

### THE BID'AH AND SHAITAANIYAT OF MASS "I'TIKAAF"

We have published several articles on the evil, bid'ah and shaitaani shenanigans of mass so-called 'i'tikaafs' which are organized for merrymaking in the Musaaajid during the holiest days and nights of the holiest Month of the Islamic calendar. We reproduce here the observations of a Brother who had participated in a farcical mass 'i'tikaaf' for several years. This merrymaking haraam function was conducted by a 'deobandi' molvi. The Brother writes:

"I have been attending the night programmes of a mass I'tikaaf for the last four years. It was first with sincerity, then with disillusionment and then with haraam justification. I have realized that I cannot continue with such haraam and bid'at.

I would like to mention a few points about this mass I'tikaaf in particular:

(1) The 'khidmat brothers' are comprised primarily of young fussaag sporting jeans, T-shirts, and shaven faces. Obviously, these boys are serving people in this manner. And they are serving, primarily, the 'Ulama. The servicing by this class of boys goes on for the whole I'tikaaf. When I saw this, I remembered what the Auliya have stated that when Allah Ta'ala wishes to disgrace the 'Ulama/Sufiya', he involves them with boys like this. And, this is so evident at this mass I'tikaaf.

(2) The noise at this mock I'tikaaf is of a different kind, like at a menagerie. There is noise at the tea-break, there is noise at meal times, and there is noise at every opportunity for noise.

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Written by Administrator  
Saturday, 18 June 2016 10:39 -

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What is most bewildering, however, is one shenanigan that occurs after the programme has ended. After the final du'a, while the Buzrug is making Salaam and shaking hands, the Masjid becomes like a broiler chicken shed of cackling hens.

All and sundry just become one overlapping mass, they stand in circles, with hands in pockets, engaging in laughter and silly loud discussion. And these are 'Ulama, with short kurtahs and Jalalabadi topis, especially.

Performing Nafil salaah or even opening the Qur'an Shareef is unthinkable at this point. I feel that one would even get bad looks for doing so. They will think:

"Why does he think he is so pious? The 'Ulama and the Buzrug and the students of Deen are not engaged in Ibaadat now, so who's he?"

Even exiting the Masjid is difficult. One has to weave and squeeze through the mingling crowd just to make it to the door. They irritate the Malaaiqah and they irritate people as well. And this is habitual. It happens every night without fail.

(3) With the masses vacated after a while, and Allah Ta'ala even nearer, it is still just not the time for Ibaadat.

Clumps of 'Ulama, laypeople, and especially students of Deen, begin to form once more. But now they sit in little circles dotted over the Masjid, like picnickers in a park; here they engage in a jolly good chat and sit leisurely.

(4) On this attitude towards Ibaadat at night, I remember one particularly depressing episode on the 29th of Radmadhaan.

On this night, the programme was changed - there was a large break between the last item and the next.

Thus, being in the Masjid, in Ramadhaan, at night, in the last 10 nights, would / should obviously use any spare moments used for Ibaadat. After all, we have been sent here for Ibaadat.

Of all the 'Ulama, students of Deen, mureeds, mu'takifeen and others present, only a literal handful used this time for Ibaadat - the rest continued chatting away. I cannot fathom how people teaching and studying in Darul Uloom or spending weeks and weeks on Tablighi missions 'in the Path of Allah', can behave like this. It just makes one ponder on how they even carry out these other actions.

(5) Before I mention the loud halqah thikr, I feel I should mention why Phoenix is perhaps the location of this mock I'tikaaf.

Phoenix is a poor Indian area. Many residents, both Muslims and Hindus, have gone to Christianity in recent years. While it is the consequence of the missionary effort, it is particularly the shows and abracadabra displays of the evangelical Pentecostal mob. These 'faith healers' come in droves to Phoenix (and Chatsworth) where they set up huge tents, stages, and audio systems. Others have set up shop here permanently. They wear suits and cast 'Tawujjuh' (hypnotism) to cure high-blood pressure and other ailments. Their followers writhe on the floor and jump around in these states. Furthermore, Muslims of Phoenix are almost entirely Barelwis.

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At this mass I'tikaaf, the lights are turned off at time of the loud halqah thikr. But this does nothing to conceal the very-much-overt head-banging of some mureeds. I do not know if even all the people who do the head-banging are even mureeds themselves.

Now, if a person of weak Imaan were to see this head-banging and nazm-singing, then what will he think? He sees the same stunts in Berelwism, Christianity, and Hinduism. How will Muslims of weak Imaan understand the actual position of these practises?

When Berelwis got bored of the 'haal' and 'kayfiyaat' from the Qawwalis, and Hindus got bored in the abracadabra of Sai Baba and their bhajans, then I feel they opted for the greater nafsaani entertainment and monetary boons offered by the singing evangelicals.

(6) And regarding the money spent on food, tea, biscuits, and snowballs at this mass I'tikaaf, then these 'sufiyaa' should be ashamed.

There is no shortage of poor in and around Phoenix. Christians garner up huge sums of money for their feeding schemes and projects. Yet those on the path of Tassawufuf have no mercy for the poor or even their own stomachs.

In fact, one Christian group in Brookdale (which is a little more than 2 kilometres from the very same Masjid where the Buzrug has his I'tikaaf) sends more than 14 000 meals a week for school children in the next-door Amaoti area.

And who is in Amaoti? Many poor Muslims that have come here from Malawi and other African countries.

Furthermore, this issue of 'obedience to the seniors' is treated strangely. In Ramadhaan last year, a respected Mufti Sahib of KZN, speaking in favour of mass I'tikaafs said the advice of Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) in controversial matters, is that one should look to and follow, the seniors.

But the respected Mufti Sahib does not adopt this stance in other 'controversial' matters. The fataawa and statements of the respected Mufti Sahib on the permissibility of stunning animals, girl's madrasahs, ladies tabligh, use of the microphone in Salaah, eating from tables, and kitaab-reading immediately after Salaah, are easy to find. I have just used the respected Mufti Sahib as one example. They are fond of quoting the seniors very selectively in support of their bid'ah and shenanigans.

Drinking cold water, making Shukr, and then attributing it to Hadhrat Haaji Imdaadullah (rahmatullah alayh) is seemingly regarded as a great act of following the seniors by some 'Ulama today.

En masse, 'Ulama and Tablighis are all guilty of perpetually shelving or concealing the views of the seniors on account of either nafsaani or shaytaani intent. Like the Dr Mubeen, the one Imaam of the Jami' Masjid in Verulam had tables and chairs set out at his son's wedding. Woman too attended. The wedding was held at a secular school in central Verulam. 'Ulama, students of Deen, and Tablighis – although they had a Dastarkhan at their section – were in no short number at this wedding where the Sunnah was flouted. It is strange – tables for the laypeople, but a dastarkhan for 'Ulama. The Haqq cannot be concealed for too long.

Hadhrat Maulana Manzoor Nomani (Rahmatullah alayh) has said that between Deobandis and Barelwis – now there is just a 'balisht' (a hand's span) of distance left. While Barelwis have made the Qabrs their locations of eating and festivity, 'Deobandis' have done it too, but with a far holier abode, viz., the Masjid. Only Allah Ta'ala knows what more the 'Deobandis' will innovate. *(Today the multitude of quack and crank 'deobandis' have surpassed the Barelwis in bid'ah and fitnah – The Majlis)*

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Today there is no Hadhrat Umar (Radhiyallahu anhu) to come into the Masaajid wherein mock I'tikaafs take place and whip the deviants. I truly believe that if this filth of mass I'tikaaf (and its paraphernalia) are not abandoned, then this task will be executed by the kuffaar.

Muslims should prepare for the whip of Allah's army: kuffaar rapists and marauders with machetes, sjamboks, and petrol-bombs. Even presently, we deserve to have our homes set alight and us booted into the rivers. Porn is not the only zina. Many are the 'Ulama, Sufis, and Tablighis who show disregard for purdah in their own homes and businesses. This is no secret.

To avoid the spiritual torture of attending the night programmes of this mass I'tikaaf, I feel that I should either sit for I'tikaaf at the small local Masjid or sit in Nafl I'tikaaf." *(End of Letter)*

The Brother has adequately presented the Haqq. He has highlighted all the shaitaaniyat of the crank 'sufis, crank 'molvis' and crank students of the Deen.

12◻ *Ramadhaan 1437 (18 June 2016)*