

“AND WHEREVER YOU ARE, DEATH WILL OVERTAKE YOU, THOUGH YOU MAY BE IN LOFTY TOWERS” (Surah An-Nisaa, Ayat 78)

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JAMIATUL MU'MINEEN OF SOUTH AFRICA

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HADHRAT ABU HURAIRA (RADHIALLAHU ANHU) REPORTS THAT NABI (SALLALLAHU ALAIHI WASALLAM) FORBADE THAT A MAN COVERS HIS MOUTH IN SALAAT.

VAXX : A DELIBERATE DECEPTION

Of all the vaccines I have taken in my life like Tetanus shots, measles, mumps, polio, meningitis, TB shots, etc...

Never have I heard so many lies and deceptions over a vaccine that says I have to wear a mask and socially distance even when fully vaccinated, and that I could still contract or spread the virus even after being fully vaccinated.

Never had to get tested when I was perfectly healthy without any symptoms whatsoever.

Never been bribed by the establishments to take the vaccine in order to win a holiday and/or cash prizes or earn frequent flyer points.

I never had to worry about cardiac issues,

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disorders, blood clots and sadly more! Didn't even have to worry about death.

Never was I ever THREATENED by the use of FORCE by the Government, Employers, Police force, and Military for a vaccine as seen overseas.

I was never judged by my friends or relatives if I didn't take it. I was never discriminated against for travel or other regular services to a point where I could not buy or sell without it.

The vaccines I have listed above never told me I was a bad person for not taking them or for even taking them for that matter.

I have never seen a vaccine that threatened the relationship between my family members and/or close friends to a point of destroying my relationships with them ever.

Never have I seen it used for political gain.

Never seen a vaccine needing 24/7 mass media advertising and promotion on every media outlet known to man.

Then there's mixing and matching different vaccine brands and being told it's okay to do it one day and then told the next day to not do it (overseas).

I have never seen a vaccine threaten someone's livelihood, as well as wipe out their jobs.

I have never seen a vaccine that allows a 12-year-old child's consent to supersede their parent's consent (that one alone blows me away).

Finally, after all the vaccines (jab, shots) I listed above, I have never seen a vaccine like this one that discriminates, divides, and judges a society. So much information is censored, deleted, and removed from the internet and mainstream media!

So many doctors, health care professionals, police and scientists are censored and forbidden to speak out or ask legitimate questions when what is being allowed or not allowed does not make sense! Particularly when it

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comes from mainstream media. I have never known a vaccine that has made all the Pharmaceutical companies that manufacture it exempt from liability if it kills everyone to a point where no life insurance will cover it!

This is one powerful vaccine guys! It does all these things above that I have mentioned and yet? It does NOT do the one thing it is supposed to do which is...

FIGHT OFF THIS PANDEMIC so why on earth would I get it !?

”When the people of truth are silent about falsehood, the people of falsehood fancy that they are upon the truth.”

Ali ibn Abi Talib (radhiyallahu anhu)

THE HEART OF THE PROBLEM IS THE PROBLEM IN THE HEART

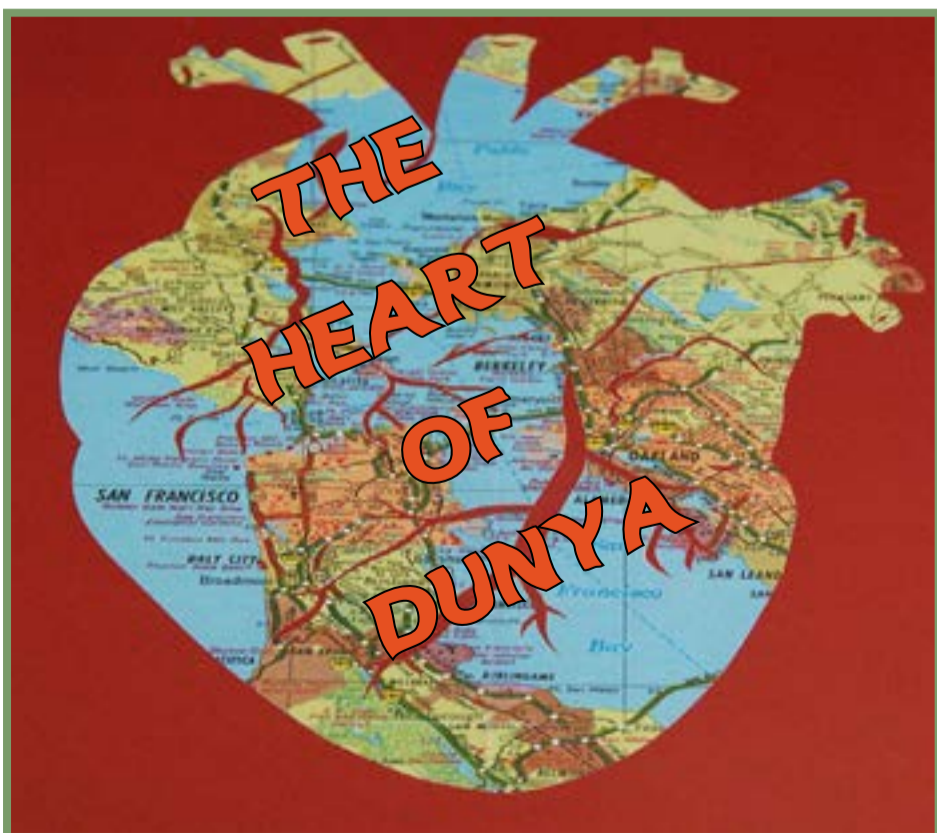
1-This obsession with dunya, or the pleasures of this world, is mainly due to poor reliance on Allah and discontentment, and fear of poverty.

2- The love of this world is a widespread disease that all nations have been afflicted with including the Muslim Ummah.

3 -The problem comes in when we make the dunya become the goal and not the means to the ultimate goal. This life is just a means to the hereafter.

”But you prefer the worldly life, while the Hereafter is better and more enduring.”

(Surah Ala 87:16-17)



Aadaab of Speech

- On making an enquiry reply in full, without ambiguity. When you are questioned, do not reply with confusing statements which necessitate repeated questioning.

- While eating do not mention such things which nauseates or disgusts others. The disposition of some persons is delicate and cannot tolerate to hear the mention of disgusting things while eating.

- In the presence of a sick person or his housefolk do not make such statements which cause them grief and to lose hope in life. Make encouraging statements to alleviate the pain and sorrow, saying Insha'Allah.

- If you have to speak privately about a person who happens to be present, do not indicate this to another by means of the sign of the hand or eye. Do not let him realize that you are at all discussing him. This will apply if the discussion regarding him is permissible. If the discussion is not lawful, then discussing him will be sinful.

- On hearing news of someone's illness, death, etc. do not publicize it until you have confirmed the truth of the news.

- Rasulullah (sallallahu alayhi wasallam) said: "Do not speak much besides Thikrullah. Verily, abundant speech hardens the heart and the one with a hard heart is furthest from Allah."

This applies to futile speech even though the talk may be lawful.

Imaam Maalik (rahmatullah alayh) narrates that Hadhrat Isaa (alayhis salaam) said: "Do not speak in abundance for your heart will be hardened." In other words, fear and humility will be eliminated from the heart. Experience confirms this fact

- Be moderate in speech. Do not expand the discussion so much that people become tired and perplexed nor abbreviate the talk to such an extent that the aim and object of the discussion are not understood.

"To Be Continued in the Next Edition"

Hadhrat Mōosā Alayhis Salaam

FIR'OUN, HADHRAT MOOSA AND THE TAQDEER OF ALLAH

MOOSA IN FIROUN'S PALACE

Hadhrat Aasiyah (rahmatullah alayh) said: 'I shall name him Moosa (alayhis salaam) because we have acquired him from the water and the tree.' In their language the word Mu meant timber, and Sa meant water. Meanwhile, Hadhrat Moosa's (alayhis salaam) mother was smitten with grief and was crying profusely. After she had reached home, she instructed her daughter to walk along the banks of the Nile to ascertain the fate of the casket.

On the desperate instructions of her distraught mother, Hadhrat Moosa's (alayhis salaam) sister walked along the banks of the River Nile to ascertain the fate of the casket containing the baby Moosa (alayhis salaam) (alayhis salaam), which had been assigned to the water of the river. Mentioning this episode, the Qur'aan Majeed says:

*“And she (the mother of Moosa)
said to his sister: 'Follow it (the casket). Thus (she went) and
observed it from a distance whilst they (the people) did not know
(that she was the sister of Moosa).”*

She had observed from a safe distance the enactment of the entire episode of the retrieval of Hadhrat Moosa (alayhis salaam) from the river. She hastened home to report to her mother. The safety of the baby brought considerable peace to the distressed and grieving mother of Nabi Moosa (alayhis salaam) (alayhis salaam). Meanwhile a search for wet nurses to suckle the baby was initiated at the palace of Fir'oun. Women in droves applied for this honourable duty, but the infant refused to be suckled. Referring to this Scheme of Allah Ta'ala, the Qur'aan Majeed states:

*“We had
prohibited for him (the infant) (the milk) of all the wet nurses
(hence the baby refused to drink from anyone of them).”*

Refusing to be suckled, the baby began sucking his own thumb. Eight days passed without this wonderful baby destined to be among the Ulul Azam (the greatest) Ambiya, drinking a drop of milk. The baby's sister would appear frequently and discreetly make enquiries about his condition. Finally she mustered up courage, and despite her fear, she presented herself at the palace of Fir'oun and in the words of the Qur'aan Majeed said:

*“She said (to the people of
Fir'oun):”Should I inform you of a home whose inmates will take
well care of him and treat him with love and affection?”*

On hearing the proposal made by the baby's sister, Haamaan, Fir'oun's prime minister, in a state of shock jumped up from his chair and announced: “Arrest this girl! She appears to be aware of the house where this baby was born.

HEAD OF STATE WITH A HEART

Caliph Umar (radhiyallahu anhu) was the second caliph after the demise of the Prophet (sallallahu alayhi wasallam). He ruled for approximately ten years, six months with such justice, equity, mercy and practicality which is un-paralleled in history. Using today's terminology, he was the Head of State at that time, the President of the Muslim Nation.

Once Hadhrat Umar (radhiyallahu anhu) was going on his usual round towards Harrah (a suburb of Madinah) with his slave Aslam, when he saw a distant fire in the desert. He said:

“There seems to be a camp. Perhaps, it is a caravan that could not enter the town due to night fall. Let's go and look after them and arrange for their protection during the night.”

When he reached there, he found a woman and some children. The children were crying. The woman had a pan of water over the fire. Hadhrat Umar (radhiyallahu anhu) greeted her with salaam and, with her permission, went near her.

Umar(radhiyallahu anhu): *“Why are these children crying?”*

The Woman: *“Because they are hungry.”*

Umar(radhiyallahu anhu): *“What is in the pan?”*



The Woman: *“Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them. Ah! Allah will judge between Umar (radhiyallahu anhu) and*

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Umar(radhiyallahu anhu) (now weeping): *“May Allah have mercy on you! How can Umar know of your distress?”*

The Woman: *“When he is our Amir, he must keep himself informed about us.”*

Hadhrat Umar (radhiyallahu anhu) returned to the town and straightway went to Baitul-Mal(treasury) to fill a sack with flour, dates, fat and clothes, and also drew some money. When the sack was ready, he said to Aslam: *“Now put this sack on my back, Aslam.”*

Aslam: *“No please, Amir-ul-Mu’mineen! I shall carry this sack.”*

Umar (radhiyallahu anhu) refused to listen to Aslam, even on his persistent requests to allow him to carry the sack, and remarked: *“What! Will you carry my load on the Day of judgement? I must carry this bag, for it is I who would be questioned (in the Hereafter) about this woman.”*

Aslam most reluctantly placed the bag on Umar’s(radhiyallahu anhu) back, who carried it with a swift pace right to the woman’s tent. Aslam followed at his heels. He put a little flour and some dates and fat in the pan and began to stir. He blew (with his mouth) into the fire to kindle it. Aslam says: *“I saw the smoke passing through his thick beard.”* After some time, the pottage was ready. He himself served it to the family. When they had eaten to their fill, he made over to them the little that was left for their next meal. The children were very happy after their meal and began to play about merrily. The woman felt very grateful and remarked: *“May Allah reward you for your kindness! In fact you deserve to take the place of Khalifah instead of Umar.”*

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(not knowing that she was conversing with Umar(radhiyallahu anhu) himself) Umar consoled her and said: *“When you come to see the Khalifah, you will find me there.”* He sat for a while at a place close by and kept on watching the children. He then returned to Madinah. On his way back, he said to Aslam: *“Do you know why I sat there, Aslam? I had seen them weeping in distress; I liked to see them laughing and happy for some time.”*

It is said that Hadhrat Umar (radhiyallahu anhu) while leading Fajr Salaat used to recite ‘Kahf’, ‘Taha’ and other such Soorahs in his Salaat, and would weep so much that his crying could be heard way back to several rows. Once he was reciting Surah Yusuf in Fajr. When he came to the verse: *“I only plead for my distress and anguish unto Allah”* (XII: 86) he wept so much that he could not recite any further. In Tahajjud, he would sometimes fall to the ground and would get indisposed with excessive weeping.

Is there any person in power today who is prepared to show such kindness to the people in his charge ?

O Presidents of Today, O Ministers! , O World Summit Leaders! , O Princes and Kings !, the Presidents of yester-year remind you !

Their Practical example is an illustration for you to follow ! Be led by their impeccable examples in action !

JUST RULERS

Islam orders the Ruler to base his rule on justice and consultation. Islam orders subjects to obey the ruler as long as he obeys Allah. Islam gives the ruler fair rights and fair rights and fair duties as well. It is the duty of the Ruler that he must secure the basic needs to everybody under his rule regardless of religion or race.

Allah, the Exalted, says: *Verily, Allah enjoins Al-Adl (justice) and Al-Ihsan (performing duties in a perfect manner).*” (Qur’an 16:90)
“And be equitable. Verily! Allah loves those who are the equitable.”
 (Qur’an 49:9)

Abu Hurairah (radhiyallahu anhu) reported: The Prophet (sallallahu alayhi wasallam) said, “Seven are (the persons) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (i.e. on the Day of Resurrection), and they are: **A just ruler**; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): *I fear Allah*; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.” [Al-Bukhari and Muslim].

Abdullah bin Amr bin Al-as (radhiyallahu anhuma) reported: The Messenger of Allah (sallallahu alayhi wasallam) said, “The just will be seated upon pulpits of light.” Those who are fair with regards to their judgement and their family and those who are under them.” [Muslim].

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Iyad bin Himar (radhiyallahu anhu) reported: The Messenger of Allah (sallallahu alayhi wasallam) said, “The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging.” [Muslim]

Take a moment to think about Them

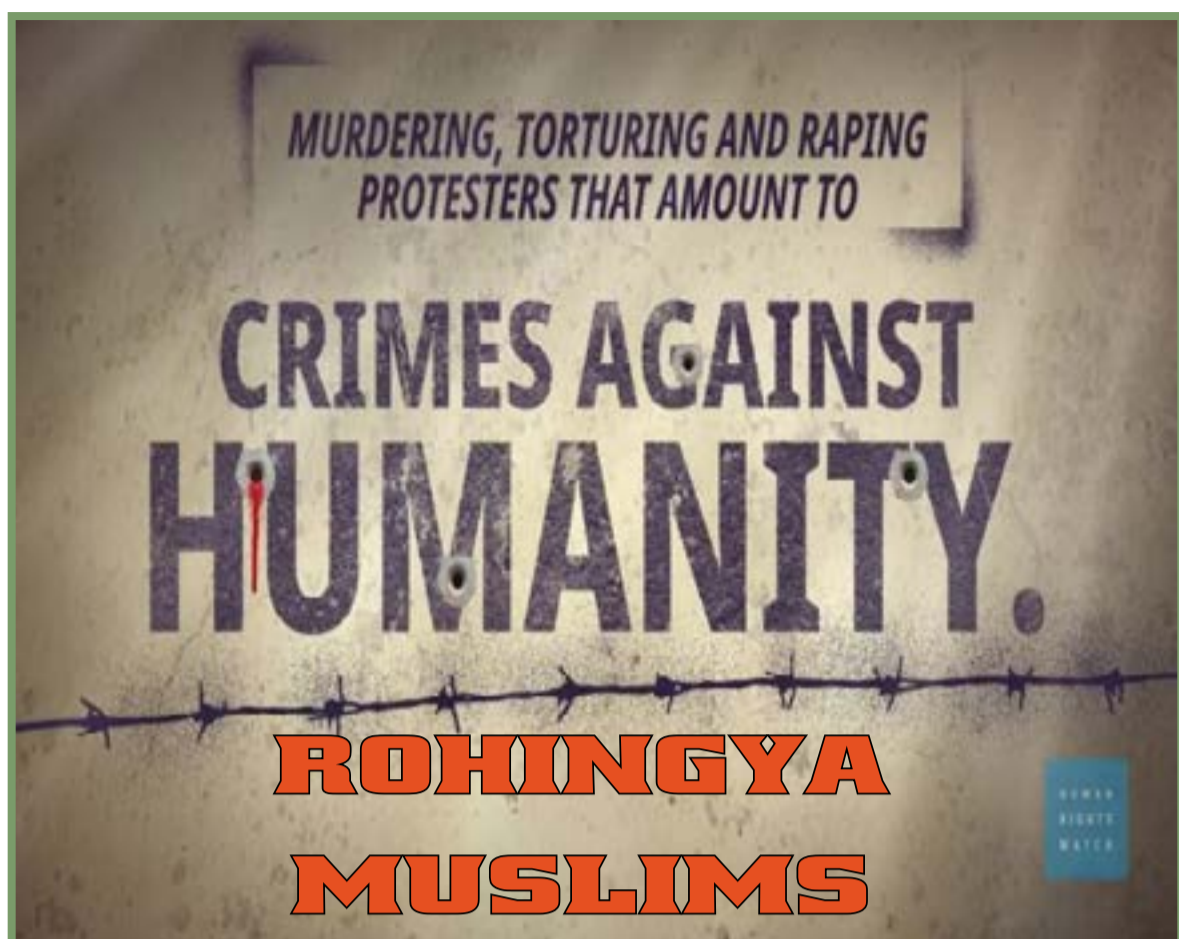


Take a moment to think about how you'd feel if your family was snatched away from you for no reason except due to your faith and your mother, sister or wife was forced to marry another man she has never met and of a different religion.

war crime in kashmir

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Take a moment to ponder how you will feel if your son or daughter was snatched away from you and forced to follow another religion. As Muslims, we must make ourselves aware of these realities first. Why is it only when the mainstream media tell



us about these issues that only then do they become a reality for us? We cannot wait for the BBC or CNN to dictate to us when we should feel hurt and outraged at the affairs of the Muslims. We cannot wait for these media outlets to tell us that our brothers and sisters are living under severe persecution. We need to be aware of our oppressed brothers and sisters first.

We should be actively remembering them in our supplications and raising awareness ourselves, being the most outspoken on these issues.

We should be at the forefront of campaigning for the Muslims and working towards a lasting solution that will bring honour and protection to the people of Islām. What a shame it is that there are disbelievers who care more for the Muslims of East Turkestan than some Muslims do.

The West always brags about freedom, equality, and justice, yet their hypocrisy is clear as day. How can a people claim to be the saviours of women, providing them with so many 'rights' whilst they silence and torture a strong, educated and outspoken Muslimah for choosing the Truth?

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There is no honouring women for the secularists; they only seek to push upon them a warped version of freedom and equality which fulfils their evil desires. Torture is a crime no matter who it is against, but the guardians of freedom and human rights

(the West), not only bypasses their own justice system, but also torture innocent women. How many Muslimāt were tortured and raped in the Abū Ghurayb prison in the name of democracy and women's rights?

And what of the West's support for a terrorist organisation in Syria; an organisation that is known to abuse Muslimah captives and placing them in inhospitable conditions in desert camps. All of this is to aid the spread of the secular democratic system which will provide rights for the Muslimāt and save them from the oppression of Islām? Na'ūdhu Billāh!



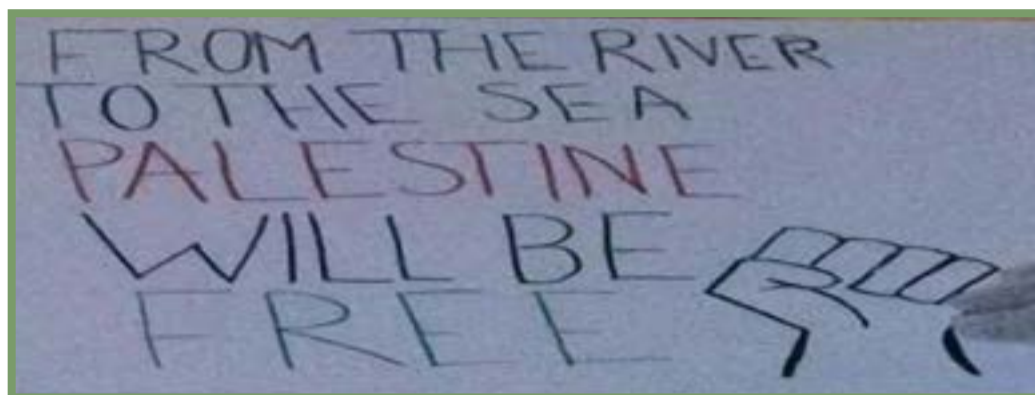
Our duty as Muslims is to stand with our oppressed brothers and sisters, and to never stand with those who are oppressing them. There is a lesson and reminder in this for us Muslims, that we should be

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actively making ourselves aware of the affairs of this Ummah and doing what we can to support the oppressed. Just like we remember the victory of Mūsā and Bani Israel against the Ṭāghūt of their time, we should side with the oppressed in our time,

and reject the Ṭawāghīt and not become their humiliated slaves.

ISRAHELL



Narrated by An-Nu‘mān ibn Bashīr (radhiyallahu anhu):


Allāh’s Messenger sallallahu alayhi wasallam said, “You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”

Recorded in Ṣaḥīḥ Al-Bukhārī (no. 6011) and Ṣaḥīḥ Muslim (no. 2586)

ISLAMIC INDICATORS

Mahr Faatimi	R 21,822
Zakaat Nisaab	R 7,636
Minimum Mahr	R 382

Rabiuth Thaani 1443
Nov 2021



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