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IFTAAR: THE GLUTTONOUS WAY OF THE KARACHI DARUL ULOOM

Question

A molvi, Muhammad Ibn Adam Al-Kawthari who is a fan of Mufti Taqi Usmani, praising the system of iftaar at Mufti Taqi's madrasah says:

“Great system here in Dar al-Ulum Karachi for iftar. A siren goes off to indicate iftar. People open their fast are given approximately 25 minutes to eat calmly, after which they perform Maghrib in a calm and composed manner. Such delay for Maghrib in Ramadhan is permitted.”

Please comment on this long delay. Is this in accordance with the Sunnah?

ANSWER

It is in accordance with the religion of the Shiah. This molvi fellow must be having a soft spot in his corrupt heart for the Shiah, hence he disgorges the stupid twaddle of such inordinate delay being permissible in Ramadhaan. From whence did he dig out this Shiah practice of such unacceptable delay?

The practice of Iftaar **MUST** be in accord with the Sunnah of Rasulullah (Sallallahu alayhi wasallam). The following Masnoon method of Iftaar is stated in the Ahaadith:

“The people (i.e. Mu'mineen, not Shiah) will always remain on khair (goodness/prosperity) as long as they make haste with iftaar.”

“Rasulullah (Sallallahu alayhi wasallam) loved making iftaar with three dates or with something which was not prepared by fire (i.e.

uncooked. Thus samoosas, pies, bajiahs and the like are in conflict with the Sunnah of Iftaar).”

“Rasulullah (Sallallahu alayhi wasallam) said: ‘Whoever finds a date should make iftaar with it, and who has no dates, should make iftaar with water.’”

In a Hadith-e-Qudsi, Allah Azza Wa Jal, Himself says:

“The most beloved to Me of My servants, are those who are the quickest in making iftaar.”

They make Iftaar as soon as the sun has set, and engage in Iftaar in the frugal Sunnah way, then hasten to perform Maghrib Salaat. They do not adopt the way of the Shiahs.

These Ahaadith and the permanent Practice of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, explain the Sunnah. What the molvi miscreant has praised is pure gluttony – haraam gluttony which is a salient feature of the kuffaar and of pigs.

It is NEVER permissible to delay Maghrib for half an hour. By this time even the stars begin twinkling, and this is the favourite time for Shiahs to make iftaar and indulge in their gluttony.

Those at the Darul Uloom Karachi who indulge in gluttony for almost a half an hour are in flagrant violation of the Sunnah. Their ‘calm eating’ is kuffaar style gluttony. The kuffaar, according to Rasulullah (Sallallahu alayhi wasallam) devour food with ‘seven intestines’ while Muslims eat with ‘one intestine’.

We are in the era in close proximity to Qiyaamah, hence we have such miserable molvis who have high regard for kuffaar ways, and shower accolades on the ways and styles of kuffaar and of even Shiahs who insult and vilify the Sahaabah.

These miserable people misled by the miscreant molvis, first indulge in gluttony at the time of Iftaar. Then after Maghrib they go home and indulge in a second round of gluttony. Then these loathsome gluttons again indulge in gluttony after Taraaweeth. They come within the purview of the Hadith:

“For many a faster (saa-im) there is nothing in his fast but hunger.”