wedding reception where huge pots of food are prepared for only eating and excreting.

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Another fact which you miss is that no one forbids anyone from making ibaadat in the Masjid the whole night from the 1st Ramadhaan until the end of Ramadhaan. What is criticized, is the festival which takes place. The waste is haraam. People spending millions of rands in air fares, coming from different countries to sit in a so-called I'tikaaf with a luminary, are labouring in self-deception. If these outsiders were really sincere, and if their ibaadat was truly for Allah's sake, they would have sat in I'tikaaf in their neighbourhood Musjids.

But there is no fun and no merrymaking sitting in a small neighbourhood Masjid in relative seclusion meditating on Maut, the Qabr and Aakhirat, which were the *A'maal* of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah when they were in I'tikaaf.

(2) The spiritual luminaries to whom you have made reference are not our models nor our Imaams whom we make Taqleed of. We follow Rasulullah (sallallahu alayhi wasallam) and the Sahaabah and the Aimmah Mujtahideen. If the deeds of the spiritual luminaries are in conflict with the Sunnah, and if their deeds lead to bid'ah, as they have, then we set these aside. We do not make taqleed of the errors or peculiarities of spiritual luminaries regardless who they may be. Allaamah Sha'raani (rahmatullah alayh) said:

"He who takes daleel from the obscurities (and errors) of the Ulama, makes his exit from Islam."

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Do not cite spiritual luminaries to us, for we are cognizant of the Qur'aan's castigation of those who make taqleed of even the errors of the spiritual luminaries. Allah Ta'ala criticizing those who follow the spiritual luminaries even in error, says in the Qur'aan Majeed:

“They take their ahbaar (scholars) and ruhbaan (spiritual luminaries) as arbaab (gods) besides Allah....”

Tell us on the basis of the Dalaa-il of the Shariah where we have erred in our conclusions and fatwa. Do not make reference to spiritual luminaries whose amal is not daleel in the Shariah. You quote the spiritual luminaries of this belated age while we quote Rasulullah (sallallahu alayhi wasallam), the Sahaabah, the Taabieen and the amal of the Ummah of fourteen centuries. Spiritual luminaries are not among the *Dalaa-il* of the Shariah.

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(3) The above discussion has dealt with 'spiritual luminaries'. You have again mentioned the same issue. You quote Hadhrat Masihullah (rahmatullah alayh). For your edification, Hadhrat Masihullah (rahmatullah alayh) never sat in I'tikaaf in his entire lifetime. We are discussing mass I'tikaaf. Not khaanqas. Do not detract from the issue with diversions. Do not confuse issues. Khaanqas are different issues. Adhere to the topic. Hadhrat Masihullah never sat in I'tikaaf with even one mureed.

Also be informed that Hadhrat Masihullah (rahmatullah alayh) did not operate a customary khaanqah. There are still senior students, mureeds and khalifahs of Hadhrat Masihullah around who can testify for the lifestyle and *Tariqah* of Hadhrat Masihullah (rahmatullah alayh). We are more acquainted with Hadhrat Masihullah's ta'leem than you. So, do not attempt to mislead and deceive an unwary public with the name of Hadhrat Masihullah (rahmatullah alayh).

Hadhrat Masihullah (rahmatullah alayh) made it clear that like, his Shaikh, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), he did not operate a *langar khaanah* (a public kitchen for all and sundry). He was averse to the *langar khaanah* system. His primary occupation was Islaah of the Nafs.

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(4) We do not follow Hadhrat Husain Ahmad Madani in his personal practices. We do not follow him in his error of making Tahajjud Salaat with Jamaat which is Makrooh Tahrimi in terms of the Hanafi Math-hab. Whilst we have never criticized Hadhrat Madani (rahmatullah alayh) for his error, we are not his muqallideen. Quote the Sunnah to us, not luminaries, or better, do not cite the errors of luminaries as daleel. We state with emphasis that the mass I'tikaaf programmes are bid'ah regardless of who practised it. Short-sighted spiritual luminaries with good intentions initiated the mass I'tikaaf innovation which has today degenerated to the level of shaitaani israaf, fisq and fujoor. Whilst the original error of this practice was initiated by sincere buzrugs with good intentions, this innovated practice has been hijacked by 'sufi' quacks and cranks using the Deen to gain the dunya.

(5) The Tabligh Jamaat markaz is not among the Dalaa-il of the Shariah. It is superfluous to cite the markaz as daleel, for it is not among the Dalaa-il of the Shariah. The Tabligh Jamaat is an expert in the art of compromising the Haqq. Fork-tongued diplomacy spuriously dubbed 'hikmat' is abhorrent in Islam.

(6) You have miserably failed to understand the thrust of our criticism because you are blinded by emotional bias. The establishment of Darul Ulooms has absolutely no relationship to the wasteful mass I'tikaaf festivals. You are again confusing issues. The permissibility of Darul Ulooms is not a basis for forging permissibility for the waste and all the other evils attendant to mass I'tikaafs. The evils have been pointed out in articles written by other Ulama. Read their articles with an open mind.

The function of the Darul Ulooms is or is supposed to be the protection of the original Deen, while the consequence of mass I'tikaafs is the introduction of israaf, fisq, fujoor, bid'ah and the

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destruction of the letter and spirit of the Masnoon I'tikaaf.

Keep your mind focused on the evils and the haraam activities which are taking place at the mass festivals called I'tikaaf, and fear Allah Ta'ala. May Allah Ta'ala guide us all. Salaam on those who follow Huda (the guidance of Allah).

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SOME QUERIES

In your recent article, *Satanism in the Garb of I'tikaaf*, the following is mentioned:

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“ In Umdatul Qaari, Allaamah Aini responding to Imaam Zuhri’s surprise at the abstention from I’tikaaf by the vast majority of people, he says:

‘Our Ashaab (the Ahnaaf Fuqaha) said: Verily, the majority of the Sahaabah did not observe I’tikaaf. Imaam Maalik said: It did not reach me that Abu Bakr, Umar, Uthmaan, Ibnul Musayyib nor anyone else from these Aimmah of the Salaf except Abu Bakr Bin Abdur Rahmaan, had observed I’tikaaf.’

Please explain why the majority of the Sahaabah abstained from I’tikaaf. I have also heard that it was not Hadhrat Masihullah’s regular habit to sit in I’tikaaf.

OUR COMMENT

It is difficult for us students to venture a reason for the abstention from I’tikaaf by the majority of

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the Sahaabah and even the Aimmah-e-Salaf of the Taabi-een era. Even Imaam Maalik (rahmatullah alayh) was not able to venture a cogent reason for this seemingly anomalous attitude of the Sahaabah.

In our deficient opinion, the probable reason for this attitude was that despite Rasulallah (sallallahu alayhi wasallam) himself observing I'tikaaf regularly, he did not emphasize its observance for the Sahaabah. In fact, Nabi-e-Kareem (sallallahu alayhi wasallam) mentioned that service to a brother Muslim in need is more meritorious than 120 I'tikaafs. Thus, once when Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) was sitting in I'tikaaf, he was informed of a need of a certain Muslim. He immediately left his Mu'takaf, went out of the Musjid and hastened to fulfil the need of the one in need. When someone reminded him that he had nullified his I'tikaaf, he mentioned the Hadith of 120 I'tikaaf. Obviously he must have made Qadha of the I'tikaaf.

Rasulallah's instruction to remove the tents of his three wives and also his own tent, and his expression of annoyance when he saw the three tents in the Musjid, and his decision to break and nullify his I'tikaaf on this account, clearly indicate the undesirability of organized mass I'tikaaf as has been innovated nowadays. Rasulallah (sallallahu alayhi wasallam) made Qadha of his I'tikaaf during Shawwaal.

We believe that it was this attitude of Rasulallah (sallallahu alayhi wasallam) that the Sahaabah understood, hence they abstained from I'tikaaf. It is not possible for the Sahaabah to have abstained if Rasulallah (sallallahu alayhi wasallam) had encouraged them to observe I'tikaaf. They were devotees of Rasulallah (sallallahu alayhi wasallam). It is inconceivable that such devotees would have flagrantly violated Rasulallah's command, instruction or encouragement.

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Furthermore, the status of I'tikaaf vacillates between Mustahab and Sunnat alal Kifaayah. It is not an ibaadat for mass observance, least of all the type of mess which these mock mass functions entail. The Fiqhi category of I'tikaaf also negates the undue emphasis accorded to I'tikaaf.

To the best of our knowledge Hadhrat Masihullah (rahmatullah alayh) never sat in I'tikaaf. The greatness of Hadhrat Masihullah (rahmatullah alayh) is his meticulous observance of the Sunnah. His simplicity glittered conspicuously.

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SATANIC ISRAAF (WASTE) AMID SUFFERING OF THE UMMAH

Israaf (waste/extravagance) is an attribute of Iblees. On the basis of this evil satanic attribute, the Qur'aan Majeed describes the wasters as *Ikhwaanush Shayaateen (the brothers of the devils)*.

The gravity and notoriety of

Israaf

can therefore not be over-emphasized even if one makes such an endeavour.

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Israaf is always evil and destructive, spiritually as well as physically. It is the effect of *takabbur* (pride) a

nd

riya (show).

Only those who have opted for deliberate spiritual blindness will have the capacity to deny the huge shaitani

Israaf

which occurs at all mass I'tikaaf functions and festivals. The waste is glaringly conspicuous.

While I'tikaaf is supposed to be an Ibaadat in which the emphasis is on

Zuhd (Abstinence/renunciation of the *dunya*),

Muraaqabah and *Muhaasabah*,

The mock mass 'i'tikaaf' of these days is the very antithesis of the Masnoon I'tikaaf observed by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. These bid'ah i'tikaaf festivals resemble haraam wedding receptions.

The attributes which are supposed to be cultivated in I'tikaaf are utterly eliminated by shaitani indulgence in *israaf*, *fisq* and *fujoor* – all of which have been discussed in this treatise. The *fujoo* a

spect is specially associated with the presence of women and the haraam

tawajjuh

stunts of the modernist quack 'sufi' who has not yet set foot in the Path of genuine Tasawwuf.

Millions of rands of the bounty of wealth are being squandered down the sewerage drains in the orgiastic 'I'tikaaf' programmes of the 'hadhrats' who are paving the paths of Jahannam for their unsuspecting flocks revelling in the festivities organized during the most auspicious days and nights of Ramadhaan. Allah Ta'ala did not bestow wealth to people for wasting on festivities, unnecessary journeys, setting up huge expensive tents and the other wasteful expenditure concomitant with the paraphernalia of the mock mass I'tikaaf festivals.

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All over the world, millions of Muslims are languishing in squalor, poverty and appalling jahaalat – total ignorance of the very basic requisites of the Deen so imperative for sustaining Imaan. The suffering of Muslim men, women and children of Syria, Gaza and Burma are currently in the public glare. Yet these quack and crank 'hadhrats' feigning total physical blindness, mislead their followers, casting them into the cauldron of shaitaani *Israaf*. They are spiritually blind as the Qur'aan Majeed aptly depicts them:

“Verily, the (physical) eyes are not blind, but the eyes within the breasts(hearts) are blind.”

It is this spiritual blindness which has calcified their understanding preventing them from progressive thinking, hence they believe that their misdeeds are deeds of virtue, as the Qur'aan Majeed states:

“Say: ‘Shall I inform you about the losers?’ They are those whose effort is wasted in this worldly life whilst they think that what they are doing is goodness.”

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These wasters and indulgers in mock mass 'i'tikaaf' believe that their deeds of waste and sin are acts of virtue. They are in fact the losers in this dunya and in the Aakhirat.

In every remote village of the world where there are droves of ignorant Muslims, the kuffaar missionaries are active in their proselytizing depredations. Millions of ignorant Muslims, especially children in rural villages are the targets of the missionaries, modernism and kufr. Maktabas to educate these children in the elementary teachings of Islam, to enable them to know what Imaan is, to recite the Qur'an, to perform Salaat, etc. are non-existent.

The millions which are wasted on these festivals in the name of 'i'tikaaf, should rather be diverted to establishing Maktabas, feeding the orphans, the widows and the suffering masses of Muslims uprooted from their homes. They live in horrible and heart-rending conditions. Whole families live huddled together under plastic sheeting, not even a decent hut. They scavenge like

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animals for food, whilst the 'hadhrats' and their flocks indulge in luxuries and festivities eat gluttonously and excrete. Does their Imaan demand such callous and insensitive conduct? Do they not know that the demand of Imaan has been explained by Rasulullah (sallallahu alayhi wasallam):

"The Muslimoon (the Ummah of Islam) is like one person. If the eye pains, The whole body is affected. If the head pains, the whole body is affected."

What has happened to the brotherly pain which should be in the heart of every Believer – throbbing in his heart at the misery of the suffering Ummah? How can Muslims in Ramadhaan indulge in satanic extravagance when the Ummah is being ground and crushed by suffering and misery. The Ummah is engulfed by the forces of kufr, yet those who indulge in 'i'tikaaf' festivities, happily lose themselves in satanic waste like villains revelling in orgies of drunkenness.

The colossal *Israaf* of these haraam, bid'ah functions which pollutes the Holy Month of Ramadhaan and defiles the sanctity of the Musaaajid can feed thousands of suffering widows, orphans and others gripped by hunger and poverty. But, this reality simply does not dawn on the fossilized brains of the revellers.

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How is it possible for Imaan to tolerate this huge shaitaani *Israaf* amid the misery and suffering of the Ummah? Perhaps the treasure of Imaan has been extinguished.

MR. ZULFIQAR AHMAD - A SELF-INTRODUCTION

In the forefront of the new-fangled Bid'ah mass mock so-called 'I'tikaaf' festivals is Mr. Zulfiqar Ahmad. The title, 'Mr.' is not awarded to him pejoratively. Whereas the title, 'shaikh' is unbefitting him, the term, 'Mr.' based on his western kuffaar titles and exploits is an appropriate designation for this man of bid'ah who has led astray numerous unwary and ignorant Muslims.

The western kuffaar 'credentials' which he proudly flaunts consists of a formidable array of flotsam designations which befool only those who lack understanding of the Deen and its objectives. The following are his malafide 'credentials' and qualifications which he, himself advertises to the world for reasons which are too conspicuous for elucidation. Observe his following self-advertised list of malafides for a better understanding who this personality who presents himself as a Naqshabandi shaikh really is.

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Silly Scrap Diplomas

- Matric – First Division
- BSc Punjab – First Division
- Honorary Roll of Honour
- BSC Electrical Engineer – First Division
- Special Honour in Computer Project
- Afecto Management Course –MAF
- Strategic Management Course (Lums)
- Short Course on Library Science (Lums)
- Project Management Course Sweden
- Human Reserves Management Course (Lums)

Kuffaar Sport Diplomas

- Best Performance in Dialogue
- Outstanding School Scout
- Outstanding Performances in Gymnastics
- School Cricket Team Captain
- District Football Team Captain
- College Swimming Team Champion

Mundane Achievements

- Apprentice Electrical Engineering
- Member of Pakistan Society of Sugar Technology
- Assistant Electrical Engineer
- Member of Pakistan Engineering Council
- Chief Electrical Engineer
- Gold Medal for Outstanding Thesis (PSST)
- Senior Member of Instrument Society –America
- General Manager of Planning
- Participant in the Asian Chemical Instrument Conference – Singapore.

These are his worldly qualifications – all of which are scrap in terms of the Shariah – which he flaunts and have advertised to impress and awe ignoramuses suffering from inferiority complex inherited from the colonial British masters and bosses who have moulded the outlook of Mr. Zulfiqar and of others of his ilk.

While Rasulullah (sallallahu alayhi wasallam) said: *“The world is carrion.”*, Mr. Zulfiqar posing as a Naqshbandi Shaikh of Tasawwuf proudly purrs with his array of scrap mundane credentials. What has constrained this man who claims to be a Sufi advertise his major sins of

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participation in kuffaar sport attended by a host of fisq and fujoor activities? He has in fact brought shame to the Naqshabandi Silsilah of which he is grotesquely ignorant. No Shaikh of Tasawwuf will proudly flaunt his sins of the past nor exhibit kuffaar mundane achievements which have absolutely no relationship with Tasawwuf and Islam.

The *tawajjuh* stunts which he perpetrates to impress the ignorant are most unbecoming for a man who proclaims himself to be a Shaikh of Tasawwuf. Whilst *tawajjuh* is an occult practice, it has no relationship with Tasawwuf. He has descended to a despicable ebb of *fisq* with his stupid *tawajjuh* performances perpetrated on females whom he ushers into his presence in total conflict with the Shariah. The argument that the women are donning niqaab when they sit in front of their *guru* who mesmerizes them with some satanic performance, is devoid of Shar'i substance.

It is haraam for a man to have a group of women sitting in his presence. The evil and prohibition are aggravated when the man casts mental spells on the brains of the weak females when he implants his obnoxious haraam gaze on them. The Naqshabandi Tariqah is one of the authentic Four Silsilahs of Tasawwuf. It does not impart the lesson of rubbish and haraam. It does not propagate satanism and bid'ah. It does not advocate violation of Hijaab nor of any rule of the Zaahiri Shariah.

Muslims should not dwell in self-deception as a result of the performances of Mr. Zulfiqar. Tasawwuf is not theory. It is practical Islam which is 100% in conformity with the Shariah. Never

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be duped into accepting a person on the basis of supernatural stunts he may be able to display. Even if a man transforms stones into gold, flies in the air and walks on the water, never be awed, and never accept him as a Man of Allah if his way of life is in conflict with the Shariah.

Mr. Zulfiqar, in addition to flaunting scrap, kuffaar credentials, is exhibited on the zina media of the kuffaar such as facebook, youtube and the like. A man of Tasawwuf is supposed to be a man of Allah, not a man of carrion – a man of the dunya. Describing the Man of Allah, Rasulullah (sallallahu alayhi wasallam) said:

“He is one who reminds you of Allah when you look at him; your knowledge (of the Deen) increases when he speaks, and his deeds remind you of the Aakhirat.”

But this man, instead of diverting the focus of Muslims from the dunya, and creating concern for the Aakhirat, seeks to impress Muslims with scrap kuffaar credentials.

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Ikhfa' (*concealment*) is a special attribute of the Naqshabandi Tariqah which emphasizes the imperative need for silent Thikr in contrast to the Chishtiyah Silsilah. The theme of

Ikhfa

is not restricted to Thikr. It is supposed to permeate all spheres of life. Departures from the norm of

Ikhfa

are valid only if countenanced by the Shariah. But all the publicity and

abracadabra

stunts and performances of this miscreant 'shaikh' are in violent contradiction of the teachings of the Naqshabandi Silsilah.

With his mass mock 'I'tikaaf' festivals he has ruined the Imaan of innumerable Muslims. Hoisting bid'ah in Deeni guise is among the worst acts of treachery against Allah Ta'ala. While the Barelwi grave worshippers are notorious for bid'ah, this era has given birth to pseudo-deobandi miscreants who mislead the Ummah with their nafaaniyat projected in the hues of Deeni acts. In their treachery against Allah Ta'ala, they are now surpassing the Barelwi bid'atis.

It is not permissible to be initiated into the circle of Mr.Zulfiqar as mureeds. Those who are already trapped in his den of *dhalaal* (*deviation*) should honourably sever their relationship. There is no goodness following a man of bid'ah. On the contrary, Imaan is severely damaged by such a relationship. Allah Ta'ala has bestowed

Aql

– intelligence imbued with Imaan – to Muslims. This divinely inspired intelligence should not be wasted in futility and rubbish. It should be constructively employed to understand and to differentiate between vice and virtue – Haqq and baatil.

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“Only those of Intelligence derive lesson.” (Qur’aan)

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