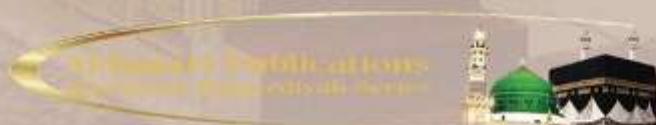


Do They Dare Ascend The Mimbar of RASOOLULLAH ﷺ?

Part:
'Ulama Who Are Political Puppets

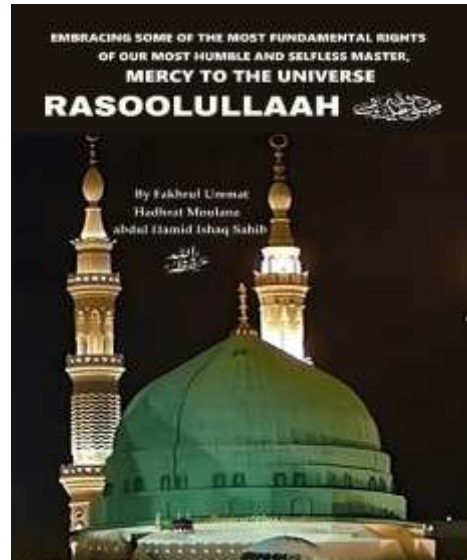
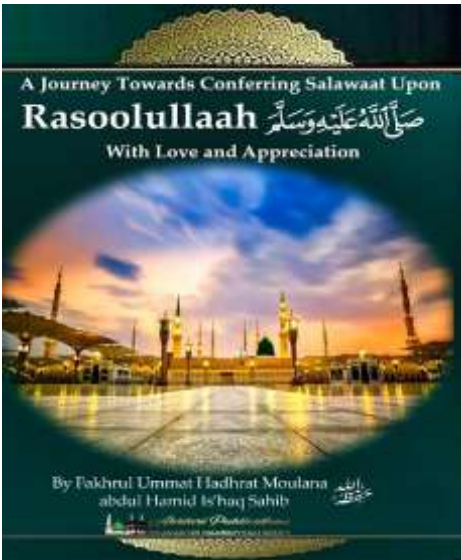
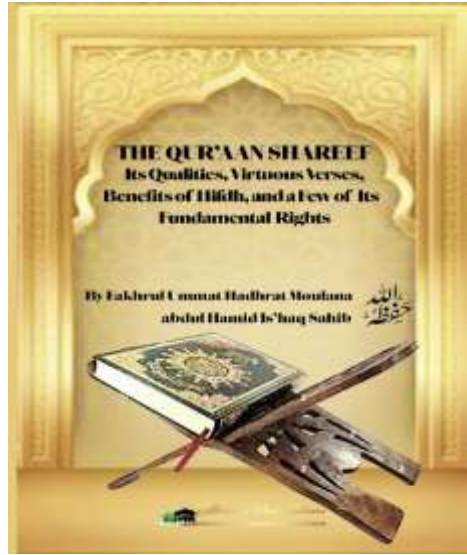
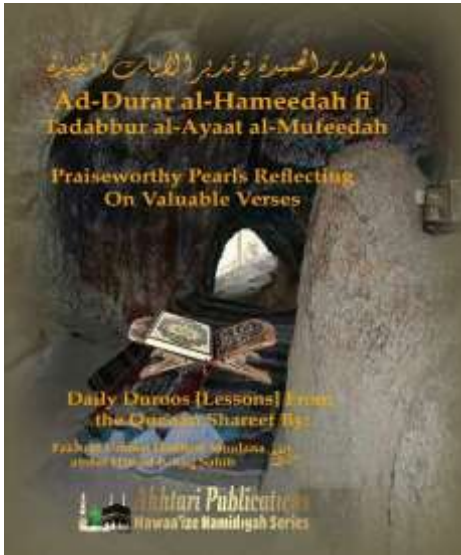
By Fakhru'l Ummat Hadhrat Moulana
abdul Hamid Is'haq Sahib

والله
حفظه



Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?
Part1: The Political Puppets

OUR PUBLICATIONS



**Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?
Part1: The Political Puppets**

**Title: Do They Dare Ascend the Mimbar of
Rasoolullaah ﷺ?
Part1: The Political Puppets**

**Extracted from a Discourses by: Fakhrul Ummat: Hadhrat Moulana
abdul Hamid Is'haq Sahib Hafidhahullaah**

**Transcribed; compiled.
and edited by: Rashid Kajee**

Date of First Edition: Jamaadi Al Ukhra 1446 / December 2024

Publication no: kab

Published by:



Khanqah Akhtari, Azaadville.

Tel :(+2711) 413-2785/6,

Email: enquiries@ka.org.za

Web: www.ka.org.za

Blog: www.hamidiyyah.blogspot.com

Contents

The Khutbah	7
A Translation of the Khutbah.....	8
Foreword.....	10
Saving Statement.....	12
How ‘Ulama Are Manipulated	13
How ‘Ulama Go Wayward and Astray	18
The Covert Allure.....	19
Nafs and Shaitaan	19
Shadowy Acts of Stealth by the Agents of Anti-Muslim Agendas.....	20
My Personal Experiences	20
Vigilance and Guardedness	21
Safeguarding Our Deen and Imaan.....	22
What Should the Ummat Do When Confusion Arises	24
The Status Quo of the South African Ummah – Their Perplexity; Confusion; and Plea for Unity	25
An Exposition of Different Categories of ‘Ulama.....	28
The Political Puppets	29
How JUSA Aligned Themselves Politically For a Takeover of Jamiatul ‘Ulama Transvaal	31
How Being Political Puppets Entrap ‘Ulama	34

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Getting Ensnared in the_Web of Political Obligations.....	35
The Different Scenarios - Scenario 1_Political Alignment opts for Abandonment_of Jumu’ah Namaaz in a Masjid	36
The Significance of Jumu’ah_Namaaz With Jamaat in the Masjid .	36
Scenario 2_The Covid Narrative	41
Perspectives from ‘Ulama-e-Haq_from Beyond our Borders	43
Actual Quotes from a JUSA Aligned Mufti.....	46
Then the Penny Drops.....	48
Caregivers, Without Distancing or Masks –_Tended to the Sick, Yet They Remain Alive.....	51
Trusting in Asbaab Versus Having Tawakkal	51
The Secretary General of JUSA_Visits Mufti Ebrahim Salejee Sahib	52
One Thing a Muslim Will Not Do.....	55
A Question to JUSA Followers	56
Senario 3_The Question of Attending the_Funeral of a Disbeliever....	57
A Short Divergence.....	58
Scenario 4_JUSAS Representation at the_Funeral of Jessie Duarte	61
Islams Ruling of Attending_the Funeral of a Disbeliever.....	63
The General Ruling on Attending_Non-Muslim Funeral Services.	64
The Ujub (The Conceit) of Claiming “Someone ‘Less Suitable’ Might Have Taken His Place.....	64
Scenario 5_JUSA Double Crossed?	66

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Towering 'Ulama and Bastions of Deen Relinquish Politics.....	67
A Short Extract of Dr. Israr Ahmed Sahib About Politics and Politicians	69
Scenario 6_Funds From a Non-Muslim Philanthropist.....	70
The Motsepe Foundation and Muslim Funding	72
The Zionist Philanthropist 'Blesses' JUSA_Through Their General Secretary	74
In the Company of Hypocrisy	74
Compromising Allah ﷻ's Laws for Petty Gains	76
Surah Kaafiroon Sold for a Paltry Sum	76
The Hypocrisy of JUSA and MJC.....	77
Zionist Recognition of Muslim Sellouts	78
Receiving Blood-Stained Money	78
The Root of the Problem: Hypocrisy and Greed.....	79
A Lesson in History: Kuffaar Donations –_Honour or Disgrace? ..	79
Do They Deserve the Mimbar_of Rasoolullaah ﷺ؟	80
Mutawallis Take Note.....	82
The Way Forward: Return to True 'Ulama	85
In Conclusion.....	85

The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَا
الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمُ
فَطَابَ مِنْ طَيْبِهِنَّ الْقَاعُ وَالْأَكْمُ
فِيهِ الْعَقَافُ
هُوَ الْحَيِّبُ الَّذِي تُرْجَى شَفَاعَتُهُ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
أَمَّا بَعْدُ فَفَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

وَقَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا
قَلِيلًا فَبَيَّسَ مَا يَشْتَرُونَ

صَلَّى اللَّهُ مَوْلَانَا الْعَظِيمِ

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

A Translation of the Khutbah

: In the Name of Allah, the Most Gracious, the Most Merciful,

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,
And blessings on the Chosen One, as we ought.

O my Sustainer, send blessings forever and ever,
On Your Beloved, the best of all—our treasure.

O Sustainer, send blessings forever and always,
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,
On Taha, the Leader of Messengers' displays.

Convey my greetings to Rasoolullah ﷺ so dear,
In the garden where he ﷺ rests, may peace be near.

O best of those buried beneath the ground's sway,
Your presence brings joy to night and to day.

The earth is blessed by your noble remains,
The spirit of sacrifice in your domain.

In you is purity and in you is grace,
Generosity flows in your sacred space.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

He is the Beloved whose intercession we seek,
For every calamity that makes us weak.

O Sustainer, through the Chosen One ﷺ grant our
desires,
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,
In the Name of Allah, with Grace and Mercy complete.

As for what follows, Allah, Blessed and Exalted, has said,

*"And do not mix truth with falsehood, nor conceal the truth while
you know [it]."*

And for what follows, Allah, Blessed and Exalted, has said,

*"And [remember] when Allah took the covenant from those who were
given the Scripture, [saying], 'You must make it clear to the people
and not conceal it.' But they threw it away behind their backs and
exchanged it for a small price. And wretched is that which they
purchased."*

True is the Word of our Sustainer, so Sublime.

Foreword

Islam, since its inception, has faced relentless assaults of a magnitude no other faith could have endured. While other religions once held sway over vast empires, they crumbled under pressures far less severe than what Islam has withstood. Yet, Islam not only triumphed over its adversaries but also preserved its essence and purity, untainted by the passage of time.

The Assassins, notorious for their threat to Islam, sought to annihilate its spirit and faith. Concerted efforts were made to obliterate it entirely. Had any other religion been placed in such a perilous position, its soul would have been lost to history, leaving nothing but faint echoes in forgotten annals. Islam, however, not only survived but emerged victorious in new arenas altogether.

Throughout the centuries, Islam has faced relentless waves of innovations, deviations, and misinterpretations of the Qur'aan Shareef and Sunnah. The faith was confronted with foreign Bid'ah (innovations), traditions, heretical practices involving the veneration of saints, relics, and tombs, as well as the corrosive influences of speculative thought, materialism, and outright godlessness. There were moments when it seemed as though the very survival of Islam was in jeopardy. But the collective conscience of its followers steadfastly refused to compromise with falsehood, and time after time, Islam emerged, strengthened and triumphant.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Despite these formidable internal and external challenges, Islam not only survived but flourished. Its adherents refused to bow to evil, and their unyielding dedication allowed the faith to surmount every obstacle. Today, Islam continues to thrive, serving as a vibrant and dynamic source of inspiration for millions worldwide.

Islam has never been without its devoted defenders, the men of Allah *سُبْحَانَهُ وَتَعَالَى*, who have, with resolute faith, waged intellectual Jihaad against innovation and deviation. These reformers have tirelessly worked to revive the true spirit of the faith, reaffirm the Sunnah of Rasoolullaah ﷺ, and challenge heretical practices, customs, and foreign influences. They raised the banner of defiance in the face of tyrants and emperors, condemned the opulence, luxury, and indolence of the wealthy, and upheld the teachings of Islam as the only legitimate path to religious, moral, and political progress.

These reformers ignited new life and energy within the Muslim Ummah of their time. Endowed with unmatched intellectual, moral, and spiritual capabilities, they became beacons of light in the darkness of their respective eras. Each one possessed the ability to expose the manifestations of ignorance and revive the pristine teachings of Islam before their contemporaries.

This is undeniable proof that Allah *سُبْحَانَهُ وَتَعَالَى* has decreed the eternal preservation of this religion, ensuring that it remains the guiding light for all of humanity. The mission that was once entrusted to the Messenger ﷺ has now been passed on to the Ummah of Rasoolullaah ﷺ, and through

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

them, the world will continue to find its path back to divine guidance.

Today, Islam remains strong, offering guidance and inspiration to millions around the world.

Throughout history, Islam has always had dedicated defenders—righteous scholars and reformers—who fought against innovations and deviations. These individuals worked tirelessly to revive the true teachings of Islam, reaffirm the Sunnah of Rasoolullah ﷺ, and challenge corrupt practices and foreign influences. They stood firm against tyrants, condemned the indulgence of the wealthy, and upheld Islam as the only path to spiritual, moral, and political progress.

This resilience is clear proof of Allah ﷻ's promise to preserve Islam for all time, ensuring it remains a source of guidance for humanity. The mission once entrusted to Rasoolullah ﷺ now continues through his followers, who carry the responsibility of leading the world back to divine guidance.

Saving Statement

This saving statement serves to ask Allah ﷻ to forgive me for having to take the names of Kuffar and Zaalimoon in this book. These names have been included merely for the necessity of authenticity.

How 'Ulama Are Manipulated

This 'Aalim acquires the correct knowledge of Deen but then he serves the interests of the government. There are many such 'Ulama. The governments of the world recruit them. Then, in many ways, these 'Ulama work with and serve the government.

The governments adopt this course of action because they know very well that if they give any directive to the Muslim community, the Muslim community will not easily accept and may entirely reject, especially regarding matters which will affect their Deen. The strategy is to enlist 'Ulama who will advise or instruct the people on behalf of the government. Such 'Ulama are themselves convinced that the state's undertakings and ventures are to make Deen easy for the Muslims. They claim:

“We want Muslims to be able practise upon their religion.”

And so, the 'Aalim falls into the trap. Thereafter, when anything comes from the 'Ulama, the people will say,

“This is from the 'Ulama.”

And they readily and innocently accept. Moreover, governments operate in many ways. They will not openly state their reasons or offer payment to do their work.

They socialise in unnoticeable ways to lure the 'Ulama. They give honour, position, favours and privileges. Their operation is

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

like fishing: the bait is selected, the line is cast, and then the fish is caught.

After graduating, different offers come our way, to serve Deen and the community. We must always refer to our Masha'ikh and Ulama/Asaatiza. Seek their good and wise counsel. Mashurah is Sunnah as such there will be Barakah in consulting with our seniors in respect to our Khidmat of Deen. Ask them,

“Is this good for me or not?”

Often, it will appear to be particularly good. We may be getting a high post, with an increased salary, less work and other rewards. It can be that what is offered by way of monetary remuneration may be ten times more than what would otherwise have been received. The temptation is thus great and a person easily falls for it.

Now, in this position and post, without realising, the scholar becomes a puppet and pawn for the government, administration or authorities and he begins to compromise on Deen. This great Noor of Ilm, which was gathered over many years, is lost so easily and quickly. It is like casting pearls upon swine. Therefore, caution must be exercised, and consultation must be made with the right people.

Thus, in this way, the first group of scholars operate under the orders of the government or authorities. If the government says, “Lockdown. All religious gatherings suspended.”

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

The call from these 'Ulama will be,

“Close the Masaajid. Suspend Namaaz with Jamaat. Cancel Jumu'ah,”

and the like. And the people will think that this is the directive of Shari'ah but it is the mandate of the authorities.

If the government says,

“Social distance and mask.” these 'Ulama will make it mandatory, forsaking the Sunnah for the law of the government. They will validate their rulings based on the science. Mashurah is now made with secularists, scientists, atheists, liberalists, modernists, and people who have no affiliation to Islam. In reality, it is Mashurah with Shaitaan. It then does not matter what Islam calls for, because their allegiance is to the government.

Consequently, what we will see is the Shari'ah and Sunnah being systematically shredded. The majority of the people do not realise this betrayal nor do they recognise the great harm inflicted on their own Dien, because they take it for granted that the Scholar will issue rulings in conformity with teachings of Islam.

Similarly, there are 'Ulama who fall for the lure and take the bait. They get reeled in by the government. In return for those special privileges and favours, the government is served. One will thereafter observe that the social circles of such scholars

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

often consist of governmental leaders, politicians and people who pull strings, so to speak.

We have to be incredibly careful and must be on our guard that we are not used or manipulated by the government or any authority. May Allah ﷻ protect us.

Understanding that Muslims often follow the guidance of their scholars, Islam's enemies began manipulating some of these scholars to promote false ideas. When certain scholars started supporting misguided views, others who were dedicated to preserving the true teachings of Islam felt compelled to oppose them. This led to debates and disagreements, creating confusion among ordinary Muslims, which ultimately served the enemies of Islam.

Here, it's important to consider how Shaitaan works. As described in the Hadeeth, when we neglect Allah ﷻ and become careless in our faith, Shaitaan takes the opportunity to corrupt our hearts. Just like a cow grazing too close to the edge of its pasture may wander into dangerous territory, we risk straying from our faith if we become careless. This makes us vulnerable to spiritual harm, much like prey for wolves that seek to destroy our Imaan (faith). Once we cross the boundary of safety, we enter a hostile environment filled with relentless dangers.

Our faith is the essence of our existence, as emphasized in the Hadeeth. It is the foundation upon which Allah ﷻ will grant us entry into Jannah (Paradise). Losing our faith, Allah

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

forbid, would mean a destiny in Jahannam (Hellfire). For this reason, we must always be alert and protect our Imaan from the subtle and persistent attacks of Shaitaan, often carried out through the actions of Islam's adversaries.

Confronting Muslims directly has often been unsuccessful, as believers, regardless of their sects, recognize these hidden agendas and reject them. As a result, alternative strategies have been adopted, including influencing certain scholars and influential figures who have a strong following. This manipulation allows these enemies to gain public acceptance and exert control over the masses.

This tactic has caused significant harm to Muslims, spreading confusion and division. However, we must not lose hope, as Allah ﷻ has promised that there will always be people, including sincere scholars, who will rise to defend the truth and oppose falsehood. When these confrontations occur, it is natural for the public to feel uncertain, as they witness disagreements among scholars and struggle to determine the right path.

One effective way to gain clarity and protection is by maintaining a connection with the Qur'aan Kareem. Regular recitation of the first and last ten verses of Surah Al-Kahf—or ideally the entire Surah—brings immense blessings. Allah ﷻ grants guidance, protects against the trials of the Antichrist (Dajjal), and provides clarity to those who make this practice a habit.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

To understand this better, consider the example of someone who initially followed strict COVID-19 protocols, such as wearing masks and social distancing. After ten days of consistently reciting the first and last ten verses of Surah Al-Kahf, they gained insight and came to believe that these protocols were not only flawed but also part of a deceitful and misleading agenda.

This demonstrates the immense blessings of the Qur'aan. At a minimum, every Muslim should strive to recite the first ten verses of Surah Al-Kahf in the morning and the last ten verses at night. Ideally, reciting the entire Surah, especially on Fridays, is even better. Through this practice, Allah ﷻ will guide us, protect us from misguidance, and lead us towards the path of righteousness.

How 'Ulama Go Wayward and Astray

By the will of Allah ﷻ and for reasons only He ﷻ knows, there are times when scholars ('Ulama) find themselves slipping down the slope of loyalty to Deen. These reasons can vary. Some may have disrespected their teachers (Asaatizah) or elders, while others, despite being knowledgeable ('Aalim), may lack the minimum level of Yaqeen (conviction) expected of a Muslim. There are also cases where spiritual ailments afflict an 'Aalim, and though they are aware of these weaknesses, they make no effort to address or correct them.

The reasons for such downfalls are countless and known only to the infinite Wisdom of Allah ﷻ. We cannot pass

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

judgment or assume definitively why an 'Aalim may have faltered, as our understanding is limited. It is not for us to draw conclusions based on our observations or assumptions.

However, when 'Ulama begin to stray from the Siraat al-Mustaqeem (the Straight Path), certain signs become apparent. These signs are clear warnings that they are sliding down a destructive path, and they serve as reminders for all to stay vigilant and steadfast.

The Covert Allure

It is obvious that governments will never reveal their true intentions or provide direct payments. Instead, they use subtle tactics to attract scholars, offering them honours, positions, favours, and privileges. This strategy is much like fishing: choosing the right bait, casting the line, and carefully reeling in the catch.

Some scholars fall for these tempting offers and unknowingly become tools of the government. In exchange for the special treatment they receive, they end up supporting and promoting the government's agenda. Their social connections often include high-ranking officials, politicians, and other influential people.

Nafs and Shaitaan

In the struggle to maintain spiritual integrity, both the ego (Nafs) and the devil (Shaitaan) use many different tactics. Not everyone can easily see the traps they set. These adversaries are

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

clever because they know how to take advantage of weaknesses that are hard to notice. As students of knowledge, we should develop a strong connection with our spiritual guides, the Mashaa'ikh, and the true scholars ('Ulama-e-Haq).

Shadowy Acts of Stealth by the Agents of Anti-Muslim Agendas

They secretly access our phones and monitor every part of our lives. They carefully watch our messages, conversations, and interactions with others. Through this intrusive spying, they look for weaknesses in scholars, such as desires for wealth, fame, or struggles in personal relationships. Once they find these vulnerabilities, they take advantage of them by using others—often Muslims—to approach the scholars and manipulate them under the guise of seeking help.

My Personal Experiences

Let me share a personal experience to explain this point. Once, I was approached about a radio station before the current administrators were involved. A Muslim individual came to me, saying they wanted to start a radio station that followed Islamic principles. They claimed I was the perfect person to manage it and ensure it stayed within the boundaries of Islamic law. They tried to entice me by making the offer seem very appealing. However, by Allah's grace, I declined without any involvement. Allah guided me to see that this was not the right path for me.

Part1: The Political Puppets

Another time, during my university years, I faced a comparable situation. A professor from another university, who was also a well-known Christian figure, offered to enhance my reputation and bring me more recognition. Again, I refused their offer. These approaches are often subtle and not easy to detect. We must remember our smallness in the larger plan of Allah. It is through His guidance, the blessings, and the prayers of our spiritual teachers that we can navigate such challenges.

These manipulative tactics are not limited to one place; they happen worldwide. Many countries face similar issues where people, knowingly or unknowingly, become tools in the hands of those with harmful agendas. Sadly, some individuals are lured into compromising situations, which are then used against them. They may face extortion, false accusations, and damage to their reputation. This information is often made public, leaving them with little to no way to defend themselves.

Given these dangers, I offer a sincere piece of advice: turn to Allah ﷻ in repentance. Even if we lack the courage to fix things openly, we can still seek Allah's forgiveness with sincerity. By doing so, Allah will guide us to a way out and forgive our mistakes. Let this be a reminder to stay cautious and avoid getting caught up in such harmful schemes.

Vigilance and Guardedness

As believers, we must be careful and watchful in this matter. We should avoid being unknowingly influenced or manipulated by

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

any authority, whether from the government or elsewhere. May Allah ﷻ protect us from such dangers.

The true scholar's path is one of complete devotion to Allah, free from any hidden agendas. Let us stay firm, with pure intentions, and remain protected from any traps that could harm our integrity.

Safeguarding Our Deen and Imaan

To protect our faith, Allah has commanded us to perform essential acts of worship like Salah (prayer), fasting, Zakat (charity), and Hajj (pilgrimage). These obligations form the foundation of our faith, while additional acts of worship, such as Waajibaat (compulsory deeds), strengthen this foundation. To further reinforce these practices, Allah has guided us to follow the Sunnah Muakkadah (acts consistently performed by Rasoolullah ﷺ), which act as a shield against deviation. Similarly, the Sunnah Ghair Muakkadah (recommended practices), Nawaafil (voluntary prayers), and Mustahabbaat (preferred acts) further enhance and safeguard our faith.

If we diligently observe these practices, we can protect our Iman (faith) just as we secure our homes. Imagine being inside your bedroom at the heart of your home. You take care to lock the doors and install security gates at key points. You secure the entrances to the kitchen and the main door. Beyond that, you strengthen your home with sturdy doors, alarm systems, and protective fencing around the property. These layers of security

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

make it difficult for intruders to break in. However, if you neglect these precautions, leaving gates and doors wide open, you invite trouble. A thief can easily enter, harm your family, and steal your belongings.

In the same way, neglecting the protections of our Imaan allows Shaitaan to infiltrate our hearts. He cunningly plants doubts and false ideas, stealing our Iman. Unlike physical security systems that require occasional monitoring, Shaitaan is constantly on the move, searching for weak points to exploit. Our own inner desires, the Nafs, can also deceive us, stripping us of our faith from within. Without spiritual safeguards, we leave ourselves completely vulnerable.

This neglect has led to an alarming trend. People are losing their Iman shortly after embracing Islam. Some may accept Islam in the morning but abandon it by evening. Others may compromise their faith for trivial worldly gains, just as Rasoolullah ﷺ warned us. To avoid this, we must restore our spiritual defences by properly fulfilling the Faraaidh (obligatory acts) and Waajibaat, adhering to the Sunnah Muakkadah, and actively engaging in recommended and voluntary practices like Sunnah Ghair Muakkadah, Nawaafil, and Mustahabbaat.

Unfortunately, by neglecting these safeguards, we have become easy targets for external threats. Enemies of Islam have manipulated influential scholars, using them—whether knowingly or unknowingly—as tools to promote agendas that oppose the principles of our faith. This alarming trend has

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

become a widespread global problem, and it underscores the urgent need for Muslims to strengthen their connection to the pure teachings of Islam and protect their Iman from every form of harm.

What Should the Ummat Do When Confusion Arises

When disagreements arise among scholars, those who firmly follow the teachings of Rasoolullaah ﷺ and his noble companions (Sahaabah-e-Kiraam) can easily distinguish between truth and falsehood. This highlights the importance of adhering to the Sunnah of Rasoolullaah ﷺ and the righteous practices of his Sahaabah. Additionally, we should emulate the noble scholars and pious individuals throughout history who lived according to the Qur'aan and the Hadeeth. Together, these sources provide a clear and complete framework for righteous living.

This approach offers clarity when facing differing opinions. It is essential to avoid Bid'ah (innovations) and firmly adhere to the unchanging guidance of the Qur'aan and the Sunnah. For instance, television and photography are explicitly prohibited in Islam. However, some people have introduced innovative ideas, claiming that television can be used for religious purposes. Such innovations must be completely rejected. Similarly, the modern belief that university education is essential for material success and influence is a recent development. We must reject these notions and focus on the

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

eternal guidance found in the Qur'aan and Hadeeth Shareefain for our salvation.

New ideologies, like the so-called "new world order," interfaith movements, or the promotion of LGBTQ+ rights, including the normalization of homosexuality and lesbianism, are foreign to Islamic teachings and utterly unacceptable. It is shocking to see such practices being normalized today. As Muslims, we must stay far away from these corrupt concepts and remain firmly grounded in the teachings of Allah ﷻ and His Messenger ﷺ.

Now, let us consider the role of the "Scholar of the State" or "Government Scholar." These individuals often acquire correct knowledge of Islam but use it in service of the ruling authorities. Governments worldwide actively recruit such scholars and position them strategically to influence the Muslim community. These scholars are tasked with advising and guiding the people on behalf of the government. Many of them genuinely believe their work helps Muslims practice their religion. However, they often find themselves trapped in a delicate and dangerous situation, entangled in a web that serves the interests of rulers rather than the teachings of Islam.

The Status Quo of the South African Ummah – Their Perplexity; Confusion; and Plea for Unity

It will be most appropriate to begin this book with the chosen title, acknowledging the profound perplexity and confusion within the broader South African Ummah. This concern is

particularly evident among the senior 'Ulama and the 'Ulama-e-Haq (scholars of truth).

It is most fitting to commence this book with the chosen title, recognizing the deep perplexity and confusion afflicting the broader South African Ummah, a matter of grave concern especially for the senior 'Ulama and the 'Ulama-e-Haq [scholars of truth]. I take this opportunity to lay bare the intricate puzzle before us, meticulously unravelling each piece to clarify the prevailing confusion.

My goal is to assemble this complex puzzle so that the Ummah may perceive the entire picture, rather than a disjointed collection of fragments. In doing so, I hope to foster unity by showing how every piece, when correctly aligned, forms a coherent and unified whole.

Alternatively, we must also contemplate whether the Ummah has been deceived into combining pieces from two distinct puzzles, falsely believing them to form a singular image.

This disorder can be traced back to a coup-like insurrection in 1996, engineered by junior 'Ulama within the Jamiatul 'Ulama Transvaal. These juniors, under the influence of external forces, overthrew the senior leadership—noble figures who had founded the organization with immense sincerity. As explained in the preface, these juniors were identified and manipulated by Islam's adversaries, who sought to exploit their sway within the Muslim community for wicked purposes. Thus, when certain 'Ulama began advocating particular viewpoints, it inevitably

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

triggered debates and disagreements among those scholars dedicated to preserving the principles of the faith. This discord only serves to heighten the confusion, advancing the malicious agendas of the enemies of Islam.

This carefully planned coup appears to have been orchestrated long in advance, bearing a striking resemblance to strategies often attributed to the Yahood and perhaps even, dare I say, a la Maududi—no pun intended. I am uncertain whether the "a la" preceding his name is part of his given name or merely a title bestowed upon him.

Over the span of two decades, subtle but significant changes have completely transformed this 'new' organization, leaving behind barely a trace of the once-mighty Jamiatul 'Ulama Transvaal.

As you journey through this book, you will encounter irrefutable evidence—posed here as a challenge—demonstrating that the Jamiatul 'Ulama South Africa [JUSA] has deviated from the path of Mustaqeem [the straight and righteous path]. They have strayed from the course, aligning themselves with the ways of the Jews, Christians, Hindus, Buddhists, Shia, and other groups bound for Hellfire.

In light of the complex and dire situation presented, it is crucial for Muslims to recognize the importance of following the 'Ulama-e-Haq, the scholars of truth who adhere to the pure and pristine tenets of Islam. Only through their guidance can one navigate the growing confusion and misguidance propagated

Part1: The Political Puppets

by wayward scholars who have strayed from the righteous path. The protection of one's faith, family, and future generations depends on the adherence to scholars who maintain the integrity of Islam. Following the truth ensures eternal success, while succumbing to those who deviate threatens not only this life but the Hereafter. The stakes are not merely temporal but eternal, and we must safeguard ourselves and our progeny from the disastrous consequences of misguidance.

**An Exposition of Different
Categories of 'Ulama**

One of the primary fallible attributes of 'Ulama is their capacity for human error. Scholars, despite their extensive knowledge, can make mistakes in interpretation or application of Islamic texts. The interpretations provided by 'Ulama can be influenced by personal biases, cultural contexts, and societal norms.

Acknowledging the fallible attributes of 'Ulama is crucial for understanding their role within Islam. While they serve as essential guides for the community, it is vital for Muslims to approach their teachings with discernment, recognizing that even respected 'Ulama are subject to human limitations. This awareness fosters a more delicate engagement with Islamic knowledge, promoting a culture of critical inquiry and continuous learning within the Ummah. Some of the general traits are:

1. The Political Puppets.
2. The Population's Pets.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

3. The brethren of the affiliates of interfaith activity including churchgoers, synagogue synchs, temple templars and the like.
4. The Abrahamic Accord Accordions
5. The Haraam Financial and Banking Halaalizers, and many more.

Allah ﷻ says in the Qur'aan Shareef,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾﴾

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakaah. And that is the correct religion.

[Surah Baiyyinah: Aayat: 5]

The Political Puppets

Other aspects are books for another time, as for the sake of brevity the former two types of 'Ulama need to introspect if they are fit to take the Mimbar of Rasoolullaah ﷺ. The faction of organizations [JUSA], [UUCSA], [MJC], Daarul Ihsaan and their like are a Fitnah upon themselves regarding their Interfaith and the Abraham Accord Jewish, Christian, Hindu, and Buddhist bedfellows.

Often, enticing offers present themselves in high-ranking positions, inflated salaries, reduced workloads, and additional

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

rewards. Monetary allurements may exceed expectations by tenfold. The temptation becomes overwhelming, and, unwittingly, the scholar assumes a role akin to a pawn in the governments or administration's game. The precious light of knowledge acquired over the years dissipates rapidly, akin to placing a priceless gem before a swine. Caution is essential, and seeking counselling from the right sources is crucial.

The Ummah in this country has been consistently shielded from such trials, thanks to the vigilant handling by both Jamiatul 'Ulama Transvaal and Jamiatul 'Ulama Natal. It is important to note that these organizations **always maintained an apolitical stance.**

The quote "to be a politician, one has to be an accomplished liar" is widely attributed to various sources, though it is often cited in a general context to criticize the perceived dishonesty in politics. Various commentators, authors, and public figures have made similar statements over time. However, the specific attribution of this exact phrase to one person is uncertain. It is a sentiment echoed in political discourse, reflecting the common skepticism about political integrity.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾⁽³⁷⁾

“And do not mix the truth with falsehood or conceal the truth while you know [it].”

[Surah Baqarah:2; Aayat:42]

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

This Aayat warns against the distortion of truth, which is particularly relevant when discussing scholars who become political pawns, compromising their integrity by mixing truth with lies to serve worldly interests.

How JUSA Aligned Themselves Politically For a Takeover of Jamiatul 'Ulama Transvaal

In the early 1990s, as South Africa transitioned from apartheid to democracy, the Jamiatul 'Ulama Transvaal [now Jamiatul 'Ulama South Africa] or the notorious [JUSA] became involved with CODESA [Convention for a Democratic South Africa]. The following points highlight their role in this pivotal period:

1. Representation of Muslim Interests.

The Jamiatul 'Ulama submitted a memorandum to CODESA addressing religious rights in the new South Africa. This was a crucial move to ensure that the concerns and interests of the Muslim community were represented during the negotiations for a democratic constitution.

Although since 1923 the Jamiatul 'Ulama Transvaal had run the affairs and saw to all the needs of the Muslims of the country through the apartheid era with ease and with no antagonism in any way whatsoever. Muslims were allowed to live in accordance with Shariah law throughout. The Jamiatul 'Ulama remained apolitical.

Hence, where did the need crop up by the new executive of the Jamiatul 'Ulama Transvaal to submit,

“A memorandum to CODESA addressing religious rights in the new South Africa. This was a crucial move to ensure that the concerns and interests of the Muslim community were represented during the negotiations for a democratic constitution.”

Though traversing and having to live through a new political dispensation allows it to be a sober summation for future of the Muslim fraternity of a ‘New South Africa.’

Muslims were living in harmony and there was no bias toward Muslims practicing their religion in totality and no hostility during the apartheid era towards racial segregation.

2. Collaboration with Jamiatul ‘Ulama Natal.

In 1991, the Jamiatul ‘Ulama Transvaal, in collaboration with the Jamiatul ‘Ulama Natal, presented a joint memorandum to CODESA. This document likely encapsulated the collective concerns of Muslims regarding the country’s political transition, aiming to safeguard their religious freedoms in the emerging political landscape.

This is acceptable, as the country was transitioning towards non-racial freedom. Religious concerns had to be addressed. However political alignment was not necessary.

3. Influencing Constitutional Debate.

The Jamiatul ‘Ulama hoped their contribution would "enhance the debate on constitutional principles" within CODESA, indicating their desire to actively shape the new South African

constitution, particularly concerning religious freedoms and rights.

This is fair enough. Though the statement is, "enhance the debate on constitutional principles." Although the statement is open ended, in all fairness, it will be accepted as, "enhance the debate on constitutional principles." For the religious rights of Muslims.

4. A Shift from Apolitical Stance.

Historically, the Jamiatul 'Ulama Transvaal had always maintained an apolitical position. As South Africa edged towards democracy in 1994, with equal rights for all citizens on the horizon, the organization recognized the necessity of engaging with the political process to protect Muslim interests.

"A process to **protect** Muslim interests? All right, fair enough".

5. CODESA Involvement as a Turning Point.

The involvement with CODESA marked a significant shift in the Jamiatul 'Ulama's approach, as they understood the importance of political participation to ensure the protection of religious rights for the Muslim community in post-apartheid South Africa.

This was gross short-sightedness, because the aim was not,

". . . to ensure the protection of religious rights for the Muslim community in post-apartheid South Africa."

Part1: The Political Puppets

Rather, there were a flurry of reasons of which can be highlighted, too many to boggle the minds of the readers.

Hence it could have been one of the above or several other not mentioned *sinister* reasons that had led to the vicious conspiracy and subsequent disposal of a key elder who was an executive member of the original Jamiatul 'Ulama Transvaal, laying the foundation of the new JUSA, and its rot to the slippery slide of its evil destruction and other *sinister* reasons as explained.

The representative executives of the Jamiatul 'Ulama Transvaal who were sent by their seniors to ensure that the Muslims would have a place in the new South Africa had mis assessed the representatives they sent.

This is what politics does to those who do not have the capacity to have foresight. When one is born without eyelids, and they get grafted onto one's eyes with Jewish foreskins, one gets the perception of having foresight.

How Being Political Puppets Entrap 'Ulama

Muslim organizations and 'Ulama have severely diluted key injunctions of the pure and pristine Deen of Allah ﷻ. We possess clear and irrefutable evidence demonstrating how, in this process, they have committed Istikhfaaf—treating certain commands of the Shari'ah as trivial and insignificant.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Such actions fall squarely within the scope of the following verse from the Qur'aan in Surah Aal 'i-Imran [Surah: 3; Aayat 187]:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَنَّا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ﴾

And [mention, O Muḥammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear [i.e., explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

This verse specifically condemns the corrupt scholars from the People of the Book [Jews and Christians], who concealed the true Message of Allah ﷻ, altering His commandments to conform to the whims and desires of the masses—doing so in exchange for a paltry, fleeting worldly benefit! Yet, it does not exclude the 'Ulama of the Muslims.

Getting Ensnared in the Web of Political Obligations

The 'Ulama are now party to them. They are entrapped, they are ensnared, and though not following timelines, it becomes evident how the Urdu word, "Sharaafat," translated to "nobility", "decency", or "respectability" comes to play as 'evil destruction.'

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Principles? Morality? Truth? All that gets swept aside the moment stature, prominence and money enters the picture.

The Different Scenarios - Scenario 1 Political Alignment opts for Abandonment of Jumu'ah Namaaz in a Masjid

It can be argued that the 2010 Soccer World Cup was primarily a sporting event, but considering how everything is interconnected through deals and arrangements, it is not wrong to say that the presence of the Secretary General of JUSA there was also for political reasons. After all, there had to be representation from all the groups of the "Rainbow Nation."

On June 11, 2010, a deeply shameful moment occurred for the Muslim community of South Africa—one that should be remembered with great regret. On this day, an Islamic scholar, who was supposed to represent South African Muslims, skipped the mandatory Friday prayers at the Masjid to attend the Soccer World Cup. Why is this so serious? Because, knowingly or unknowingly, it became a direct challenge to Allah ﷻ, filled with sins and a disregard for His commands.

The Significance of Jumu'ah Namaaz With Jamaat in the Masjid

This is the curse of being politically aligned – one has to tow the party line.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Even in the face of adversity, as demonstrated by the Hadeeth of Ibn Umm Maktoum رَضِيَ اللهُ عَنْهَا, where Rasoolullaah ﷺ instructed a blind man to attend Namaaz despite his hardship, the obligation to answer the call to prayer remained uncompromised.

Jumuah Namaaz holds an even higher station. Allah ﷻ explicitly emphasizes its significance in the Qur'aan Shareef.

This makes the abandonment of such a pivotal act of worship for worldly distractions all the more shocking, in a way that was very noticeable.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾

*O you who have believed, when [the Adhaan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah **and leave trade**. That is better for you, if you only knew.*

[Surah Al Jumuah: 62; Aayat: 9]

Note, Allah ﷻ uses the words, *then proceed to the remembrance of Allah **and leave trade***. Trade is a Fardh, it is referred to as 'Fardh ba'dal Faraa'idh.' [A compulsory act of worship after the other compulsory acts of worship such an Imaan, Namaaz, Saum, Zakaat and Hajj].

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Allah ﷻ did not use the words, then proceed to the remembrance of Allah **and leave the place of tomfoolery, sport or laaya'ni.**

The Arabic word لَا يَغْنِي [laa ya'ni] translates to “it does not concern” or “it is irrelevant” in English. It is often used to describe something that is pointless, irrelevant, or of no significance. This term can refer to actions, speech, or topics that are considered trivial or unimportant, especially in a moral or religious sense.

For example, in Islamic teachings, there is a well-known Hadeeth that emphasizes the importance of avoiding laaya'ni:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

“From the excellence of a person’s Islam is that he leaves that which does not concern him.”

[Sunan al-Tirmidhi: 2317]

In this context, laaya'ni refers to unnecessary or idle talk and actions that have no benefit or importance in one’s life or spirituality.

Hadhrat Moulana Yunus Patel Sahib رَحِمَهُ اللهُ emphasized the double standards of those who choose to perform Salaah in environments saturated with noise, music, and sinful behavior. Such actions do not represent genuine devotion; rather, they serve as a mockery of one's faith. This conduct reveals a

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

significant contradiction between outward expressions of piety and the reality of being absorbed in sinful pursuits.

In his decisive ruling regarding Moulana Bham and his supporters, Moulana Yunus Patel Sahib رَحْمَةُ اللهِ عَلَيْهِ stated,

“Fully endorsing and promoting the World Cup stands in direct opposition to the principles of Islam and Shari’ah. This act conveys either overtly or subtly a rejection of Allah سُبْحَانَهُ وَتَعَالَى’s Laws and the teachings of Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.”

Following this, Moulana outlined the various sins that are prevalent in the realm of soccer:

1. Missing Salaah
2. Hero worshipping
3. Music
4. Zina [Adultery]
5. Wastage and corruption
6. Alcohol consumption
7. Lewd, immoral dressing
8. Mixed gatherings

Moulana Yunus Patel Sahib رَحْمَةُ اللهِ عَلَيْهِ’s clear verdict:

“They are Munafiqeen!”

“Those few who do perform Salaah at the stadium or grounds, whilst the shouting, screaming, music, drink, and other sins are being engaged in simultaneously, should think for themselves

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

of what a display of hypocrisy they make. Because that is exactly hypocrisy.”

Given the disgraceful events you have presented, one must question the integrity and commitment of this so-called scholar and his followers. Are they so blind as to fail to recognize the magnitude of their actions? Can they genuinely believe that abandoning the sacred obligation of Jumuah Salaah for the sake of a worldly, fleeting event like the 2010 Soccer World Cup, or for political representation in the so-called ‘Rainbow Nation,’ will earn them a place in Paradise? Or do they expect Allah’s mercy while brazenly disregarding His commands?

What kind of ‘Aalim, one who holds a position of spiritual authority, sets such a despicable example? Is this not a mockery of their claim to piety and leadership in the Muslim community? Can they, in good conscience, defend their actions, knowing they have forsaken the Jumu’ah Namaaz that differentiates a Muslim from a non-believer?

And if that is not enough, let us turn our gaze to a non-Muslim, a Jewish Rabbi, who, despite his religion being abrogated with a Deen sent to us through Rahmatul ‘Aalameen ﷺ, upheld the sanctity of his religious duties. The representative Rabbi of South Africa declined an invitation to a national event simply because it clashed with the Sabbath, a holy day in his faith. He prioritized his religious obligations over national affairs, even calling for future events to accommodate all faiths.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Now, I ask you, so-called scholar and your followers: Do you not feel shame when a man outside your faith shows more reverence for his religious duties than you do for yours? Do you honestly believe that such blatant disregard for Islamic obligations will lead you to Jannah? Or do your hearts remain deluded, thinking that the actions of this world will bear no consequence in the Hereafter?

Scenario 2

The Covid Narrative

Jamiatul 'Ulama South Africa (JUSA) faced significant backlash from the Muslim community following its call to suspend congregational prayers during the initial stages of the COVID-19 pandemic. On March 22, 2020), Masaajid were shut five days prior to government directives to close the Masaajid on account of lockdown.

They went as far as going in as friends of the court in a stance against the sincere Muslims who went to court to secure a judgement allowing the Masaajid to reopen.

This decision was met with strong condemnation from various Muslim scholars and organizations, who argued that such a call was unprecedented and not in line with Islamic teachings, particularly during a time when Namaaz with Jamaat is highly emphasized.

Conformist contended that JUSA's stance reflected a misunderstanding of Islamic principles, as historically, religious

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

leaders had never called for the closure of Masaajid during pandemics. Many felt that JUSA's actions undermined the importance of Namaaz with Jamaat and community solidarity, especially in times of crisis. The backlash highlighted a divide within the community regarding leadership and representation, with the majority organizations asserting that JUSA did not represent the broader Muslim population in South Africa.

The impact of JUSA's call was extreme, leading to discussions about the role of religious authority in public health matters and raising questions about how Islamic teachings should be applied in modern contexts. The controversy also sparked debates on the balance between adhering to religious obligations and following public health guidelines, ultimately influencing how congregational practices were viewed during the pandemic. As a result, many Muslims sought alternative interpretations and guidance from other scholars who advocated for maintaining Namaaz with Jamaat while observing safety measures.

Social Distancing and Safety Measures.

Despite opposition from conforming Muslims, JUSA continued to back social distancing in Masaajid, mask-wearing, and adherence to health regulations. In April 2020, the Secretary General of JUSA urged compliance with government guidelines as an Islamic duty to prevent harm, citing the preservation of life as a paramount objective of Sharia.

Eid and Taraweeh [2020]

For the first time, Masaajid remained closed during Ramadan. JUSA advocated for Muslims to pray at home. This decision further fuelled criticism from traditionalists.

Vaccine Rollouts and Reopening of Masaajid [2021]

As vaccines became available, JUSA promoted vaccination as part of the Islamic duty to protect life. When Masaajid reopened with restrictions, JUSA continued advocating for caution, urging limited capacity and strict observance of safety protocols.

Views of the ‘Ulama -e-Haq

The ‘Ulama-e-Haq and organizations continued to oppose Masaajid closures and restrictions, accusing JUSA of overstepping Islamic jurisprudence.

Perspectives from ‘Ulama-e-Haq from Beyond our Borders

Scholars from the Deobandi and Tablighi Jamaat movements, which have a strong presence in South Africa, stressed that closures and restrictions undermined religious obligations. They pointed to the Hadeeth regarding the importance of congregational Namaazes and argued that even during pandemics, Masaajid should remain open with precautions.

The decision by the Secretary General and JUSA to close Masaajid, enforce social distancing, and promote vaccinations was rooted in mainstream Islamic legal principles aimed at

Part1: The Political Puppets

preventing harm and preserving life. Though met with opposition from more accepted factions.

The pandemic showcased a clear division between more 'liberal' and 'modernist,' compared to the conservative Muslim scholars, with the former aligning with governmental protocols and public health guidelines.

The Political Puppets.

These scholars operate under the directives of the government and authorities. When the government declared a lockdown or suspended religious gatherings, they dutifully echoed these mandates. The people perceive these actions as Shari'ah-compliant and unaware that they stem from governmental orders. Even when the government enforces social distancing and mask-wearing, these scholars prioritize secular science over Sunnah. Their consultations involve secularists, scientists, and atheists who effectively engage in tandem with Shaitaan. The erosion of Shari'ah and Sunnah occurs subtly, and the masses remain oblivious to harm inflicted on their Deen.

They should learn from how our pious elders steered of the Jamiatul 'Ulama Transvaal had kept in strict adherence to the Shariat and Sunnat.

Although there was no coercion from the government, it was more political puppetry that initiated the closure of the Masaajid, social distancing, safety measures and the like.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Each and every Muslims knows, says and re-iterates and when asked, “Who does?” The incomparable reply is, “Allah does!”

Ask any Muslim, “Does medicine heal?”

The matchless reply will be, “No! Allah heals!”

Now, if Muslims are well spiritually nurtured in such an impeccable way, would not their spiritual guide be more magnanimous in their spiritual belief system?

We are in a pandemic. Ask the Secretary General of JUSA,

“Will the pandemic kill us?”

[Here is hoping] his replied would be, “No! Only if Allah ﷻ wills, then only will the pandemic kill me.”

Observe how Allah ﷻ’s wisdom reveals what lies are hidden in hearts, bringing it forth through speech. The Covid pandemic serves as a stark example. It exposed the sentiments harboured by the ‘Ulama within governments—how Masaajid [mosques] were shut, worshippers surveilled, and protocols enforced. A clear divide emerged: those adhering to Kuffar [non-believers]’ protocols versus those following the Qur’aan and Hadeeth Shareefain.

They lost sight of their emphatic declarations—the very quintessence of Tawheed—and began adhering to protocols borrowed from the Kuffar [non-believers].

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Each and every Muslim passionately believes only that, “Allah does – Allah is the Doer!”

Actual Quotes from a JUSA Aligned Mufti

A well-known Mufti originally from a neighboring country had the following to say regarding the Covid 19 Pandemic,

“I am telling you guys, wait for two weeks, three weeks and then talk again let see how you change your tune. **We are** telling you from now, you know the Masjid is one of the super spreaders simply because we go down in Sujood. When you go down in Sujood you breathe the carpet, that carpet for the next 9 to 14 days anyone who comes down there is gone, in the sense that the chances of you catching it are almost 80%. Look at that. So, I am trying to tell you guys this is something serious, take it seriously. If your old folks want to go visiting, no one must visit you and you do not visit.”

He chased people away from the Masaajid instead of encouraging them to gain the mercy of Allah ﷻ. He had na’oothu billaah, figuratively, he had ‘taken the place of Allah ﷻ’ predicting what will happen if Masaajid are open to Musallees.

Rasoolullah ﷺ said,

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

Do They Dare Ascend the Mimbar of Rasoolullah ﷺ?

Part1: The Political Puppets

"The most beloved places to Allah are the Masaajid, and the most hated places to Allah are the markets."

[Sahih Muslim, Hadith number 671]

This Hadeeth emphasizes the importance of frequenting Masaajid for Namaaz, as they are places where believers gather to worship Allah and engage in charitable deeds.

In another Hadeeth Rasoolullah ﷺ said,

اللَّهُمَّ إِنَّ رَسُولَكَ يَأْتِي إِلَى رَبِّيهِ عِنْدَ سُجُودِهِ فَأَكْثِرُوا الدُّعَاءَ فِي هَذَا الْحَالِ.

"O Allah, Your Messenger comes to You when he is in prostration, so make abundant supplication in this state."

[Sahih Bukhari]

This Hadeeth emphasizes the importance of making Du'aa (supplication) during the state of Sujood (prostration) in Namaaz. It highlights a moment when a believer is closest to Allah, making it an opportune time for heartfelt Du'aas.

In reply to this Mufti, Allah ﷻ says in the Qur'aan Shareef,

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾﴾

And who are more unjust than those who forbid that Allah's Name be glorified and mentioned much (i.e., Salaah and invocations, etc.) in

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Allah's Masaajid and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Masaajid) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

[Al-Baqarah: 2; Aayat: 114]

Are you a follower of this YouTube evangelist? Rethink your stance, the proof of his Aqaa'id (beliefs) has been placed before you.

Then the Penny Drops

Recently, on the 28th of Dhul Qaadah 1445 / June 5, 2024, revelations came to light: Dr. Anthony Fauci's protocols were a fabrication. Social distancing, mask-wearing—mere illusions. A monumental deception. These deceptive guidelines were followed globally, with governments, and together with their bootlicking lapdogs, UUCSA, JUSA, MJC & Darul Ihsan with others implementing stringent regulations for all citizens.

So, will the 'Ulama who misled their followers, not at least publicly apologise for their erring? Erring is putting it mildly, they went hook, line and sinker into Kufr. What response will they offer to the people who followed them, abandoning what Allah ﷻ and Rasoolullaah ﷺ had prescribed for us?

The 'Ulama and organizations, in the context of the above, made Anthony Fauci's – may Allah ﷻ forgive for having to take his name - misguided protocols superior to Allah ﷻ' s

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Command or not by proclaiming and insisting on shut Masaajid and employing the Kuffar's protocols instead of what Allah ﷻ and His Rasool ﷺ had commanded us to do.

During the Covid period, these 'Ulama asserted that non-compliance of the Kuffar protocols would lead to death. This insinuates that our fate rests not with Allah—na'oothubillaah! — but solely with the lying Kuffaar and becoming the puppets of the State and Fauci by following their Islamically wrongful protocols.

The questions are,

“Does Allah do or do the Kuffar State and the Kaafir Fauci do?”

And,

“Does Allah do or does JUSA and its Secretary General, or the YouTube evangelist do?”

Superficially saying that Allah is the Doer on the one hand, and foretelling on the fate of others, throws one into Shirk!

“They (the so called ‘Traditionalists’, the ‘Hardliners’, the ‘Conservatives’, the ‘Conformists’ call us what you want), expressed distrust toward government advice, particularly from non-Muslims, and resisted restrictions on congregational worship.”

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Who turned out to be the liars, and who turned out to be the sheep who followed the liars?

Now that Dr. Anthony Fauci's miserable lies have been exposed, one must ask JUSA, its cohorts, and followers:

“Were you not ‘taken for a ride’ on Fauci and the government bandwagons? – no pun intended. In your blind faith in Fauci, the government, and the so-called scientific authorities, did you not cast aside your trust in Allah ﷻ's Qadr? Did you honestly believe that Fauci and the government were the ultimate determiners of life and death, of safety and danger, while neglecting that it is Allah alone who controls all affairs?

How foolish one must feel now, clinging to theories so stubborn, so baseless, and so void of Deen, only to find that one's idols have failed one. Where is one's Tawakkul (trust in Allah)?

Now, with egg on their faces, do you see the futility of abandoning Islamic principles for the whims of secular swindlers?

Did they publicly apologize – at least to their followers for having to pull the wool over their eyes and informed them to make Tawbah (repent) for all the Namaazes missed with Jamaat are Gunahs that require Tawbah (repentance).

They lost not only their way but their dignity, forsaking their Deen for lies, and now the truth has humiliated them before the world.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

**Caregivers, Without Distancing or Masks –
Tended to the Sick, Yet They Remain Alive**

The signs are clear – Allah ﷻ is in control. There are cases abound where caregivers, without distancing or masks, tended to the sick, yet they remain alive. Meanwhile, others who adhered strictly to protocols succumbed.

Life and death, however, lie exclusively in Allah ﷻ's hands. Don't 'Ulama know this? Haven't they been taught and nurtured in terms of this conviction? Nothing—neither businesses nor medicine—holds sway. Trusting Asbaab [means] is permissible; it aligns with the Sunnah of Nabi ﷺ. Yet, relying on Asbaab borders on Shirk [associating partners with Allah], a perilous path.

Trusting in Asbaab Versus Having Tawakkal

Asbaab, crafted by Allah ﷻ, can change, or vanish at His will. Our Imaan [Deen] must rest solely in Allah Ta'aala. Otherwise, we court danger. Allah's challenge echoes: If you believe avoiding Jihaad preserves your life, stay home—control your fate. But remember, no one escapes Maut [death], not even Shaitan, who endures despite his longevity. Ultimately, all lies within Allah's dominion.

This is how anyone, everyone, Muslims, and in particular so called "Ulama' are exploited,

The Secretary General of JUSA Visits Mufti Ebrahim Salejee Sahib

The following is a transcription of a talk by Mufti Ebrahim Salejee Sahib Hafidhahullaah narrating the dialogue in his meeting with the Secretary General of JUSA [regarding the closure of the Masaajid during the Covid outbreak,

“Now the spokesman was The Secretary General of JUSA [he] says,

“No, we did not close the Masjid [Masaajid] he starts giving me such a circle...Moulana Ilyas [Patel] was there, Moulana Ilyaas says,

“I didn’t even understand what he [The Secretary General of JUSA] was talking about.’

Anyway, I began to doubt myself and I said that you now close the Masjid [Masaajid] – [I thought] was I wrong? So, we took out their press statement, their own [JUSA’s] – press statement.

For the sake of better understanding, the conversation and explanations given by Mufti Ebrahim Sahib has been corrected Grammarly, as it is felt that the verbatim version will not make for good comprehension due to the fact that Mufti Ebrahim Sahib, himself seemed to be taken aback. The press statement read,

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

“We are happy with the public and all this, the Khulaasah [in being open], that we ask for the **suspension** of the Masjid [Masaajid] until a [any] future announcement - what does it mean?

I asked myself ,

“What does suspension mean?”

You suspended from the Madrasah, what do you mean? Are you in the Madrasah or out of the Madrasah? [You are out.] So that is a clear statement.

But the Secretary General of JUSA had just told me,

“No, we didn’t close the Masjid [Masaajid].”

These are counter talks or arguments that do take place in a conversation. However, when you are talking to an ‘Aalim, and he is listening to you on the merit that he is accepting what you are telling him, no, no, Masha Allah maybe he had made a mistake here, but when he was asked a question, he replied directly in contrast to what his action was contrary?

He has millions of followers in India. He is a Shura’ of Daarul Uloom Deoband, he is at that level. But when Haq was brought before him of some error or for some mistake in his understanding, denied the truth.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

He had already picked a side, so no matter what that person will say, he had picked a side, khalaas [finished/complete], the mind is made up, completely made up, you cannot reason [with him].

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

And they were not commanded except to worship Allah, [being] sincere to Him in religion.

[Surah Baiyyinah: Aayat: 5]

Then Mufti Ebrahim Sahib said, “Don’t dilute these things, don’t dilute. Because today you will dilute, tomorrow you will dilute more, then you will dilute more, and then what will be the difference between you and the Bani Israeel? Allah ﷻ speaks to their ‘Ulama as well,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

And do not mix the truth with falsehood or conceal the truth while you know [it].

[Sura Baqarah: 2; Aayat: 42]

Do not cover the truth with falsehood. I ask you, would there be any difference between us and them. Does Allah ﷻ have any grudge, a personal grudge for the ‘Ulama of the Bani Israeel? No! No personal grudge. And then why is Allah ﷻ addressing us about the Bani Israel, about the ‘Ulama of the Bani Israeel, why is He addressing us.

There must be a reason, it is not a personal grudge,”

Mufti Ebrahim Sahib continues,

“Bhai, this was the reason for their collapse, for their failure, you don’t also become a victim of this type of circumstance.”

That is what he is telling us. When they became victims of the circumstance, they collapsed, and they fell down, so you also do not become the same. Allah Paak Tawfeeq naseeb kare – [May Allah Paak grant us the fortune].”

Hence, in a long convoluted and polite way Mufti Ebrahim Salejee Sahib implied that the Secretary General of JUSA had lied.

One Thing a Muslim Will Not Do

It is clear why I make the above statement. Any Muslim protected by the Mercy of Allah would not do the following:

Rasoolullaah ﷺ was asked:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: هَلْ يَكُونُ الْمُؤْمِنُ جَبَانًا قَالَ: نَعَمْ. قِيلَ لَهُ: هَلْ يَكُونُ الْمُؤْمِنُ بَخِيلًا قَالَ: نَعَمْ. قِيلَ لَهُ: هَلْ يَكُونُ الْمُؤْمِنُ كَذَّابًا قَالَ: لَا

“Can a believer be a coward?” He said, “Yes.” He was asked, “Can a believer be miserly?” He said, “Yes.” He was asked, “Can a believer be a liar?” He said, “No.”

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

[Bukhari: Hadeeth 387]

A Question to JUSA Followers

After analyzing the blatant deception surrounding JUSA's Secretary General and his deceitful conversation with Mufti Ebrahim Salejee Sahib Hafidhahullaah, one must pose this critical question to JUSA, its cohorts, and their followers:

Was this conduct, laden with lies and contradictions, worthy of an 'Aalim? Forget even that esteemed title, was this behavior fitting for a Muslim, someone who claims to uphold the principles of truth and honesty as commanded by Allah and Rasoolullaah ﷺ؟ The Secretary General's denial of the very action his own organization had taken—closing the Masaajid during the Covid outbreak—reveals a deeper issue:

A complete disregard for accountability and sincerity in the face of undeniable evidence.

When confronted with the press statement proving the closure of the Masaajid, the Secretary General could only circle around the truth, refusing to acknowledge his deceit. Is this the hallmark of an Islamic leader? Does such behavior align with the teachings of the Qur'aan and Sunnah, or has this individual, along with JUSA, abandoned the fundamental tenets of Islam in pursuit of worldly validation and false leadership?

Rasoolullah ﷺ clearly stated that while a believer may possess faults such as cowardice or miserliness, he cannot

be a liar. Yet here we see not only a lie, but a betrayal of the trust placed in a leader of the Muslim community. It is time for JUSA, its supporters, and those who follow such corrupt leadership to reflect: have you not strayed from the path of righteousness by supporting such falsehoods? This is not just a matter of credibility but of Imaan. Would such dishonesty be acceptable in the sight of Allah ﷻ؟ Or has the allure of power and public image completely overshadowed your duty to uphold the truth?

Scenario 3

The Question of Attending the Funeral of a Disbeliever

The death of Nelson Mandela prompted a funeral service involving religious leaders from various faiths. Traditionally, under the old Jamiatul 'Ulama Transvaal, such political involvement would have been avoided due to them being apolitical. It is obvious that some 'Muslim Leader who would want to steal the limelight and rub shoulders with the who's who of the ruling regime will jump at the opportunity without giving a second thought to what Islamic Aqaa'id (belief and practices) says regarding attending and participating in non-Muslim Funerals are concerned.

However, with JUSA's political alignment, it came as no surprise that The Secretary General of JUSA was chosen to represent the Muslim community at the ceremony. He and JUSA are not, I re-iterate, he and JUSA are not the representatives of the Muslim community of South Africa.

A Short Divergence

In a short diversion a fact that is pointed out that the Secretary General of JUSA and JUSA are not the representatives of the Muslim community of South Africa.

In January 2022, the Jamiatul 'Ulama South Africa (JUSA) sent a letter to the Chief Justice of Pakistan, claiming to represent the Muslim community in South Africa and asserting that its Fataawa (Islamic rulings) were binding. This sparked strong criticism from various Muslim organizations and scholars in South Africa, who publicly rejected JUSA's claims.

Prominent institutions like Madrasah Arabia Islamia (Darul Uloom Azaadville), Darul Iftaa Madrasah Inaamiyyah, and Qalamul Haq stated that JUSA does not represent the entire Muslim community and that its rulings are not authoritative. They emphasized that JUSA was neither elected nor appointed as a representative body for South African Muslims.

The United 'Ulama Council of South Africa (UUCSA), which includes several respected Islamic organizations and scholars, also rejected JUSA's assertions. They clarified that JUSA's claims could harm the unity of the Muslim community by creating a false impression of authority.

Although the Chief Justice of Pakistan did not issue a public response, the strong opposition from South African Islamic groups made it clear that JUSA's claims lacked community support. This incident highlighted ongoing concerns about

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

representation, leadership, and authority within South Africa's Muslim community, stressing the need for inclusive and transparent leadership that truly reflects the beliefs and practices of all Muslims.

Coming back to Muslim representation at the Mandela funeral, when questioned as to why he had accepted this request, as it went against Shariah Law, The Secretary General of JUSA revealed that Mufti Taqi Usmani was in South Africa at the time, and The Secretary General of JUSA briefly consulted him about attending. Mufti Taqi Usmani advised that if The Secretary General of JUSA were to speak, he should focus on the qualities of Mandela without venturing into other areas. The Secretary General of JUSA was informed by event organizers that if he did not accept the invitation, someone else would take his place—someone less likely to resonate with the Muslim community, due to their being from a minority group.

This reasoning—that it was better for The Secretary General of JUSA to represent Muslims than an unsuitable candidate—has been heavily criticized. It suggests a weak justification, especially from the standpoint of conformist Islamic scholars who uphold stricter interpretations of Shari'ah.

The question one needs to ask is, is it a place for a Muslim to be regardless of whether someone else takes it up? Anyone can request the Secretary General of JUSA to participate in any course. If someone prominent calls for LGBTQ+ parade, and the Secretary General of JUSA was told as he had just explained.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

'Ulama from South African Darul Uloom, and mainstream circles globally, have consistently opposed participation in interfaith prayers and non-Islamic rituals, arguing that such involvement is forbidden.

The Secretary General of JUSA claims to have consulted with Mufti Taqi Uthmani Sahib, regarding attending and participating in the funeral service of Nelson Mandela. He also got the go ahead from Mufti Taqi Sahib.

We all know that when one wants to get a response from a Mufti that would go in one's favour, presenting the question in a particular way would give one a favourable reply. Though Muftis generally know this tactic and read well into the way the question is asked.

The same applies to the way Mufti Taqi Sahib perceived the question from an 'Aalim who graduated from a respected institute of his own country. Little knowing that the Secretary General of JUSA had long previously taken the path of interfaith affiliations. Mufti Taqi Sahib may not have been fully aware of the event's detailed nature. Furthermore, JUSA's Darul Ifta has remained silent on the issue, despite the consensus of South African Islamic institutions that interfaith prayers and participation in religiously mixed ceremonies are impermissible.

The Hanafi stance prohibits a Muslim from entering a church to pray, let alone engaging in ceremonies of other faiths.

‘Ulama-e-Haq argue that no exception should have been made for the Secretary General of JUSA, and his attendance was a clear violation of established Islamic principles. His involvement raised the question of whether political expediency or genuine Islamic representation guided his actions. Moreover, the silence of his colleagues and supporters in JUSA reflected internal divisions on such matters. The event serves as a reminder of the complex intersection between religious authority, political involvement, and public representation within the South African Muslim community.

Scenario 4

JUSAS Representation at the Funeral of Jessie Duarte

Jessie Duarte: Muslim or Apostate?

Many Muslims have asked about the status of Jessie Duarte, the ANC figure, and the implications for those who attended her funeral. The main inquiries are:

1. Was she a Muslim?
2. It’s alleged she recited the Kalimah at her death. Is this valid?
3. She supported the LGBTQ movement.
4. She didn’t live a life typical of a Muslim.
5. What is the status of the scholars and other Muslims who participated in her funeral.

According to Shariah, she was not considered a Muslim. Although she was born into Islam, her beliefs and actions made

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

her a Murtaddah [apostate]. Even if she recited the Kalimah before death, the ruling of Shariah still deems her a non-Muslim based on her Zaahir [apparent actions]. The ruling of the Shariah is on the outward reality and not what lies in the heart.

Even if she recited the Kalimah before her passing, it is ultimately Allah ﷻ's decision on how she will be judged on the Day of Judgment. Our role is to adhere to the rulings of Shariah, which deal with the apparent. Someone who lived a life steeped in Kufr, Fisq [sin], and immorality, while subscribing to LGBTQ+ views, retains the label of an apostate, even if Allah ﷻ forgives them in the Hereafter. Even if the greatest Wali of the age swore under oath, stating that Allah revealed to him that this individual is in Jannah, the label of Kufr and Irtidaad remains. Shariah's rulings are not annulled by the Kashf [personal revelations of a Wali].

Apart from all the above the Janaazah was conducted with pictures of the deceased, and between Janaazah Namaaz music playing in the background. Non-Muslims were led in the Janaazah Namaaz, making a mockery of Salaah.

The 'Ulama who participated in the funeral of Jessie Duarte defied Shariah. Their presence, despite her apostasy, cannot be justified. Their participation at such a gathering render them complicit in acts contrary to Islamic teachings.

Jessie Duarte's adoption of a non-Muslim name further solidifies her Irtidaad.

Islams Ruling of Attending the Funeral of a Disbeliever

Attending the funeral services and rituals of non-Muslims by Muslim clergy and scholars is a sensitive matter in Islamic Fiqh [jurisprudence], as it relates to balancing respect for humanity, maintaining clear distinctions between Islamic and non-Islamic rituals, and avoiding actions that may be construed as religious endorsement. This issue is addressed differently by the major schools of thought, and the permissibility of such attendance hinges on several factors.

Key Considerations in Islamic Jurisprudence:

1. **Religious Endorsement**

Muslims are prohibited from participating in any religious act that implies approval or endorsement of non-Islamic beliefs.

2. **Maintaining the Islamic Identity**

Muslims are enjoined to maintain clear boundaries between their faith and non-Islamic practices, especially when it comes to matters of death and the afterlife, which are core theological concepts.

3. **Humanitarian and Social Considerations**

Islam emphasizes maintaining good relations with non-Muslims, particularly family members, neighbours, or colleagues. This includes showing sympathy during times of

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

bereavement, provided that this does not compromise religious principles.

Let us examine the issue from the perspective of Islamic jurisprudence, supported by references from each school of thought.

The General Ruling on Attending Non-Muslim Funeral Services.

The primary Qur'aanic verse often cited in this context is Surah [At-Tawbah: 9; Aayat: 113],

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

"It is not for the Messenger and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire."

The Ujub (The Conceit) of Claiming "Someone 'Less Suitable' Might Have Taken His Place

This is a characteristic of the need of a Sheikh (a spiritual guide – a mentor). It is a tell tail sign that the person has a spiritual illness, and he is not on the right path. It shows desperation to be above others, and not under Allah ﷻ.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

After analyzing JUSA's Secretary General 's actions, particularly his attendance at the funeral of non-Muslims like Nelson Mandela and Jessie Duarte, one must question his familiarity with Shariah law, despite his claim to be a scholar. The General Secretary's defence, citing vague advice from Mufti Taqi Usmani and using the argument that someone "less suitable" might have taken his place, reveals a weak understanding of Islamic jurisprudence and a disturbing willingness to compromise core Islamic values for political expediency.

Scholars worldwide, including those from South African Darul Ulooms, have unanimously condemned such actions, emphasizing that participating in religiously mixed ceremonies and interfaith rituals is clearly impermissible in Islam. The Qur'aan Shareef warns believers not to ask forgiveness for disbelievers after their death, nor participate in their religious ceremonies. Despite the wealth of evidence, JUSA and their supporters continue to justify their involvement in these prohibited practices.

One must now ask JUSA, their cohorts, and followers: can you, after all these proofs, still deny that the General Secretary's actions were not only a violation of Shariah but also a sign of his unfamiliarity with the very laws he is supposed to uphold? Does his title as a Muslim scholar hold any credibility when he continues to act contrary to Islamic principles?

Scenario 5

JUSA Double Crossed?

The ANC, once regarded as the ‘friends’ of a Muslim group of organizations [JUSA/UUCSA/MJC/Daarul Ihsaan and their fraternity], and the Democratic Alliance, viewed as their ‘enemies,’ have, over time, revealed themselves to be indistinguishable from one another. These supposed friends and foes, whom the Muslim leaders have alternately embraced or condemned, are now merely two sides of the same coin—peas from the very same pod, acting in collusion to further their own political interests, while betraying the principles they once pretended to uphold.

But let us not overlook the more crafty betrayal within the religious sphere itself. Muslim leaders, entrusted with safeguarding the moral and spiritual well-being of their communities, have also fallen into this pattern of double standards. Institutions such as JUSA, UUCSA, Daarul Ihsaan, and the MJC, which were once looked for guidance, have now become embroiled in a game of power and influence, mirroring the very political corruption they claim to oppose. Rather than standing as beacons of Islamic values, they have adopted the same opportunistic behaviors that plague the secular leadership they so readily condemn.

The rot, it seems, is not confined to politics alone. In this context, Muslim leaders, who should be exemplifying the highest standards of piety and integrity, have instead mingled with the political elite, trading their moral responsibility for worldly

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

gain. The alliances and enmities they cultivate serve not the Ummah, but their own ambitions, leading to a betrayal not just of the people they claim to represent, but of the sacred principles of Islam itself.

Is it any surprise, then, that the Ummah finds itself adrift, confused, and disillusioned, when those who claim to lead them are more concerned with securing their own status than upholding the timeless tenets of justice, truth, and accountability?

None of these 'Ulama' deserve the Mimbar of Rasoolullaah ﷺ. However, this book discusses only three types of wayward 'Ulama, and the reader can decide which type of 'Ulama deserve to take the Mimbar of Rasoolullaah ﷺ.

Towering 'Ulama and Bastions of Deen Relinquish Politics

Excellent examples of this are the following towering bastions of Deen who had joined the Jamaat-e-Islami Party of Pakistan and quickly realized on their own that they were meant to be scholars and not politicians and left the party very shortly after their affiliations. Among them were:

1. Mufti Muhammad Shafi Usmani Sahib رَحْمَةُ اللَّهِ عَلَيْهِ: A highly respected Islamic jurist and Hadeeth scholar, he was a senior leader in Jamaat-e-Islami for many years but

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

eventually resigned from the party due to differences over certain ideological and political positions.

2. Moulana Masoom Rabbani Nomani Sahib رَحْمَةُ اللَّهِ عَلَيْهِ: A renowned Islamic orator and theologian, he was a prominent member of Jamaat-e-Islami in his earlier days but later distanced himself from the party to focus on his scholarly and educational pursuits.
3. Moulana Syed Abul Hasan Ali Nadwi Sahib رَحْمَةُ اللَّهِ عَلَيْهِ: A towering figure in 20th century Islamic scholarship, he was associated with Jamaat-e-Islami for a time but later withdrew from active party politics to dedicate himself to academic and spiritual works.

They had realized themselves that they were Islamic Scholars, and they had the knowledge of Deen in them. It would be more necessary to serve the Ummat in terms of Deen and shaping the Ummat rather than play a dual role of Islamic scholar and politician. Unlike our current day bootlickers and government lapdogs who run behind mere coppers.

This distinction between the roles of politicians and scholars is further elucidated in the Hadeeth. Numerous Ahaadeeth within Hadeeth texts shed light on the deteriorating state of governance in later times.

A Short Extract of Dr. Israr Ahmed Sahib About Politics and Politicians

Dr. Israr Ahmed Khan, a well-known Islamic politician, was once deeply involved with Jamaat-e-Islami (JI), founded by Abul A'la Maududi. He admired its goal of establishing an Islamic state through democratic means and played key roles in the organization.

However, he later became unhappy with JI's focus on electoral politics, believing it distracted from essential Islamic goals like spiritual and educational reform. He felt the group was more concerned with gaining power than fostering true Islamic values in society.

Disillusioned, Dr. Israr left JI in the 1950s. He believed meaningful change required grassroots efforts in Islamic education and spiritual awakening before political struggles. In 1975, he founded Tanzeem-e-Islami, focusing on Qur'aanic education, spiritual development, and preparing society according to Islamic principles.

Reflecting on JI's failures, Dr. Israr criticized religious parties for wasting time on elections and seeking political power. He believed this pursuit corrupted them with worldly privileges, distracting from their true Islamic mission. He considered these parties the main reason for Islam's weak foundation in Pakistan.

The speaker emphasized that within these limits, a democratic system can exist through elections and a multi-party structure,

provided candidates meet Islamic moral standards. This form of governance is referred to as "Islamic democracy," guided by Qur'aanic principles and free from secular influence.

Scenario 6

Funds From a Non-Muslim Philanthropist

In November 2017, the Motsepe Foundation and 33 Religious and Faith-based Organizations hosted the "2017 National Day of Prayer for All South Africans" which was 'very successful' and attended by more than 100 000 people."

"On the 25th of November 2018, more than One hundred and forty thousand people assembled at the FNB Stadium for the "2018 National Day of Prayer for all South Africans". The event was again hosted by the Motsepe Foundation and the 33 Religious and Faith-based Organizations.

The "2018 National Day of Prayer for All South Africans" as in 2017, was attended by 'prominent South African Kings and Traditional Leaders', representatives of the 33 Religious and Faith-based Organizations and their congregations, government and business leaders, representatives from the major political parties in South Africa, as well as representatives from trade union, non- governmental and community-based organizations.

The Patrice Motsepe Foundation awards half a million to the Secretary General of JUSA, the traitor to Islam, for his 'sterling' services in the way of Shaitaan.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

Allah ﷻ says in the Qur'aan Shareef,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ
وَأَحْشَوْنِي وَلَا تَشْرُؤُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ ﴿٤٤﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾﴾

Verily, We did send down the Taurat (Torah) [to Sayyeduna Moosa عَلَيْهِ السَّلَام], therein was guidance and light, by which the Messengers, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurat (Torah) after those Messengers], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kaafiroon (i.e., disbelievers - of a lesser degree as they do not act on Allah's Laws.

[Surah al Maaidah: 5; Aayaat: 44-45]

Another entrapment for being a political puppet is that one needs to make oneself self-available to indiscreetly mix with genders and be humiliated by complying to be within a circle of all to whom form part of the political party one aligns one is self.

Part1: The Political Puppets

One is the disgrace of being a Muslim and being captured on camera as if one is an 'Aalim who claims to represent all the Muslims of a country, yet one has to go like a cap in hand beggar at the door of a disbeliever, and receive a huge donation, despite the donor funding other Kuffar organizations and Islam's enemies as well. Who would you want to follow, a beggar?

The Motsepe Foundation and Muslim Funding

Recently, the Motsepe Foundation donated money to a few Muslim organizations. On the surface, it seemed like a generous gesture, but the manner in which it was done raises serious concerns. Muslims must look beyond the surface and consider the deeper implications of such events.

1. Questioning Sincerity

If the donation was purely out of goodwill, why wasn't it done privately or through a bank transfer? Instead, the funds were handed over in a grand public ceremony, complete with cameras, media coverage, women present, and a giant symbolic cheque displayed on stage. This makes it clear that publicity was a key objective.

2. Misleading Approval

When a Muslim organization accepts such a donation, it can create the impression that the donor is entirely respectable. However, the Motsepe Foundation openly supports un-Islamic values like gender equality, as well as music, arts, and sports that promote immorality in the Islamic sense.

3. Compromising Islamic Principles

It is deeply disgraceful for a religious scholar ('Aalim) to enter such an environment to accept money. This dishonours Islamic knowledge and degrades the scholar's standing. Have Muslims become so powerless that they must compromise their values and enter morally questionable spaces just to receive financial aid? If Muslims upheld their dignity, non-Muslims would be seeking approval from us, not the other way around.

4. Violating Islamic Tradition

Accepting funds from government-linked organizations contradicts the principles set by the 'Ulama of Deoband. The Motsepe Foundation has close political ties. Moulana Qasim Nanotwi رَحِمَهُ اللهُ the founder of Darul Uloom Deoband, clearly warned against accepting government funds due to the strings attached. History has shown how financial aid from non-Muslim governments comes with expectations and compromises.

A Dangerous Path

No true Muslim would want to be associated with organizations that support LGBTQ+ agendas or apartheid-supporting regimes like Zionist Israel. Yet, today, some Muslim organizations seem willing to compromise their principles, appearing at immoral events to accept money. This trend is leading the Muslim community down a destructive path, far from Islamic values.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

The Lesson

Muslims must remain alert, refuse to sacrifice their principles for temporary gains, and strive to maintain their dignity and faith at all costs.

The Zionist Philanthropist 'Blesses' JUSA Through Their General Secretary

“There's an incredibly special blessing that I want to give every single one of you, the blessing in Hebrew. It's a blessing that was recited every day in the Holy Temple in Jerusalem until that was destroyed. With the Western Wall, the only remnant of what it was, and I want to give you the blessing from Jerusalem, from the Holy Land, and from the words of the Book of Numbers.

This is the blessing in Hebrew. May God bless you and protect you. May God shine his face upon you and be gracious to you. Amen. May God turn his face towards you and grant you peace. Amen.”

Astaghfirullaah! What a disgrace!

In the Company of Hypocrisy

Rabbi Warren Goldstein openly calls Palestinians evil while praying for Israel's success. Yet, some Muslim leaders choose to share platforms with him, disregarding his blatant animosity. From among what he said in his speech include:

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

“If you want to see who the real South Africa is, then you go to FNB Stadium and see 100, 000 South Africans gathered in prayer. That is the real South Africa, and that's what I had said throughout this time. The ANC government has, been out of touch. They are out of touch with who the real people in this country are.

And, as you hear the crowd roar their approval for the values that we all hold so dear, then you will feel like I felt on the day I had this overwhelming sense. This is a home game. You know, here, I am as a Rabbi in a stadium of a hundred thousand Christians praying on the day. And it felt like a home game.

Because there was so much support and love in that stadium on the day. And so, I wanted to share it with you and, and to share the magic of that day because of what it says about everything that we have been through over the last year and, and to know who the real South Africa is.”

He continued, while the Secretary General and representatives of the MJC and others sat like stooges on the same stage while he was delivering his speech,

“This is a day that we can come together to pray, to pray for South Africa, to pray for the holy city of Jerusalem, to pray for the holy land of Israel. We come here to pray because we know the source of our blessings. And you know that Zion Christian Church, you know the holy land. You know, the land of Zion, the land of Jerusalem. If I forget thee, O Jerusalem, may my right hand lose its coming. We know that we pray for Jerusalem and

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

the Holy Land. We pray for the people of this country and we know that God will bless us because we are true to God.”

Goldstein’s statement,

“The ANC government has, been out of touch. They are out of touch with who the real people in this country are.”

proves that his organization is aligned to the Democratic Alliance. JUSA, MJC, and the others, are puppets of the ANC.

Compromising Allah ﷻ’s Laws for Petty Gains

Many so-called ‘Ulama’ compromise the divine laws of Allah for worldly benefits. Today, most lack the courage to firmly declare that free intermingling of men and women is Haraam. This practice is rampant in schools, universities, workplaces, and public spaces, yet they remain silent. If they cannot state the truth plainly, are they truly ‘Ulama’? Even a Mu’min (believer) should have the integrity to speak the truth. Islam's stance on interfaith relations, meetings, and affiliations is forbidden and rooted in both the Qur’aan and Hadeeth Shareefain.

Surah Kaafiroon Sold for a Paltry Sum

The Qur’aan acknowledges the legitimacy of other faiths, stating,

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿١٠﴾

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

For you is your religion, and for me is my religion. To you be your religion, and to me my religion.

[Surah Kaafiroon:109; Aayat:6]

This Aayat underscores a principle of existence without necessitating conversion.

Islam holds an uncompromising position against interfaith relations; please take into consideration that Muslims cannot accept Haraam (forbidden) money derived from interest, alcohol sales, and the like.

Ironically, the declaration of the above Aayat is made in Surah Kaafiroon, by which JUSA previously had the correct translation and commentary on in their curriculum for teach in their Muslim Schools until around last year. The new translation and commentary in their curriculum have been bent and twisted to fit the parameters of JUSA's interfaith affiliation, hence, poisoning the minds of the youth who study at their schools and channel them to a destructive eternity.

The Hypocrisy of JUSA and MJC

Recently, JUSA and the Muslim Judicial Council (MJC) marched for Palestine, chanting slogans of support. Yet now, they stand shoulder-to-shoulder with Rabbi Goldstein, who supports the oppression of Palestinians. Their actions expose their double standards.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

While Muslims are massacred in Syria, JUSA hesitates to condemn the perpetrators but instead calls for “unity.” How can there be unity with those who insult the noble Sahaabah رَضِيَ اللهُ عَنْهُمْ (Companions of Rasoolullah ﷺ)?

Zionist Recognition of Muslim Sellouts

Rabbi Goldstein referred to participants of an interfaith gathering as supporters of Israel’s genocide. Shockingly, some attendees still hold titles of ‘Ulama’ in the Muslim community. If the Zionists acknowledge them as allies, why do we still consider them part of the Ummah?

Why are we afraid to call out these hypocrites, sellouts, and lovers of worldly gain as they ought to be called out? They chase money, even if it means cozying up to the enemies of Islam, whose hands drip with the blood of Muslims.

Receiving Blood-Stained Money

JUSA’s Secretary-General shamelessly walked onto a stage to accept a cheque from known oppressors. This disgraceful act is a stain on the Muslim Ummah. No amount of money justifies compromising our dignity and faith.

These same people join Haraam interfaith prayers led by Zionist Rabbis, Christian priests, and Hindu priests, while their governments continue to massacre Muslims in Palestine, Syria, India and more. Such behavior is nothing short of betrayal.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ صَبَّأَ اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ؟

Part1: The Political Puppets

The Root of the Problem: Hypocrisy and Greed

This is hypocrisy at its worst. May Allah ﷻ save us from becoming political puppets, secularists, and modernists. These individuals aim to reshape Islam into a liberal religion, diluting its sacred laws.

From interfaith compromises to unjust political alignments, their transgressions are many. Be it issues of photography, Islamic banking, interfaith gatherings, or even sexism — nothing seems off-limits when money and power are at stake.

A Lesson in History: Kuffaar Donations – Honour or Disgrace?

The Power of the Uthmani Khilaafah and Its Legacy

The treasury of the Top Kapi Palace in Istanbul holds countless priceless treasures sent as gifts to the Uthmani Khilaafah (Ottoman Caliphate) by kings and rulers of that era. As the Uthmani Khilaafah governed vast territories across the known world, powerful empires of the time sought its friendship by offering valuable gifts. The sheer magnificence of these treasures reflects the immense power and influence of the Uthmani Sultans, which was a direct result of their commitment to following the commands of Allah ﷻ.

A Historic Example of Authority

One remarkable example of the awe the Uthmani Khilaafah inspired in Europe comes from the reign of Sultan Sulaiman the Magnificent. During his time, a morally corrupt practice called

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

public dancing began spreading across Europe, where men and women would dance together in an immodest manner in front of others.

When the Sultan learned of this, he sent a stern letter to the King of France, saying:

“I have been informed about a shameful act called dancing, where men and women hold each other in public and behave against morals and modesty. Since our nations share a common border, I fear this disgraceful practice may spread to my people. Therefore, as soon as you receive this letter, put an end to this indecent custom. If you fail to do so, know that I am fully capable of coming there myself and ending it.”

The historian Hammer records that after receiving this letter, public dancing in France was banned for an entire century.

The Lesson

When Muslims remain true to Islamic principles, their enemies fear and respect them, even seeking their approval. However, when Muslims abandon these principles, they find themselves begging for favours and financial aid from non-Muslims, resulting in humiliation and disgrace.

Do They Deserve the Mimbar of Rasoolullaah ﷺ?

Continuing our discussion on the responsible use of Mimbars, mosques, and prayer spaces, it is crucial to address the

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

manipulation of scholars by the adversaries. In the past, they carefully examined and selected scholars who held influence and had a dedicated following. They sought those who could serve as instruments to further their evil agenda.

Presently, the process remains the same, but the means have evolved. Today, it has become alarmingly easy for them to infiltrate through our smartphones, gaining access to extensive information. This exploitation is reminiscent of the "Big Brother" narrative that preceded the current era of Fitnah [tribulations].

We must recognize the importance of fortifying our spiritual defences and reintroducing the necessary security measures to protect our Imaan. By prioritizing the fulfillment of our religious obligations and the practice of recommended acts, we can shield ourselves from the destructive influences of Shaitaan and safeguard our faith from being compromised. It is imperative that we acknowledge and internalize the fact that our actions are under constant scrutiny.

We must recognize that Allah ﷻ is ever watchful of us, and as such, we bear the responsibility of being answerable to Him and remaining loyal to His commands. It is important to acknowledge that all the blessings bestowed upon us originate from Allah ﷻ. However, there are individuals who assume the role of a surveillance authority, positioning themselves as elder siblings, constantly monitoring our activities. Among the various methods they employ, our smartphones have become an easily accessible tool for them.

Mutawallis Take Note

Approximately 100 to 150 years ago, Hadhrat Moulana Ashraf 'Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ shared a profound insight regarding a prevalent concern that permeated society, encompassing both scholars and laypeople alike. It was the widespread fear of criticism, a sentiment that shackled individuals, preventing them from embracing the truth. Moulana elucidated that this apprehension stemmed from Hubb-e-Jaah, the love of prestige, wherein one harbors the desire to be esteemed by all, thereby shying away from expressing inconvenient truths.

Even among the learned, this phenomenon was palpable. While they delivered sermons and expounded on matters of Deen, they often omitted crucial topics deemed contentious or liable to invite censure. For instance, the reluctance to address those who misguide others despite knowing the dire consequences of their actions amounted to a betrayal of Deen. Moulana emphasized that this reluctance to confront falsehood in the name of preserving one's reputation or following constituted a breach of trust in matters of Deen.

The essence of Moulana's message was the imperative to prioritize the truth over personal comfort or popularity. He likened the obligation to speak the truth to address an epidemic. Just as doctors cannot afford to ignore a rampant disease for fear of backlash, scholars, and leaders [Mutawallis] must not shy away from confronting spiritual maladies that threaten the integrity of Deen.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

However, the widespread disease of Hubb-e-Jaah, or pride, generates a reluctance to speak truthfully. It spawns illegitimate offspring in the form of anger and silence in the face of falsehood. The insidious desire for universal adulation cripples' individuals, inhibiting them from engaging in constructive criticism or self-reflection.

Moulana cautioned against succumbing to the allure of superficial praise and harmony at the expense of truth. He lamented the prevalence of flattery and mutual flattery, where individuals refrain from acknowledging each other's faults to maintain a facade of harmony. Such behavior, he argued, perpetuates ignorance and spiritual stagnation, leading to the erosion of Deen.

Ultimately, Moulana's teachings underscored the indispensable role of courage and integrity in upholding the principles of truth and righteousness. He implored individuals to transcend the shackles of pride and fear, urging them to prioritize the pursuit of truth over personal acclaim or approval.

Furthermore, in contemporary times, Mutawallis [the custodians] of mosques often dissuade Islamic jurists, known as Muftis, from addressing certain issues rooted in truth. These matters aim to guide congregants towards the commandments of Allah and the teachings of the Rasoolullaah ﷺ.

Astonishingly, these custodians have become so audacious that they even prohibit Muftis from delivering sermons in the mosques under their supervision. They instruct Muftis to

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

refrain from discussing topics related to wayward scholars. But are these custodians superior to Muftis? Do they possess greater knowledge than Muftis? Do they recognize that mosques are the houses of Allah, not their personal fiefdoms to dictate terms and silence Muftis? Are they aware that allowing deviant scholars to speak is a breach of trust with Allah? Do they grasp the gravity of their betrayal? By Allah, they will be answerable for their actions before Allah.

They must contemplate the grave consequences of their actions narrated herein. One day, they will be laid to rest in their graves. It would be regrettable if they find themselves deprived even of graves that might offer them some form of redemption and salvation.

Among the many areas where Maududi deviated was a narrative presented in his flawed work titled "Khilaafat-o-Malookiyat." In this work, he insinuated, in a manner quite derogatory, that Sayyiduna Uthman ibn Affan رَضِيَ اللهُ عَنْهُ misappropriated spoils of war. As elucidated earlier, due to constraints of brevity, addressing this issue comprehensively warrants another discussion at another time, Allah willing.

The demise of Maududi occurred in America, following which his remains were transported to London for the funeral rites. Despite repeated offers from the Saudi government to bury him in Jannat al-Baqi', the final resting place, the ceremony unfolded differently.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

As dignitaries gathered, the suggestion to lay him to rest in Lahore, at his familial abode, emerged from Shah Sahib. "Shah Sahib" who decided that Abul A'la Maududi be buried in his familial grounds was Shah Ismail, a 'spiritual' and 'religious' leader. Shah Ismail was the caretaker of the Shah Jehanian Jalal Bukhari shrine in the town of tombs of Jehanian, located near Multan, Pakistan.

One wonders if he was deprived of the sacred sands of Jannatul Baqi' or was it the sacred sands of Jannatul Baqi' that had supplicated to Allah that their bodies should not be interred within their sacredness. Makes one think, doesn't it?

The Way Forward: Return to True 'Ulama

The solution lies in returning to the guidance of true 'Ulama who follow the pure Shariah uncompromisingly. Like skilled captains navigating through turbulent seas, they will steer the Ummah through these dark times.

In Conclusion

The 'SCENARIOS' pointed out about are a mere six or seven. They unfortunately go virtually into the hundreds. The disgrace which is the aftermath of the treacherous and rebellious activities of this Secretary General of JUSA and all who are in cahoots with him are coming to the fore day by day. Their garbage is being exposed for what they are. Their coffers are running dry and they are constantly begging for funds.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Majority of the Masaajid have banned them from giving lectures or leading Namaaz. The public have caught up to these wolves in sheep skin. It is not permissible to donate any funds to these mercenary organisations.

Each of the six odd scenarios pointed out in this book have got to do with politics either directly or indirectly. Only those pointed out in the book are only six odd. JUSA and other such organizations of their ilk which comprise of so called 'Ulama, have got in numerous transgressions against the Commands of Allah ﷻ.

The question, "Do They Dare Ascend the Mimbar of Rasoolullah ﷺ?" is a powerful reminder of the great responsibility that comes with holding a position of Deeni authority. The Mimbar, represents deep ethical and moral duty to guide the Ummah.

Anyone who steps onto this sacred Mimbar must embody justice, honesty, and humility, following the example of Rasoolullah ﷺ. In a time when political agendas often overshadow true Islamic values, scholars and leaders must remain steadfast in upholding truth and righteousness. Their words should reflect the teachings of Islam, not serve political interests or personal ambitions.

As we face these challenges, may Allah ﷻ bless us with the ability to recognize sincere leaders from those who use the mimbar for selfish purposes. And may He protect our community from those who prioritize personal gain over the welfare of the Ummah.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

What we must do for the protection of our Imaan is to Anchor ourselves by the following:

1. Daily Zikr (remembrance of Allah).
2. Clinging to the Rope of Allah by following the righteous 'Ulama who have dedicated their lives to Allah's commands.
3. Tilaawat (reciting a fixed portion of the Qur'aan Shareef daily).
4. Reciting the first ten Aayaat and the last ten Aayaat of Surah Kahf daily. If attainable, recite the entire Surah daily. Also, make it a practice to the full Surah every Jumu'ah Friday).
5. Recite the Du'aa,

اللَّهُمَّ ارْنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارْنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

Transliteration:

Allahumma arinal haqqa haqqan warzuqna ittiba'ahu wa arina al-baatila batilan warzuqna ijtinabah.

Translation:

"O Allah, show us the truth as true, and grant us the ability to follow it. Show us falsehood as falsehood and inspire us to abstain from it."

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?

Part1: The Political Puppets

Reference and Significance

This Du'aa is a profound Du'aa in Islamic tradition, asking for divine guidance to recognize truth and falsehood. It emphasizes the importance of not only knowing the truth but also acting upon it.

1. Source of the Du'aa: This Du'aa is mentioned by Imam Ghazali رَحِمَهُ اللهُ without a chain of narrators, and it has been referenced in various Islamic texts, including Tafsir Ibn Kathir.

2. Benefits: Reciting this Du'aa provides clarity in decision-making, help believers navigate moral dilemmas, and strengthen their Imaan by guiding them towards righteous paths.

3. Proof of Success: Many Muslims report experiencing increased awareness and discernment in their lives after regularly reciting this Du'aa, often feeling more aligned with their spiritual values and less confused about right and wrong.

This Du'aa serves as a reminder of the believer's reliance on Allah ﷻ for guidance in a complex world filled with conflicting ideologies.

By Allah ﷻ's will, if we hold firm to these principles, we will be safeguarded from hypocrisy, deception, and spiritual downfall.

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

Part1: The Political Puppets

In finality, may our worldly departure as Khwaajah Azizul Hasan Majzoob enviably scripted it:

جب تک قلب رہے پہلو میں جب تک تن میں جان رہے
لب پہ تیرا نام رہے اور دل میں تیرا ہی دھیان رہے
جذب میں پڑہ ہوش رہے اور عقل مری حیران رہے
لیکن تجھ سے غافل ہرگز دل نہ میرا اک آن رہے
اب تو رہے بس تا دم آخر وردزباں اے میرے الہ۔

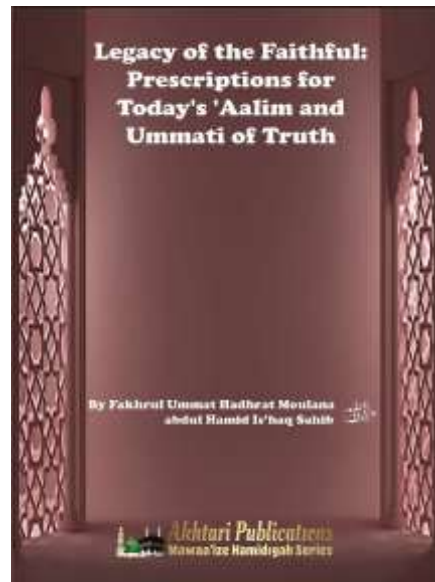
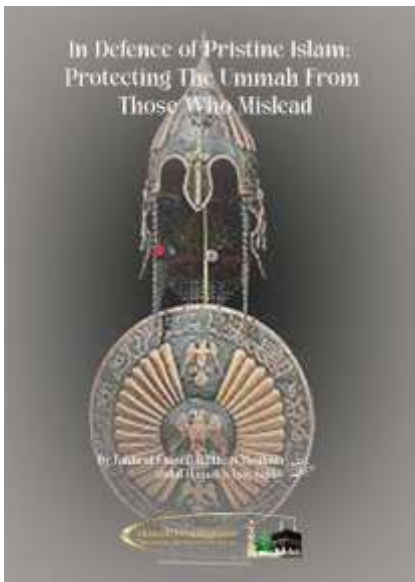
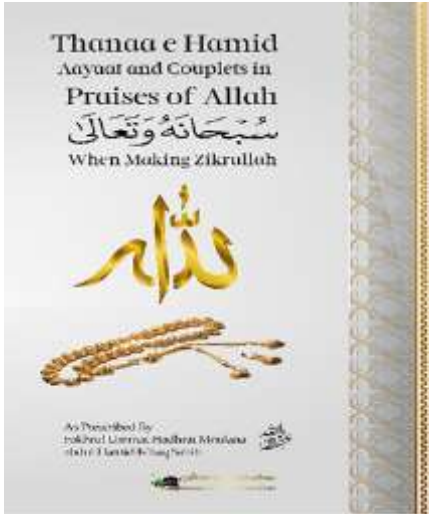
لا الہ الا اللہ

*As long as my heart stays close to me,
And life within my body flows free.
On my lips, Your name shall reside,
In my heart, Your whispers abide.
With passion awake, my spirit shall soar,
Yet in awe of You, I'll seek evermore.
Never let me stray from Your sight,
In every heartbeat, keep You in light.
Now as I breathe, let my vision be clear,
O my Allah, may Your presence be near.
There's no deity but You alone,
In every moment, may Your love be shown.*

لا الہ الا اللہ

Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ?
Part1: The Political Puppets

OUR PUBLICATIONS



Do They Dare Ascend the Mimbar of Rasoolullah Sallallaahu 'Alaihi wa Sallam? - Part 1 : The Political Puppets

Dr. Israr's critique of Jamaat-e-Islami was primarily based on his view that political engagement should only follow once society is deeply rooted in Islamic values, and he remained committed to this perspective until his death. His legacy is distinct from JI due to his emphasis on education, spiritual reform, and non-electoral means of establishing an Islamic state. He says,

"The reality is that, if you ask me what the greatest sorrow I feel is, it is the behavior of the religious parties. These parties have wasted all their time and energy in political struggles and electoral politics without achieving anything. It has become ingrained in them; they have developed a taste for it. Some have gotten used to the VIP treatment—I myself tasted it for two months, so I know. Allah puts you through these experiences, otherwise how could you understand? You are treated like a VIP, you get off separately, a car is waiting at the door for you, you come down the stairs from the plane and a vehicle is there. You receive all the VIP treatment, moving through the corridors of power, sitting with these landlords and feudal lords. All these curses that have entered religious parties are due to this electoral politics.

I say this with great grief—the reality is, in my view, the first culprits for the failure of Islam to take root in this country are not the Muslim League. The first culprits are those parties that wasted all their time and efforts in electoral politics and the struggle for power."

