

## ZULFIQAR'S MASS I'TIKAAF

Written by Administrator  
Saturday, 29 August 2015 11:07 -

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### ZULFIQAR'S MASS I'TIKAAF SHENANIGANS – MORE INFORMATION

Another Brother from Lusaka, Zambia writes:

“Assalaamualykum wa rahmatullahi wabaraakatuhu.

I am also a resident of Lusaka,Zambia.

I am writing with regards to the article that appeared on [www.themajlis.co.za](http://www.themajlis.co.za) dated 28th July 2015 entitled "[ATANISM IN THE GARB OF ITIKAAF: MOCKERY AND PILLAGE OF IBAADAH THE FARCE IN ZAMBIA](#)" and the follow up entitled '[MASS ITEKAAF, ANOTHER OBJECTION](#)', dated 4th August 2015.

There are three further issues I'd like addressed:

#### **AIDING HINDU IDOL-WORSHIP**

While the 200 odd mu'takifs are performing Sunnah I'tekaaf in the Masjid, the spillover was accommodated in the community hall owned by the Hindu community of Zambia. Huge amounts of money are spent renting this hall for the full ten days

This money is paid to the Hindu community committee who then uses it to sponsor their religious festivals or for general upkeep of their places of worship. Am I the only one that sees something wrong with this picture?

Nafl itekaaf with one hand and sponsoring atrocities with another? *(Yes, the atrocities of Hindu Puja of idols, Israaf (gross, satanic waste and haraam merrymaking) - The Majlis)*

### STROCIOUS BEHAVIOUR OF MUREEDS

I have seen with my own eyes and heard other stories of the behaviours of the mureeds toward the sheik. Whilst I am a firm supporter of the etiquette of respecting elders and moreso religious elders and helping to serve guests, the behaviour witnessed oversteps the boundaries of respect and spills over to that of worship.

Mureeds eat from the leftover chicken bones left by the sheikh in order to gain 'barakah' from it. *(The whole miserable lot of merrymakers devoured carrion chickens – The Majlis)*

Some of this and other behaviour, too appalling to mention, is all done in presence of the Sheikh with no admonition from him. Whose example is being followed here? *(The example to follow is the Sunnah. It is not permissible to deify the sheikh. Licking and sucking the carrion chicken bones left over by the sheikh is ludicrous – The Majlis)*

### WOMEN

The Sheikh in one of his addresses to the ladies of Lusaka this Ramadhaan emphasised importance of education for our daughters, secular and religious, but should be done within confines of Shariah, i.e daughters should not be sent abroad alone for further education.

*(The sheikh is guilty of falsehood and haraam propagation. He is in violent conflict with the Shariah on the issue of females. The suggestion, "within the confines of the Shariah" is hogwash disgorged to dupoe stupid, westernized Muslims. The confines of the Shariah cannever be observed by females pursuing secular education. The sheikh himself is acting*

*beyond the pale of Shariah confines. His asdvice to tghe women is haraam bunkum. – The Majlis)*

The Sheikh also has an excellent well-established school, or Jaamiah, based here in Makeni, a suburb of Lusaka, being run very professionally and admirably by wonderful people. *(According to the Shariah there is nothing admirable in the girls institution. It is an institution in conflict with the Shariah. – The Majlis)*

Two worrying factors however - not to be taken as an admonition of the school itself or their programs - but noteworthy points and points to be taken into consideration. *(In fact, this errant sheikh and the school management have to be severely reprimanded and castigated for their haraam school activities. – The Majlis)*

a. Students come from as far and wide as USA and Russia These are women, some with children, have left their husbands and homes to study.

These same courses of the Sheikh can be studied and are available freely online as well. These women are living here in a foreign country without mahrams.

**Huge contradiction to Sheikhs own point mentioned above.**

b. Contradiction spills over to the muallimahs of the school.

Some come from out of town, live in rented houses, alone, or with mock-mahrams in guise of a young boy (under 10years of age). Same mahram-less muallimah seen by myself driving around, alone, after dark.

There is no shortage of aalimas or other muallimahs in Lusaka. There cant be a shortage of people to teach Islam to in said muallimahs own home town where personal career can be pursued whilst living under guidance and protection of mahrams.

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The message I am getting from above mentioned point is: The fundamental laws of Islam can be broken if I am a scholar or teacher of Deen.

JAZAKUMULLAH    BROTHER IN ISLAM    MA'AS SALAAM.

*12 Zil Qa'dh 1436 (28 August 2015)*