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### THE MENTAL SQUIRMS OF A ZINDEEQAH AUNT

ZINDEEQ is a person who professes to be a Muslim and believes himself/herself to be Muslim, but who in terms of the Shariah is a kaafir. The Ummah abounds today with zindeeqs and zindeeqahs (female zindeeqs). A professed 'Muslim' who interprets or mutilates an established law, teaching, tenet or belief of Islam and cloaks it with a meaning other than the meaning expounded by Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Fuqaha of the Khairul Quroon era, is a zindeeq – a kaafir, bereft of Imaan. Regardless of the Salaat, Saum, Zakaat, Hajj, etc. of such a person, his/her kufr is confirmed and none of these deeds of Islam is acceptable to Allah Ta'ala on account of zandaqah of the kaafir masquerading as a 'Muslim'. Predicting the abundance of zindeeqs in times in close proximity to Qiyaamah, the eminent Sahaabi, Hadhrat Abdullah Ibn Umar (radhiyallahu anhuma) said:

“A time will dawn when people will assemble in their Musaaqid and perform Salaat whilst not a single one of them will be a Mu'min.” All of them will be kaafirs of the zindeeq category, but they will labour under the colossal misconception of being 'great' and 'pious' 'Muslims'.

During the Battle of Uhd, whilst the arrows were coming into the direction of Rasulullah (sallallahu alayhi wasallam), Hadhrat Talhah (radhiyallahu anhu) acted as a shield for Nabi-e-Kareem (sallallahu alayhi wasallam). He blocked the arrows with his own body to prevent them striking the blessed body of Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) said: “Verily, the Ulama are the Heirs of the Ambiya.” This Hadith as well as many other Ahaadith, as well as the Qur'aan Majeed, expressly and emphatically appoint the Ulama as the Shields of Allah's Shariah. Just as Hadhrat Talhah (radhiyallahu anhu) guarded and protected the mubaarak body of Rasulullah (sallallahu alayhi wasallam) from the arrows of the kuffaar, so too, do the Ulama guard and protect the Shariah of Rasulullah (sallallahu alayhi wasallam) against the arrows of zandaqah, kufr and dhalaal of the modernist deviate aunts and uncles who masquerade as 'Muslims', but whose plot and primary function are the destruction of the Immutable Shariah of Allah Ta'ala. But they will not succeed in accomplishing their sinister and haraam kufr goal because Allah Ta'ala declares in His Qur'aan: “They (the kuffaar and zindeeqs) conspire to extinguish the Noor (the Shariah) of Allah, but Allah intends to complete His Noor even though the kaafiroon (and the zindeeqs) detest it.”

And when we say 'Ulama', we do not refer to miscreant, baatil and zindeeq outfits such as the paper UUCSA, MJC and the NNB Jamiat. All of these deviate groupings are in cahoots with the modernists to undermine Islam. They come within the purview of Rasulullah's fear for his Ummah: “Verily, I fear for my Ummah the aimmah-e-mudhilleen.” They are the leaders, sheikhs and molvis who use Deeni slogans and the name of Islam to undermine and destroy the Shariah. And, to achieve this pernicious, satanic objective they have a myriad of modernist aunts and uncles, especially those who hold scrap secular certificates, to assist them. The Ulama mentioned in the Qur'aan and Hadith, who are the guardians of the Shariah refer to the Ulama-e-Haqq. These are Ulama who proclaim the Haqq, who are not out to gain a following, who have no nafsani and no worldly motive and objective, and who state the Haqq regardless

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of praise or criticism. About them, the Qur'aan states: "They do not fear the insults of those who insult". In other words, they are not concerned with the stupid criticism which the modernist zindeeq aunts and uncles direct to them.

Having presented this introduction, we propose to discuss some kufr stupidities disgorged by a zindeeqah – an aunt who considers herself to be appropriately qualified to voice herself and propound her jahaalat and stupidities in the name of Islam. She believes that her secular qualifications qualify her to gate-crash into the sacred domain of the Shariah which by no stretch of imagination or Islamic reasoning and understanding could ever be her preserve.

Commenting on Brother Ganief Hendrick's (of Al Jama'ah Political Party) Muslim Courts submission made to a parliamentary hearing, the zindeeqah aunt, one misguided Fatima Seedat, stated among the flotsam of ghutha and khuraafaat:

(1) "The Al-Jamah party has been blatantly dishonest in its suggestion to the Portfolio Committee that the Muslim community wants a special court. The community has not been polled on this.....the community has made its commitment to the South African legal system obvious through its engagement on the Muslim Marriages Bill."

The aunt has not shown the same concern for the blatantly dishonest claims of the MMB clique, especially the UUCSA-NNB alliance, who have falsely alleged that the 'vast majority' of the Muslim community supports the Kufr MMB. While we believe that the government will not support a true Islamic Court – a court which conforms to the strict requisites of the Shariah, the proposal of Ganief Hendricks is infinitely better than the Kufr MMB measure which is in direct and violent conflict with the Immutable Shariah of Allah Azza Wa Jal.

Just as the community may not have been polled on the Muslim courts issue, so too was it not polled on the Kufr MMB issue. Contrary to what the aunt claims, the Muslim community has made no commitment of desire for a Kufr MMB. On the contrary, the vast majority of the community as is obvious from the deluge of opposition and protests, is committed to rejection of the haraam bill.

(2) "This move by al-Jamah party is further disruptive in that it is also an attempt to derail the community consultation processes around the Muslim Marriages Bill....Al-Jamah's attempts to derail that process are an attempt to de-legitimate community voices and to prioritise the power of the 'scholarly' elites."

In fact, there are no 'community consultation processes around' the Kufr MMB. With regard to the haraam bill there are two antagonistic groups – poles apart – the one hell-bent on destroying the Shariah, and the other group, primarily the Ulama-e-Haqq having the support of the vast majority, striving to guard and protect the Shariah from mutilation and transmutation. This vast majority contains Muslims from all walks of life.

The only semblance of 'consultation' there was relevant to this issue, are some secret meetings between the small minority UUCSA-NNB Jamiat group, and also some conventicles held by the ulama-e-soo' of this misguided, deviated, ant-Shariah outfit which is advocating the modernization (kufrization) of the Shariah. Far from there being a 'community consultation process' regarding the Kufr MMB, there has always existed an extreme reluctance by the pro-MMB clique to engage and consult with the representatives of the majority anti-MMB community.

Instead of 'consultation', there was merely a straight fight between the two opponents. The MMB is a fight between Haqq and baatil – Imaan and kufr. This conflagration can never be

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termed a process of consultation. Campaigning for the domination of one's point of view is not a process of consultation. Furthermore, the Muslim community is not in need of any process of consultation to discuss the transmogrification of the Shariah. Modernists, zindeeqs and juhala have no right to decide on matters of the Shariah. They are in no position to present the recipes of their unqualified opinion in the form of baatil (baseless) interpretation which is kufr according to the Qur'aan and Sunnah – the Shariah. Thus, what the zindeeqah aunt and her ilk squirm about the Shariah has no validity in Islam.

The misguided aunt's innuendo of "prioritising the power of the 'scholarly' elite" is obviously venom directed at the Ulama-e-Haqq who are vigorously defending the Shariah of Islam, and who will, Insha'Allah, continue doing so regardless of the din and clamour of the opponents of Allah's Immutable Shariah. The Ulama who are defending Islam at no stage had made the slightest demand for 'power' nor have they arrogated any 'elite' or exclusive status for themselves. These Ulama, the so-called 'scholarly elite', have no desire for a following. On the contrary, the evil 'ulama' of the UUCSA-NNB JAMIAT brand have displayed an inordinate craving for exclusivity and for being the elite and only representatives of the Muslim community when in reality they are none of the sort.

The dalliances of the baatil ulama groups with the modernist, zindeeq pro-MMB conglomeration, have endeared them to the forces lined up against Islam. Thus, they have betrayed whatever smattering of Deeni Ilm they have acquired in the process of their subservience to the kufr demands of the zindeeqs and juhala. The only process of consultation there was and is on the Kufr MMB issue, is the unholy plotting between the miscreant ulama-e-soo' group and the modernist zindeeqs. This can never be termed 'consultation process of the community'. The aunt's innuendo is a stupid lament which is the effect of her inveterate animosity for the Haqq.

Whenever zindeeqs find any tenet of Islam unpalatable or militating against their theories and ideas of kufr, they seek to make the Ulama a target for their criticism of the Shariah.. Since they lack the courage to openly condemn the Law of Allah Ta'ala, they attribute the immutable command of the Shariah to the Ulama-e-Haqq, claiming that the latter had introduced it. This scenario has a striking resemblance with Hadhrat Talhah (radhiyallahu anhu) defending Rasulullah (sallallahu alayhi wasallam) with his body against the arrows of kufr. After all, Allah Ta'ala has created the Institution of the Ulama-e-Haqq whom Rasulullah (sallallahu alayhi wasallam) had appointed to be his Representatives and the Guardians of the Shariah. It is this sacred Institution which will hold aloft the Banner of Islam until the cut-off date decreed by Allah Azza Wa Jal. The Ulama therefore wholeheartedly and proudly offer themselves to be the targets for the venomous arrows of zandaqah and kufr emanating from the forces of shaitan who have today encircled the Deen, threatening to extinguish it. But never will they accomplish their nefarious goals.

The mission of the Ambiya (alayhimus salaam) was only to deliver Allah's clear Message. Thus the Qur'aan Majeed says: "And, upon us (the Ambiya) is only to deliver the Clear Message." Guidance is Allah's prerogative. The ultimate result and consequence are Allah's decrees. Success in Islam is not measured by the yardstick of superficial worldly success or failure. Success is in obedience to the Shariah regardless of the ultimate consequences. The miscreant zindeeqah should divest her calcified sensorium of illusions of her qualifications and hallucinated right to voice herself on matters of the Shariah on the basis of her mundane scrap university qualifications. According to the Qur'aan-e-Hakeem, the kufr which calcifies the brains is Athaab (Divine Chastisement) which Allah Azza Wa Jal inflicts on brains deranged with kufr.

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Thus, in this regard the Qur'aan states:

“And Allah afflicts rijs (filth) on those who are devoid of Aql (brains/intelligence).”

(Surah Yunus, aayat 100)

“Thus, Allah casts rijs (filth) on those who have no Imaan (in His Shariah).”

(Surah An'aam, aayat 125)

“Those in whose hearts there is a disease (of kufr/zandaqah), their rijs (filth) is compounded with more rijs, and in fact they are kaafiroon.”

(Surah Taubah, aayat 125)

Allah Ta'ala calcifies and destroys the intellectual and cognitive propensities of those who debase and ruin their natural intelligence with the kufr of zandaqah. Their hearts are diseased with kufr and nifaaq, hence Allah Ta'ala compounds the rijs in them. They then sink further into the quagmire of kufr.

The zindeeqah aunt should explain her conception/misconception of “the power of the scholarly elite”. What does she exactly mean by this conundrum? What ‘power’ of the Ulama is she blabbering about? The Ulama have no coercive power to compel acceptance of their decrees and decisions. The Ulama have no power of dragging people to their tribunals and panchayats. The Ulama have no power to ensure that their Fataawa are accepted and implemented. The Ulama do not stand on street corners soliciting clients to come to them for resolution of their marital or any other problems and disputes. People of all walks of life, not only simpletons, seek the aid of the Ulama in the resolution and solution of their disputes and problems, and this is not confined to marital issues. It pertains to almost every facet of life. What then constrains Muslims to seek out the Ulama for assistance despite their total lack of worldly and coercive power? So what rubbish is the zindeeqah clamouring about ‘power’ of the Ulama?

The only function of the Ulama is to proclaim the Haqq, to guard the Shariah and to offer Deeni advice, admonition and guidance to Muslims who come to them of their own free, willing and wholehearted accord. No one compels them and no one can compel them to enlist the advices and fatwas of the Ulama. It is Imaan and the fear for Allah Ta'ala which constrain Muslims of healthy Imaan to refer to the Representatives of Rasulullah (sallallahu alayhi wasallam) for guidance and Deeni assistance. Muslims who have some idea of Maut, the Qabr and the Reckoning in Qiyaamah turn to the Ulama for guidance to ensure that their Imaan is not destroyed by them slipping into the cauldron of kufr in which these modernist zindeeqs and zindeeqahs are boiling in preparation for their ultimate residence in Jahannum.

Thus the allegation of ‘prioritising the power of the scholarly elite’ is nothing but the stupid mumbling and ranting of a zindeeqah aunt who is bereft of any Islamic status.

(3) “These elites are firmly ensconced in a battle for power over the South African Muslim community.”

The zindeeqah aunt should direct this averment to the UUCSA figment who with the NNB Jamiat are perennially struggling for imagined ‘power’. Hence, they lick the boots of politicians in their craving for ‘recognition’. The extent to which this ulama-e-soo’ outfit has sunk for gratifying their inordinate lust for recognition and hallucinatory ‘power’ is absolutely scandalous from the Islamic perspective. Some of these ‘ulama’ characters worshipped crosses in a church; some dressed up like Hindu Sadhus to celebrate Ghandi; some actively promoted the world condom games; some accorded Islamic burial rites (ghusl, kafan and Janaazah Salaat) to an avowed murtad who was destined to be assigned to the Fire; the Reverend of one outfit informed the press that he was representing the 2 million Muslim community of the country. At every

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conceivable political/community function or 'opportunity' the UUCSA-MJC-NNB Jamiat clique scramble for show, name and cheap fame.

These are the bosom friends of the zindeeqah's ilk. The Ulama-e-Haqq have never been in any 'power' struggle with anyone. Such a satanic struggle is the very antithesis of the mission of Divine Vigerency whose mantle has been conferred to the Ulama-e-Haqq by Allah Ta'ala via the agency of Rasulullah (sallallahu alayhi wasallam). Our obligation is only Amr Bil Ma'roof Nahy Anil Munkar, and to guard and protect the Shariah from the kufr of the ilks of the zindeeqah.

(4) "According to the Majlis, the President of the country may not veto the Qaadhi, the court would be totally independent of the judiciary of the country and neither the supreme court of appeal nor the constitutional court would have jurisdiction or control over this proposed Muslim court."

Yes, this is the Haqq of Islam. A court which functions under the control of non-Muslim forces is not an Islamic court. A judge who is subservient to the non-Muslim state is not a Shar'i Qaadhi. In fact, the Qaadhi is not subservient to even the valid Ameerul Mu'mineen (the Ruler of the Islamic Empire) when he sits in his court.

The aunt finds these Shar'i requisites 'preposterous' and 'shocking'. It is undoubtedly, shocking for brains convoluted with kufr. Any so-called Muslim court to which the minimum ten-point Shar'i framework which The Majlis has explained, does not apply, is not an Islamic Court. Such a 'qaadhi' is not recognized by the Shariah. Furthermore, the 10 points stated by us are the minimum, and none is negotiable. Besides this bare minimum, there are other Shariah requirements as well. We do acknowledge that this is too tall an order for the government, hence we submit the alternative proposal of Arbitration as a solution.

The jahaalat of the aunt precludes her from understanding and digesting the Law of the Shariah.

(5) "Ganief Hendricks has proposed what may seem a simple solution to the struggles of our community has endured as we've debated the Muslim Marriages Bill. What he has done instead is opened the way to circumvent community consultation and ignore the opinions of ordinary people."

The community has endured no struggle. Only a few loud-mouthed modernists – zindeeqs and munaafiqs – have tried to pull wool over the eyes of the community with skulduggery. Those who have no truck with the Shariah, i.e. with Islam, have endeavoured, and are endeavouring to scuttle the Shariah by portraying their kufr MMB as an 'Islamic' product. The only struggle which has been in progress for more than a decade is the shaitaani attempt to change the Shariah. The plot is to abrogate the teachings of the Qur'aan and Sunnah. However, the Ulama-e-Haqq have resolutely opposed these satanic machinations of the kufr crowd. This is the struggle –the struggle between Haqq and baatil – which has beset the anti-Shariah alliance, and this is a never-ending struggle. It is part of the Divine Scheme for life on earth.

All Muslims are 'ordinary people'. We do not understand the aunt's concept of 'ordinary people'. The Ulama are just as ordinary as the non-Ulama. The difference however is that those who are not qualified in the Knowledge of the Deen have no right to open their mouths on issues of Fatwa and Islamic Law. They have no right to gate-crash into a domain of which they are ignorant. But the zindeeqs and the munaafiqs abounding in the community conspire to extinguish the Deen with the tools they have acquired from their western secular masters and the orientalist enemies of Islam.

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It is not an issue of 'circumventing community consultation'. The Shariah prohibits the unqualified ones from meddling in its sacred domain. The community, i.e. those who lack the necessary Deeni expertise, have no right to bandy out opinions and stupidities in the name of Islam. Rasulullah (sallallahu alayhi wasallam) issuing a severe warning to the zindeeqs who parade as 'Muslims' said: "Whoever speaks about the Qur'aan with his opinion should prepare his abode in the Fire." This is precisely what the aunt and others of her ilk are doing. – preparing their abodes in Jahannum with their rejection of Allah's Shariah on the basis of their stupid, baseless, convoluted interpretation of Qur'aanic verses and Hadith narrations which they unceremoniously rip out from their contexts.

(6) "It (i.e. the imagined community consultation) has opened up discussion on Muslim personal law, it has educated the community on the law and on how this law interacts with South African law."

The aunt understands very little of the Shariah, hence her silly observation. The MMB debacle has only succeeded in polarization of forces in the Muslim community. It has made manifest who the zindeeqs are who desire transmogrification and scuttling of the Shariah. However, due to the educational programmes of the Ulama (not the UUCSA-NNB-Jamiat-MJC coalition of baatil), there has been a large scale understanding of the Truth. Innumerable Muslims who were bamboozled into accepting falsehood and kufr by the MMB clique have realized the danger of Kufr MMB and in their thousands Muslims have protested against the law of shaitaan.

If it was not for the vigorous opposition of the Ulama-e-Haqq, the plots of the Kufr MMB mob would not have been exposed. The unwary masses would have fallen into the snare of the treacherous sheikhs and molvis of the paper ulama outfits such as the fictitious 'UUCSA' which has no real and valid existence.

(7) "The consultations have made public the sufferings of the most disadvantaged individuals and given voice to minority concerns, especially those women who have historically been disadvantaged in the way in which Muslim Personal Law has been practiced in South Africa."

The aunt's verbiage is designed to mislead Muslims in a satanically subtle manner. In this observation she implies that Islam has historically disadvantaged women; that the Islam of the Qur'aan and Sunnah which the Ulama have all along been dispensing in South Africa is unjust. Simply, her statement means that Islam is the cause of women's plight, hence it must be done away with.

The zindeeqah has not explained in which way Muslim women have been 'historically disadvantaged' nor has she explained the meaning of this riddle. Only munaafiqs who masquerade as Muslims will relate the abuses which men perpetrate on their wives to the Shariah. Since the zindeeqs are also munaafiqs, they are unable to proclaim publicly that in their corrupt and convoluted opinion, it is the Islam of the Qur'aan and the Sunnah which grants Muslim husbands the right to 'abuse' their wives – Nauthubillaah! Instead of making this an open declaration, these munaafiqeen direct their criticism to the Ulama who administer the Shariah of Allah Ta'ala to His servants. In turn, the Ulama act in the capacity of Hadhrat Talhah (radhiyallahu anhu) taking the venomous arrows and spears of kufr on their own bodies in the struggle to defend and guard the Immutable Shariah of Islam.

(8) "During this consultation numerous groups have made submissions that would ease the

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burden of the law on women.”

This statement lets the cat out of the bag. Without possibly intending to expose her nifaaq, it slipped from the aunt that Islam “is the burden of the law on women.” By ‘law’ in this context the zindeeqah aunt is obviously referring to Islamic law, the Shariah, which she believes is a ‘burden on women’, hence the need to cancel the Shariah and adopt some kufr form of law such as the Kufr MMB.

While a munaafiq cannot be convinced and guided, sincere persons who may have been misled by the subtle and specious arguments of the miscreant MMB clique, will, Insha’Allah, understand that Islam with its Shariah was completed and perfected during the very time of Rasulullah (sallallahu alayhi wasallam) as the Qur’aan announces: “This Day have I (Allah) perfected for you your Deen, and have complete for you My favour and have chosen Islam as the Deen for you.”

The strongest evidence for the completion and perfection of Islam’s Shariah is the Finality of Nubuwwat (Prophethood). Since the completed and perfected Law of Islam tolerates not the slightest deviation, change and interpolation, Allah Ta’ala terminated the long chain of Nubuwwat. This fact is a clear indication, in fact absolute evidence, that fooling with the Shariah expels the zindeeq from the fold of Islam. The Finality of Nubuwwat is the Divine Seal on the Shariah. Any miserable, unfortunate person posing as a Muslim, who considers any teaching of Islam to be a burden eliminates his/her Imaan.

All submissions made by miscreant persons and bodies in conflict with the Divine ‘Burden’ are KUFR, hence the MMB is a Kufr scrap document which the zinbdeeq uncles and aunts have fabricated with the connivance of sheikhs and molvis with fossilized brains.

(9) “They have argued for a system of Muslim family law that recognises the realities of South African Muslim’s lives.”

This is precisely the pivot on which the fight against kufr hinges. The system of law which these shayaateen masquerading as Muslims desire is a kufr system. They are plotting a system which abrogates the Divine Islamic system of Law. While the Ulama have steadfastly argued for the Shariah system of the Qur’aan and Sunnah, the MMB cliques have argued for a kufr system which has morphed into the KUFR MMB.

Whoever is not satisfied with the Shariah system should openly make his/her exit from Islam. Islam has no need for zindeeqs and munaafiqs. They only clandestinely dig at the foundations of Islam.

(10) “Amongst other things, they have advocated against men divorcing their wives at will, against abuse of talaq, against secret marriages and polygyny without the wife’s knowledge or consent and against divorce settlements that leave a woman destitute after thirty years of marriage.”

This lament of kufr is a veiled insinuation against Allah Azza Wa Jal, Rasulullah (sallallahu alayhi wasallam) and the Divine Shariah. In the first instance, the Ulama constantly provide naseehat (advice and admonition) on the moral application of the legal laws. But, morality and legality are separate domains. The moral code of Islam while it mellows the severity of the legal domain, it does not abrogate it, nor is it permissible to fabricate or forge or fraud any measure to tamper with or to cancel the legality of the Shariah.

No one, least of all zindeeqs and munaafiqs, has the right to interfere, tamper and mutilate the Laws decreed by Allah Azza Wa Jal. While the moral code of Islam says: “The most hated of

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the lawful issues by Allah is Talaq.”, Allah’s Shariah does not nullify the Talaq which a husband administers unjustly. Despite the abuse of Talaq, namely, to issue three talaqs in a single session, despite it being haraam to do so, Allah’s Shariah decrees the validity of the Talaqs which irrevocably and finally terminate the Nikah. No one has the right to attempt to offer Allah Ta’ala a lesson in law-making. Any professed Muslim who makes this dangerous attempt makes his ignoble exit from the glorious precincts of Islam, and joins the ranks of the murtaddeen.

The man will be apprehended by Allah Ta’ala for his moral injustice, and such apprehension will not necessarily be procrastinated for materialization in the Hereafter. Depending on Divine Wisdom and Will, the punishment for injustice may be (and usually is) inflicted in this world, or it may be postponed to Barzakh or/and Qiyaamah.

A husband is under no obligation whatsoever, whether legal or moral, to obtain the consent of his wife/wives for a second, third or fourth marriage.

Regarding the knowledge of the existing wife/wives, the husband is required by the moral code of Islam to not only inform his wife/wives of his contemplated further marriage, but is also required to publicize it, and accord the second or third or fourth wife the honourable status of wifehood which the Shariah accords to her. It is abhorrent for a man to cloak his marriages in secrecy and to live with his wives as if they are illicit mistresses. While zina is conducted in secrecy, Nikah is effected in the glare of publicity.

However, violation of the moral code by the husband who keeps his subsequent marriage a secret affair, does not invalidate his Nikah. The first wife has absolutely no right to flare into a tantrum and to sink into insanity when news of her husband’s second wife breaks. If she is a Muslim at heart, she has no option but to restrain her emotions, focus on Allah’s Law and resign herself to Him. If she does so, then according to Rasulullah (sallallahu alayhi wasallam) the status of shahaadat will be conferred on her. She will be ranked among the Martyrs in Qiyaamah.

Furthermore, when a man marries a second wife, he does not marry a female jinn or a female baboon. He enters into a sacred bond with a human female whom Allah Ta’ala has favoured with an honourable rank. Now, if this honourable species of humankind voluntarily debases herself and feels comfortable to spend her days in a secret marriage, why does the aunt deem it appropriate to castigate only the man? Why does she and the other zindeeqs not equally vilify the woman who is a party to the secret marriage? It takes two beings, both belonging to the human species, to enter into a secret marriage. But the calumny of the zindeeqs is invariably directed against only the man.

Yes, if these zindeeqs concede that woman is naaqisul aql, created from man’s crooked rib as stated by Rasulullah (sallallahu alayhi wasallam), and that she is subservient to man, and that she has no equal status with man, then they can argue mitigatingly in her favour. But when these miserable munaafiqeen of the women’s lib movement vociferously assert ‘equal status’ for man and woman, then they have absolutely no justification for their one-sided, baseless criticism.

Every Aalim always advocates extreme restraint in Talaq matters. But the zindeeqah aunt acquits herself as if the Ulama are exhorting men to divorce their wives left, right and centre without valid cause. In fact, even when there is valid cause and the husband has all the justification for his desire to divorce his wife, then too, the Ulama advise abstention from Talaq.

The allegation of ‘leaving the divorced woman destitute’ is a direct attack on Allah Ta’ala. The



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law of Nafqah (expenses, maintenance) has not been sucked out of thumbs by the Ulama. If the zindeeqs are dissatisfied with Allah's decrees, let them all go to Hell and roast out their nifaaq in the Fire. Their KUFR demands that the non-Muslim court should enrich the divorced woman in a haraam way by ordering the usurpation of the ex-husband's wealth. These miserable zindeeqs and munaafiqs desire to ingest the Fire of Jahannum into their bellies with the wealth of others extracted in a haraam manner with the aid of the forces of kufr.

Regardless of abuses, the Shariah may not be tampered with. The solution for issues of moral abuse is a matter which Morality has to deal with –Islamic Morality – Akhlaaq. It cannot be remedied with Kufr. Furthermore, we say with emphasis that no MMB and no secular law, extant or still to be fabricated, will ever eliminate moral abuses. Despite the existence of a plethora of secular laws designed to protect women, the most and the worst abuse is inflicted on women by non-Muslim males whose marriages are all legally registered.

Far from providing a solution to moral abuse, MMB only paves the path of Jahannum for its designers.

(11) "At almost every turn the elites have resisted these reforms."

Yes, the 'elites' have resisted your kufr 'reforms' at every turn and shall continue doing so until they go to the Qabr to meet their Rabb, Allah Azza Wa Jal. As long as you zindeeqs and munaafiqs perpetuate your advocacy for kufr in the name of Islam and 'reform', the Ulama-e-Haqq will stridently oppose your haraam and your kufr.

It is the Waajib obligation of the Ulama to combat the baatil of the zindeeqs and munaafiqeen, and that holy task we shall, Insha'Allah, discharge par excellence as long as Allah Ta'ala grants us the taufeeq and the honour to hold aloft the Banner of His Shariah. We shall not relent. We shall not allow our endeavours to become lukewarm in the defence of Allah's Deen. Our resistance is an incumbent obligation. Those Ulama who abandon this sacred resistance are described by Rasulullah (sallallahu alayhi wasallam) as being "dumb devils". The aunt and her ilk should understand this message clearly. This dunya is the arena for the fight between Haqq and baatil.

The Ulama-e-Haqq are not concerned with the ultimate consequences. We are not bothered and concerned whether MMB will ultimately be legislated or not. We operate under many yokes of imposed kufr. An added yoke of MMB kufr will not silence the Voices of Haqq. In case of the legislation of the MMB kufr, we only have to change the direction of our Amr Bil Ma'roof Nahy Anil Munkar to educate the Muslim community of ways of saving themselves from the cauldron of kufr and the dregs of Jahannum. Since we set ourselves no goals and no targets, other than the discharge of the obligation of Amr Bil Ma'roof Nahy Anil Munkar, the end result if it be kufr, is of no significance to us.

(12) "If this process is circumvented and Ganief Hendricks is successful the law will be what the ulama decide it is. There will be no space for discussion or debate on the laws that best suit South African Muslims."

It is necessary to mention that while we support the concept of a separate Muslim Court, the latter will be valid and acceptable only if based on the minimum terms of the Shariah we have outlined. In addition, it should be made clear that the concept proposed by Ganief Hendricks is not kufr as is MMB. MMB is 'constitutionally' Satanism – plain kufr and haraam. The very concept of an MMB is baatil and never acceptable to Islam. On the other hand, if the government can only understand the wisdom of Ganief Hendrick's proposal and accept the

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Shar'i structure of an Islamic Court, then it would be the best solution. As we have clarified in our earlier article, the state's only function will be implementation and enforcement, and absolutely nothing else.

Again, in her lament, the zindeeqah aunt has assigned the Ulama to the honourable pedestal occupied by Hadhrat Talhah (radhiyallahu anhu) whose body became the sacred Shield for taking the arrows of kufr. The "law which the Ulama will decide", is the sacred, immutable Law of Allah Azza Wa Jal. It is not a 'law' sucked from the thumbs of the Ulama. But, zindeeqs and munaafiqs loathe the Law of Allah Ta'ala. The only way for them to display their disgust at the Law of Allah Ta'ala is to attribute that holy, immutable Law to the Ulama.

Undoubtedly, there will never be 'space for discussion and debate on the laws' of Allah Ta'ala. Those who subject Allah's Law to debate are destined for Hell. Denouncing such zindeeqs and munaafiqs, the Qur'aan Majeed says:

"And those who debate about (the laws of) Allah after He (i.e. Allah and His Shariah) have been accepted (by virtue of professing to be Muslims), their hujjat (debate and discussion) is baseless by their Rabb. Upon them (the zindeeqs and munaafiqs) is Wrath (of Allah), and for them will be a severe punishment (in Jahannum)."

(Surah Shuraa, aayat 16)

The Shariah is a Closed Divine Book which does not tolerate the slightest aberration spawned by the nafsaani opinions of the zindeeqs and munaafiqs. The fate which had overtaken the Shariats of Nabi Musaa (alayhis salaam) and Nabi Isaa (alayhis salaam) have not been destined for the Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam). Therefore the much desired 'renewal and reform' of the aunt will never be accommodated by the Shariah and its exponents and guardians, the Ulama-e-Haqq.

The most dismal aspect of the pernicious plot to buffet and batter the Shariah beyond recognition, and to cast a new mould for it, is the gross failure of modernists professing to be adherents of Islam, to understand that the Shariah is the Qur'aan and the Sunnah, and that it was handed to the Ummah in its completed and perfected form. What is immutable, does not provide new ground for being tilled, whether it be in the domain of jurisprudence (Fiqh) or morality (Akhlaaq). The Shariah is not a man-made institution which consists of legislative terrain in which 'participatory democracy' could operate.

Islam by its very divine nature is ubiquitous and timeless. The teachings, tenets, beliefs and principles evolved from the Qur'aan and Ahaadith by the Aimmah-e-Mujtahideen are divine constants of our Deen. They are to be ceaselessly and vigorously affirmed and asserted to all changes and developing activities of the Ummah. It is indeed a blasphemous travesty of Islam to view the Shariah as out-dated or in a permanent state of hibernation or to be relegated to the museum and to be resurrected briefly for superficial admonition in the moral domain. This is the intellectual malady which has smitten the calcified brains of the modernist zindeeqs and munaafiqeen who suffered the misfortune of lapping up the bile, phlegm and copro substances indoctrinated to them by their oriental tutors in the universities of the kuffaar.

It will serve modernists good to understand and remember that reinterpretation and expansion of any of the divine concepts and issues of the Deen do not comport with the Qur'aanic declaration: "This Day have I (Allah) perfected for you your Deen, and completed for you My Favour, and chosen for you Islam as your Deen." Islam is not an evolving concept.

(13) "While Ganief Hendriks plans a Special Matters Muslim Marriages Court to de-legitimise the voice of ordinary South African Muslims in favour of the ulama, he should be careful of the

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ulama who would be equally comfortable de-legitimising his voice in favour of their exclusive control over the lives of South African Muslims.”

The zindeeqah has blurted out nafsani drivel without understanding what exactly she has disgorged. What ‘control’ do the Ulama currently have over the lives of Muslims? How is this hallucinatory ‘control’ exercised over the people? From whence do the Ulama derive the power for this imagined ‘control’? Can the zindeeqah cite examples of this ‘control’ and its consequences in real life?

Delegitimisation of unqualified opinion and voice are Qur’aanic imperatives applicable to all regardless of who the person may be. Even an Aalim who slips into the pernicious mould of the treacherous Ulama of Bani Israa’eel will be delegitimised and ‘defrocked’ and de-turbaned. Stating Allah’s ‘delegitimising’ command, the Qur’aan Majeed declares: “Then, We (Allah) have established you on a Shariah regarding (all of your) affairs. Therefore, follow it (the Shariah), and do not follow the vain desires of those who know not.” They are the zindeeqs, the modernist quacks and frauds who, despite their total nascence in matters of the Shariah, struggle laboriously, ludicrously and stupidly to issue ‘fatwas’ on Shar’i issues.

The Qur’aan Hakeem further states in regard to the attempts of the juhala and zanadiqah: “And, among people is he who disputes in (the Laws of) Allah without any knowledge (as the zindeeqs do), and he follows every rebellious shaitaan.” (Al-Hajj, aayat 3). It is quite conspicuous from this aayat as well as other verses and Ahaadith that these zindeeqs and munaafiqs who crave to have their voices and opinions legitimised are in fact Satanists, for they “follow every rebellious shaitaan”.

Again delegitimising the voices and opinions of miscreant zindeeqs, the Qur’aan states: “Have you not seen those who think that they have accepted Imaan with that (Shariah) which has been revealed to you (O Muhammad!) and (with that) which was revealed before you? (Despite professing belief in Islam) they proceed with adjudication (of their affairs) toward Taaghoot whilst they have been commanded (by Allah) to reject him (Taghoot/Shaitaan). Shaitaan intends to mislead them, far far astray.” (An-Nisaa’, aayat 60)

This is the precise condition today of the zindeeqs, and it is this type of adjudication which the aunt and her ilk advocate. Instead of submitting to the Shariah, the zindeeqah aunt advocates ‘reform and reinterpretation’ of the Shariah which Allah has revealed to Muhammad (sallallahu alayhi wasallam). Her kufr advocacy is described by the Qur’aan as “Tahaakum ilat Taaghoot” or adjudication by the devil. She propagates that instead of the Shariah which she slanderously asserts to be the opinion of the Ulama, the kufr law of secularism in which the kufr constitutional court is the god must be the law for Muslims. Thus, she and her ilk can have a voice for expressing their nafsani opinions in such taaghooti law-making process.

Denouncing and rejecting such illegitimate suggestions of the zindeeqah, the Qur’aan Majeed states: “Verily, by Your Rabb! They will not have true Imaan until they make you (O Muhammad!) the judge in their mutual disputes. Then they find no inhibition (dissatisfaction) in their hearts regarding your decision, and they wholeheartedly submit (to your adjudication and decrees).” (An-Nisaa’, aayat 65).

In the Tafseer on these aayaat is mentioned: “However, when a person (such as a zindeeq/zindeeqah) rejects the directives of the Qur’aan and follows the path of those who judge contrary to the dictates of the Shariah, then shaitaan becomes their shepherd. Allah says: “Shaitaan desires to mislead them far astray. When it is said to them: ‘Come to that (Shariah) which Allah has revealed and towards the Rasool’, you will see the munaafiqeen turning away from you with aversion.” Their adjudicator and law-maker is Taaghoot. This then is the sum

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total of the advocacy of the aunt.

Delegitimising the voices and opinions of unqualified personnel – zindeeqs, munaafiqs, mulhids, quacks and impostors – the Qur’aan states: “It is not lawful for a Mu’min nor for a Mu’minah when Allah and His Rasool have decreed any matter that they have any choice whatsoever regarding their affairs. And whoever disobeys Allah and His Rasool, verily he has drifted far into manifest deviation.” (Al-Ahzaab, aayat 36)

Islam has fitted its adherents in a straightjacket of obedience and submission. It has delegitimised their opinions and voices which they are under obligation to utilize only in the proclamation of the Shariah, and for this the incumbent requisite is the expertise which emanates from the Office of Nubuwwat, not from the copro-solied mouths of the orientalist enemies of Islam, who have become the tutors, guides and supervisors of the brains of their Muslim students who emerge as zindeeqs, munaafiqs and murtads from the gates of the Hell in which they destroy their Imaan and Akhlaaq.

Ganief Hendricks has called for nothing other than the triumph of the Shariah. He has asked for Shariah Courts, not for some corrupt, kufr system with an outer veneer of ‘islam’. While MMB is pure kufr, the call for Shariah Courts, even though it may be unacceptable to the government, is not kufr. Undoubtedly, what the zindeeqah aunt says regarding ‘delegitimising’ any voice of kufr, is correct. Whoever perpetrates and voices kufr will be delegitimised. That is Allah’s Law for which there is no change. It is cast in a Tablet of Noor in Looh-e-Mahfooz, hence the Qur’aan states:

“Never will you find a change for the SUNNAH (Deen/Shariah) of Allah.”  
And Salaam on those who follow the guidance of Islam.