

SINCERITY, HIJAAB AND HUMILITY COMPROMISED BY UNCALLED FOR PUBLICITY – SNARES OF SHAITAAN –

A Brother writes:

We have observed a new trend here in Natal. When a mureedah or mureeds wife passes away, a biography of the mureedah or mureeds wife is written on the advice of the Shaikh. We understand the emotions at the loss of one's dear ones and the need for an outlet to express ones love for the deceased.

However, the manner such articles are written creates an impression of showing the close relationship between the mureedah or mureeds wife and the shaikh. It also seems to glorify the shaikh and seems like a mureeds campaigning exercise. The issue of concern is now that every shaikh will get his mureed to write about the kamalaat (virtues and excellences) of his shaikh in an endeavour to promote himself. Where is the ikhlaas that is spoken about in the Khanqa? Where is the fana fillah (Divine Absorption) so much propagated? But in reality, we only observe ostentatiousness.

Are we to accept such practices because it comes from a person running a Darul Uloom and that he knows better? "What about the fitna we hear between the Shaikh and Mureedah? (This is a widely prevalent disease among the new brand of kahlifahs . The Majlis) Such articles will make other Mureedahs compete with their co-mureedahs to be close to the shaikh and in his

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good books and favour. The wives of the mureeds will feel guilty for not favouring the shaikh with Samoosas, etc.

Can the example of Ummi Sulaim and other great female Sahabiyyaat (Radhiyallahu anhunna) be used to support such closeness and gestures? (The shaikhs' relationship with female mureeds should be exceptionally formal and aloof. The Majlis). Please provide some guidance on this issue for the benefit of the shaiks, mureeds and mureedahs. (End of letter)

NASEEHAT

The trend mentioned by the Brother is most certainly un-Islamic. It is in conflict with the teachings of Tasawwuf. Such publicity smacks strongly of riya and hubbe jah. It is also in conflict with Hijaab. A females identity should be concealed as far as possible.

Projecting her is shameless. It is utterly fallacious to analogize a contemporary woman of our age on the basis of the illustrious Sahaabiyyaat.

Citing a Sahaabiyah or a Waliyah of bygone times is an entirely different issue. The status of a pious woman of our age may not be compared to the great illustrious personalities of the Salafus

Saaliheen era. To publicize and advertise a biography of the mureedah is highly improper and uncalled for. To provide naseehat, the anecdotes of the past Auliya and Sahaabah should be published, not episodes of people of our age regardless of their piety.

In fact, according to the Hadith, the accolades which people laud on their shaikh who has passed away, may be a source of shame and pain for him in Aalam-e-Barzakh (the life in the Grave). The Angels will say to him somewhat mockingly: Are you indeed such a (great) person? Ignorant mureeds commit excesses in praising their shaikhs and in doling out titles. The shaikhs who lack in proper

understanding of the Maqсад of Tasawwuf, do nothing to educate their mureeds regarding their improper conduct. On the contrary, they are instrumental in the deviation of their mureeds.

It has become a spiritually ruinous fashion nowadays for mureeds to deliver their deceased shaikh into the seventh heaven or above the Arsh with unwarranted praises. Titles and accolades have in fact become insipid, false and strongly coloured with riya.

The problem we are saddled with is that the shaikhs of today lack proper understanding of Tasawwuf. Tasawwuf demands Tawaadhu (Humility) and Ikhfa (Concealment). Looking at the ways and methods of todays shaikhs and khaanqas, one can realize how far they have drifted from the Path of genuine Tasawwuf. Their emphasis is on self-expression and projection instead of humility and concealment.

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A shaikh may test his degree of ikhlaas by his reaction to this article/naseehat. His immediate reaction will be annoyance. He will be offended by this naseehat and embark on justification to accord validity to his misdeed of publicity. Publicity is the death knell of Tawaadhu.

All the observations which the Brother has made are sound and valid. But naseehat benefits only those who have genuine Ikhlaas.

A disease in today's circles of tasawwuf is obsession with females, and this is cause for great concern. The Mashaikh say that when Allah Taala wills to destroy sufis, He involves them with women and young lads. Shaitaan is an expert ustaadh in the field of deception. He presents a deeni facade and whispers into the heart of the buzrug fanciful arguments which he adorns with hikmat to beguile the shaikh who has not understood the proper meaning of Tasawwuf.

Shaikhs are becoming too free with female mureeds. We are aware of khalifahs of genuine Akaabir Mashaikh, who have become satanically and immorally involved with their female followers (mureedahs). The very first seed of immorality is planted in the heart of today's shaikhs by the voice of the woman who utilizes it provocatively.

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It is indeed sad that in our era, tasawwuf is being manipulated for worldly and nafsaani objectives. For this reason our stock advice is that people should stay far from all so-called tasawwuf tareeqahs of this age. For Islaah, read the anecdotes of the Auliya on a daily basis. Whatever is not understood in their kitaabs, seek clarification from such Ulama who love the Auliya although they may not be Auliya themselves.

We are living in times to which the following Quraanic Aayat is applicable:

They (the lay people) take their ahbaar (molvis/scholars) and ruhbaan (tasawwuf shaikhs) as gods besides Allah.....

May Allah Taala save us from the evil in our nafs and the snares of shaitaan who employs ahbaar and ruhbaan as his agents.

4 Shawwaa☐ 1437 - 9 July 2016