

"THE PROPHET (SALLALLAHU ALAIHI WASALLAM) HAS A GREATER CLAIM ON THE FAITHFUL THAN THEY HAVE ON THEMSELVES, AND HIS WIVES ARE (AS) THEIR MOTHERS."
(SURAH AHZAAB, AYAT 6)

The True Believer

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JAMIATUL MU'MINEEN OF SOUTH AFRICA

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LANATULLAH ALAL KUFFAR SHIA!

To the Shia Sympathizers in bed with Shi'ite understand the following.

Rasulullah (sallallahu alaihi wasallam) said: "Fear Allah in every matter concerning my Companions. Do not make them the targets (of your criticism) after me. Whoever loves them loves them out of love for me, and whoever hates them hates them out of hate for me. Whoever troubles them has troubled me, and whoever troubles me has troubled Allah; and whoever troubles Allah, it is imminent that Allah seize him."
(Tirmidhi Sharcef)

Al-Kafi is the most reliable of the four Shia books of their "Cooked-Up Ahadith". In it, we find Hadith after Hadith wherein their Imams declare their own greatness to the world to behold. Their Imams declare:

"All the Imams are infallible just like the prophets. The Shia derive their religion from their immaculate Imams."
(Al-Kafi, p. 22)

"The Imams are the face of Allah." (Usool Al-Kafi, p.83.) "We [the Imams] are the eyes of Allah in his

creatures and the final authority in all human beings." (Usool-e Kaafi, vol. No. 1, p. 145)

According to these Kuffar Shia, nothing can remain hidden from the Imams, and they have a complete knowledge of past, present and future. (Usool Al-Kafi, vol. No. 1, p. 260)

Their Imams could supposedly tell who is going to Paradise and who is going to HellFire merely by listening to a person's voice. "By listening to the voice of a person, the Imams can tell if the person was destined to go to hell or to heaven; they would thus answer his questions accordingly." (Usool Al-Kafi, p. 185)

"The Imam knows his hour of death and his death is in his control." (Usool-e Kaafi, vol. No. 1, p. 258)

"Certainly, the Imam commands a noble station and lofty position; a creative vicegerency to whose rule and power submit the very atoms of all creation. And an essential tenet of our Shi'ite sect is that the Imams have a position which is reached neither by the angels [in the highest heaven] nor by any commissioned messenger of God." (Khomeini, Al-Hukoomat ul-Islamiyyah, p. 52-53)

Al-Kafi or Al-Kufr?

UNFORTUNATELY, SEVERAL SO-CALLED "MUSLIMS" KEEP WISHING FOR A WICKED UNITY BETWEEN THE TRUE MUMINEEN AND THE KUFFAAR SHIA WHO ARE CONTINUOUSLY SWEARING AND SLANDERING THE BELOVED SAHABAH AND UMMAHATUL MUMINEEN (RADHIYALLAHU ANHUMA), SHAME ON YOU...

A very famous Shia "supplication" called "Saname Quraish" slandering Hadhrat Abu Bakr (*radhiyallahu anhu*) and Ameer-ul-Mumineen Hadhrat Umar bin Khattab (*radhiyallahu anhu*), as well as their two daughters: Hadhrat Aisha bint Abu Bakr (*radhiyallahu anha*) and Hafsa bint Umar bin Khattab (*radhiyallahu anha*), the two wives of the Nabi (*sallallahu alayhi wasallam*). In this "supplication", Hadhrat Abu Bakr (*radhiyallahu anhu*) and Hadhrat Umar are referred to as the "two idols of Quraish." And their daughters are slandered alongside them. The two idols (al Lat and al Uza) are the

code-names for Hadhrat Abu Bakr (*radhiy allahu anhu*) and Hadhrat Umar (*radhiyallahu anhu*). (Bihar Al Anwar p.283) and (also found in a book "Tuhfat Al-Owam Maqbool")

Extractions from their kufr supplication

" O Allah! Curse the two idols of Quraish [Abu Bakr and Umar]... and their two daughters [Aisha and Hafsa]...

O Allah curse those two, secretly and openly, with such a beating which is forever continuous, nonstop and innumerable. Such a whipping which commences in the morning but does not end at night."

("Bihar Al Anwar" p.260)

<http://www.duas.org/alaviya/dua-120.htm>

PROMOTION OF PROSTITUTION "MUTAH"

In the Kuffaar Shia context, Mutah refers to a "temporary marriage." A man pays a woman a sum of money (i.e. their so-called "dowry") and he can have sexual relations with her for however long they agree for in the Mutah contract. *The Mutah time period can be as little as one night, or even one hour-enough time for the man to do the sexual act.* For all intents and purposes, Mutah is prostitution: a man pays a sum of money in order to have sexual relations with a woman.

PURE BLASPHEMY!!!

"One who engages in Mutah once in his lifetime reaches the status of Imam Al-Hussain. One who engages in it twice becomes equal in status to Imam Al-Hasan.

The one who performs it three times reaches the position of Imam Ali. And he who practices it four times acquires the level and position of the Prophet Muhammad." (Furoo al-Kafi)

Abaan Ibn Tulugh related that he said to the Imam, "Often during my travels I come across a very beautiful woman and I am not sure if she has a husband or if she is an adultress or if she is one of dubious character." The Imam responded, "Why should you worry about all of these things? Your duty is to believe what she says, and if she says that she has no husband then you should engage in Mutah with her." (narrated in al-Kulaini, Furoo al-Kafi, vol. 2, p.196)

"Multi-Mutah" PROSTITUTION

Zanaarah said, "I asked the Imam: 'with how many girls can one do Mutah with?' He replied, '*with as many as you like; they are like hired girls.*'" (Al-Kafi) (narrated in al-Kulaini, Furoo al-Kafi, vol. 2, p.196)

According to their Imam Priest: "The one who does not believe in our return [Al-Raj'ah] and does not consider our Mutah to be Halal is not from us." (al-Bihar, al-Majlisi, vol .53, p.92, Hadith #101)

CONDONING RAPING OF CHILDREN

It is not permissible to sexually penetrate the wife before she is completely Nine years old, be it permanent or temporary marriage(mutah). And as for other methods and means of sexual pleasure or entertainment like sexually touching and hugging with lust and thighing her is permissible, *therefore execution of the aforementioned sexual behaviour is not a problem even if she is a suckling infant(newborn baby girl).*

(Tahreer al-Waseelah, vol. 2, p. 221-222) by Khomeini.

Thighing - folding and penetration of the thighs.

BELIEVE IT OR NOT, KUFFAAR SHIA ENCOURAGE AND BELIEVE IN BEASTIALITY

According to the kaafir Shia Priest Khomeini, if a lachorous shia chap cannot find himself a wife or is unable to control his carnal desires then he may fulfil his lust by engaging in BEASTIALITY.

"A man can have sexual intercourse with animals such as sheep, cows, camels and so on. However, he should kill the animal after he has his orgasm. He should not sell the meat to the people in his own village; however, selling the meat to the next-door village should be fine."

(Tahreer al-Waseelah, p.253)

SHIAS SPEAK WITH A FORKED TONGUE "TAQIYYAH"

"Shi'ism would not have spread if it wasn't for Taqiyyah."

(*"Tarikhush Shi'ah"* by Muhammad Husain Jafari Sahiwal, p.230)

Taqiyya is translated literally as "speaking contrary to one's inner beliefs." Their Imam Priest said that Taqiyyah is to say one thing outwardly but to believe another inwardly. (Al-Kafi) There is another term for this: "LYING"

The Kuffar Shia have gone on to say that Taqiyyah is a virtuous act and a highly encouraged act. It is classed as Mustahabb (highly recommended).

"Mix with them (i.e. non-shia) outwardly but oppose them inwardly." (Al-Kafi, vol.9, p.116)

THE DEVIL DECEIVERS!! KITMAN

The Shia also believe in the concept of Kitman. Kitman means hiding one's faith from non-Shias. It is considered necessary in the Shia doctrine to hide certain aspects of one's faith from non-Shias, as well as ignorant Shia who don't really know their faith.

Shia Imaam Priest has declared: "He who conceals his religion has saved it, and he who makes it public has destroyed it."

Shia Imaam Priest has declared "Taqiyyah is from my religion and the religion of my fathers; whoever doesn't have Taqiyyah doesn't have Iman." (Al-Kafi, Chapter Taqiyyah, Vol. 2, p.219)

"From ten parts of Deen, nine parts depend upon Taqiyyah." (Usool-e Kafi, part 2, Kitaabul Imaan wal Kufur, Babut Taqiyyah, line 5)

Basically 90% of the Shia religion is based on lies and deception.

SHIAS ARE KUFFAR AND THEIR SUPPORTERS ARE HYPOCRITES!!!

"When they [hypocrites] meet those who believe, they say: 'We believe.' But when they are alone with their evil ones, they say: 'We are really with you, we (were) only jesting.'" (Quran, 2:14)

MAY ALLAH TAALA PROTECT OUR IMAN AND ISLAM
FROM THESE SHAYTANS
AAMEEN.

Aadaab of Speech

- While two persons are speaking, a third one should not interrupt, nor should he present his views unless asked to do so.
- When someone is about to relate an incident to you, then even if you are aware of it do not silence him by saying that you know about it. With the intention of pleasing him listen to his talk.
- When someone speaks ill of your seniors, do not inform them thereof. By entertaining their talk, you too are involved in gheebat. Narrating the gheebat to them is even worse.
- Do not camouflage your error giving it an interpretation to avoid the error being known. Acknowledge the error and offer an apology. Even acknowledging one's error fifty times does not appear as bad as offering a devious interpretation once.
- Do not indulge in storytelling unnecessarily. Do not waste the time of a busy person by prolonging the conversation with small talk.
- Do not answer unnecessary objections. When you discern that the objector's not to learn or understand the truth, maintain silence or tell him : "Go! You have understood it so."
- On obtaining the answer for your question, do not maintain silence. If you have understood the answer, declare it in some way. If you have not understood, then ask for clarification.
- Most people suffer from the malady of stating their case incompletely. This causes great perplexity. State your case fully.
- Even on entering your own home, announce your arrival. Enter with consent. One does not know in which condition the womenfolk in the home may be or may be a na-mahram female is present. (Na-mahram female is a woman for whom hijab is incumbent). Entering without permission is uncouth and uncultural.
- Rasulullah (sallallahu alayhi wasallam) said that among the rights of a Mu'min is that he be addressed with respect and affection. The prevalent custom among the Arabs (during the early time) was to address people by their family name.

Rasulullah (sallallahu alayhi wasallam) himself called Hadhrat Abu Bakr (radhiallahu anhu) by the title "Ateeq", Hadhrat Umar (radhiallahu anhu) by the title, "Farooq", Hadhrat Humzah (radhiallahu anhu) by the title "Asadullaah" and Hadhrat Khalid Bin Waleed (radhiallahu anhu) by the title, "Saifullah".

- When meeting a person for the first time introduce yourself sufficiently. Provide your name and place of residence (town or country).
- Speak the truth, but not harshly and unculturally. Declare the truth respectfully and in soft words. Do not speak in such terms calculated to hurt the feelings of others.
- Do not speak sarcastically.
- Do not crack such jokes which are hurting to others nor speak in a way which embarrasses people.
- Do not speak mockingly of anyone.
- Do not speak on the basis of mere suspicion. While you are entitled to safeguard yourself on the basis of suspicion, it is not permissible to blame someone or accuse on the basis of suspicion.

"End of the series"

"Seek help in speech with silence and in reasoning with reflection."

("al-Fawaaid wal-Akhbaar" by Imam Shafi'i(rahmatullah alayh))

It is reported that a man saw Ibn Abbās(radhiyallahu anhu) holding the tip of his tongue saying: Woe to you, say what is good and you will reap gain, and be silent from speaking evil and you will be safe.

The man asked him: O Ibn Abbās(radhiyallahu anhu), what is the matter that I see you holding the tip of your tongue saying such-and-such?

He replied: It has reached me that the servant of Allāh will not be as angry at anything on the Day of Resurrection as he will be at his tongue.

("Al-Zuhd" by Imam Ahmad(rahmatullah alayh), p236)

Hadhrat Moosa Alayhis Salaam

FIR'OUN, HADHRAT MOOSA AND THE TAQDEER OF ALLAH

FIROUN HUMILIATED

When Moosa (alayhis salaam) was nine years of age, Fir'oun seated him along his side on the throne. All the court dignitaries were present. Fir'oun arrogantly commenced a discourse of his greatness, uttering many statements of kufr. Moosa (alayhis salaam) could not tolerate all the kufr which Fir'oun was gorging out. In anger he leapt off and kicked at the throne. By Allah's Qudrat two legs of the throne broke. The throne collapsed and Fir'oun fell to the ground in humiliation. Blood trickled from Fir'oun's nose.

The court personnel were enraged. As they attempted to grab Moosa (alayhis salaam), he fled into the palace to Hadhrat Aasiyah (radhiyallahu anha) and apprized her of the situation. He took refuge on her lap. Fir'oun, overwhelmed with rage, pursued Moosa (alayhis salaam) into the palace. When he saw Moosa (alayhis salaam) sitting on the lap of Hadhrat Aasiyah, Fir'oun bellowed: "O Aasiyah! You had prevented me from killing this child. Today he has wounded me and broken my throne. In the crowded court he challenged my godhood." Hadhrat Aasiyah (radhiyallahu anha) softly said: "He is still a small child. He is only being mischievous with his parents. In fact, his attitude displays signs of future greatness. He will be such a courageous man who will safeguard your land after you."

Aasiyah's pleadings and assurances dispelled Fir'oun's fears and anger. In reality, Allah Ta'ala was blinding the intelligence of Fir'oun. The hearts of people are in His control. He protects His servants in the lion's den and even in the lion's mouth.

THE MIRACLE OF THE LAMB

One day when Moosa (alayhis salaam) was ten years old, he was sitting for meals with Fir'oun. A whole roasted lamb was brought to the table. Looking at the roasted lamb, Moosa (alayhis salaam) commanding it said: "Get up by the permission of Allah!" Instantaneously, the lamb became alive, stood up and ran about the hall. Fear overcame Fir'oun. With fear in his eyes and dumbfounded, he stared at Aasiyah who said: "O Fir'oun! This son of yours is marvellous. He will bring great fame to you. The world will admire this wonderful son of Fir'oun." Aasiyah's assurance allayed the fears of Fir'oun. However, Fir'oun despite sensing the danger which Moosa (alayhis salaam) posed, irrationally accepted the assurance of Hadhrat Aasiyah. Taqdeer was taking its course. Regarding the protection of Moosa, the infant, the Qur'aan Majeed states: "...My enemy and your enemy (O Moosa!) will take you (from the floating casket), and I have cast My Love on you so that you may be reared under My supervision." Despite Fir'oun's misgivings regarding Moosa (alayhis salaam), he relented and felt convinced of the far-fetched explanations which Aasiyah offered for the 'insubordination' and 'rebellion' of the child, Moosa (alayhis salaam).

The SharpShooter Speaker

A Sharp speaker who gave a talk to the shias. He began the speech by praising the Ayatollah of the Shias and declaring his undying love for him. After this, the speaker began insulting the Ayatollah's wife and declared her to be a Kaffir, Fasiq, Munafiqh, Nasibi, and an enemy of Islam.

The Ayatollah rushed outside and began yelling at the speaker. The speaker responded, "but I love you, dear Ayatollah!"

To which the Shia Ayatollah responded with, "then why do you insult my wife?"

The speaker calmly replied: "I love you, but I am against your wife who is an imprudent, inappropriate, and hateful woman."

The Shia Ayatollah raised his fist in the air and said: "By Allah, if you hate my wife, then you hate me! My wife is my beloved!"

The speaker said: "She is my enemy. May Allah curse her!"

The Shia Ayatollah was rightfully incensed: "By Allah, I cannot stand for such slander. May Allah curse you! An enemy of my wife is an enemy of me! By Allah, I wish to kill you!"

The speaker then said: "O Shia, you reject the love of those who hate your wife. So then, why do you think the Prophet (sallallahu alayhi wasallam) will accept your love for him when you hate his wife and insult her, calling her a Kaffir, Fasiq, Munafiqh, Nasibi, and an enemy of Islam?"

To this, the Shia Ayatollah was left speechless.

Indeed, no man allows others to slander his wife, and the Prophet (sallallahu alayhi wasallam) is the one with the most Gheerah (protective "jealousy") in regard to his wives. If the Prophet (sallallahu alayhi wasallam) heard the things which the Shia say about Aisha (*radhiyallahu anha*), no doubt the Prophet (sallallahu alayhi wasallam) would be furious.

Hurting the feelings of the Prophet's wives (*radhiyallahu anhuma*) is hurting the feelings of the Prophet (sallallahu alayhi wasallam).

Hadhrat Aisha (*radhiyallahu anha*), narrates that Rasoolullah Sallallahu Alayhi Wasallam said:

"Do not revile my companions. May the Curse of Allah be on those who revile my As-haab (i.e., the Sahaabah)!" [Tabaraani – Majma'uz Zawaaid]

Turning a blind eye ?

LGBTQ MENTAL DIS..., MOVEMENT

If we do not wake up and take a stand, we will wake up one day before a hopeless generation that knows Islam only by its name.

We live in a time where the truth is molded

by desires, however the one who does not benefit from the truth will be harmed by falsehood, and whoever does not benefit from guidance will be led astray by misguidance. Among the most compelling contemporary challenges, are the alarmingly

increasing temptations to compromise on one's basic beliefs. Unfortunately, ongoing practices of kufr like the celebration of kuffaar festivals by several muslims, intoxicated with the love for the kuffaar, a devastating cancerous tumour in the core of their hearts.

Be quick in increasing your good deeds, before such trials arrive, in which a

KUFFAAR FEVER FESTIVALS

*'Umar b. al-Khattāb (*radhiyallahu anhu*) said: "Avoid the enemies of Allāh during their festivals."* and in one narration with addition "... for the Wrath of Allāh descends upon them during it."

person who was a believer in the morning will become a kafir (non-believer) by the evening, or he who was a believer in the evening would become a non-believer by the morning; because of him selling his deen in exchange of the acquisitions of the world.' (Sahih Muslim, Hadith: 309) Therefore making excuses and rationales in order to find a way out merely to satisfy surrounding pressure or to please the west and go along with the flow, surely you will be disgraced. And Beware of the misguided scholars for dollars and traitors to Islam. Abu Dhar (*radhiy allahu anhu*) said, "I was with Nabi (*sallallahu alayhi wasallam*) one day and I heard him saying: "There is something I fear for my Ummah

SCHOLARS FOR DOLLARS & SELL OUTS

Those who seek merely the present world and its adornment. (Hud:15) We fully recompense them for their work in this world,

and they are made to suffer no diminution in it concerning what is their due. (Hud:16) They are the ones who shall have nothing in the Hereafter except Fire.

(There they shall come to know) that their deeds in the world have come to naught; and that whatever they have done is absolutely useless. (Hud:17)

more than the Dajjal." It was then that I became afraid, so I said: "Oh Rasool Allah! Which thing is that?" He (*sallallahu alayhi wasallam*) said; "Misguided and astray scholars."

BOLLYWOOD, HOLLYWOOD & MORDERN MUSLIMS

The Prophet (*sallallahu alaihi wasallam*) said: "Whoever imitates a people is one of them."

(Abu Dawood, 3512)

Did You Know ?

By regarding a sin to be permissible, one's Imaan goes away.

(Bahishti Zewar)

A Person sneezes in salaah. After sneezing he says Alhamdulillah, his salaah will not break, but it is preferable not to say anything. But if someone else sneezed and this person said yarharmukallah, his salaah will break.

(Bahishti Zewar)

There are four fard acts in wudhu:

- To wash the entire face once.
- To wash both hands upto and including the elbows once.
- To make masah of one-quarter of the head once.
- To wash both feet upto and including the ankles once.

(Bahishti Zewar)

Self-Introspection

**Ibn Zubayr said: "A man is characterized by his tongue and his heart."
Bidayah wan-Nihayah (vol 9, p. 278)**

The knowledgeable pious man Hadhrat Luqmān was an Ethiopian African Slave who was a carpenter.

His master said to him: "Slaughter this sheep for us," so he slaughtered it. His master said: "Bring the best two pieces from it," so he brought out the tongue and the heart. Then time passed, as much as Allah willed, and his master said: "Slaughter this sheep for us," so he slaughtered it.

His master said: "Bring the worst two morsels from it," so he brought out the tongue and the heart. His master said to him: "I told you to bring out the best two pieces, and you brought these, then I told you bring out the worst two pieces, and you brought these!"

Luqmān said: "There is nothing better than these if they are good, and there is nothing worse than these if they are bad." **Tafsir Ibn Kathir 31/12**

O Turner of Hearts, keep my heart firm on Your Deen.

Al-Nu'man ibn Bashir (*radhiyallahu anhu*) reported: The Messenger of Allah, Nabi (sallallahu alayhi wasallam), said: "Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart." (Ṣaḥīḥ al-Bukhārī 52)

Rectification of the heart is by rectification of deeds and rectification of deeds is by rectification of intentions.

It is the tongue which is the deputy and representative of the heart (i.e if the tongue is corrupt then so will be the heart).

Need an answer to a Deeni question?

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