

THE COLLABORATION AND INTEGRATION STUPIDITY AND KUFR OF ANOTHER COPRO JAAHIL UPSTART

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COLLABORATION

Collaboration is to join forces with the enemy.

THE SATANIST KUFR INTEGRATION IDEOLOGY OF A ZINDEEQ

**“O People of Imaan! If you
follow the kuffaar, they will
turn you on your heels
(into irtidaad),
then you will become of
the losers (in both worlds).”
(Aal-e-Imraan, Aayat 149)**

THE KUFR DECEPTION OF INTEGRATION

A chap, Shaakir Bhayat, belonging to some Devil Team (dubbed ‘deen team’) has acquitted himself stupidly with a flapdoodle, utterly baseless commentary of some statement of Maulana Abul Hasan Nadwi. In his comments of *jahl*, he says:

“Living in a non-Muslim country it is important to integrate without assimilation. Don’t see yourself as a cut off remote, living in an island detached from the rest of society as this will be counterproductive and leave the masses to develop assumptions of Islaam.”

It is necessary for this miscreant to expound his concepts of *integration* and *assimilation*. How should Muslims integrate with kuffaar? The Qur’aan prohibits even inclination towards the kuffaar. If the fellow explains what is his idea of integration, we shall be able to respond in greater detail. While he has blandishly presented these ambiguous terms, he has failed to expound and elucidate the ingredients of his concepts which he is so keen for Muslims to adopt.

Muslims in this country and also in other kuffaar countries have never cut themselves from the

populace. In fact it is simply not possible to divorce oneself from the kuffaar population of the country in which we reside. On the contrary, the degree of integration adopted by Muslims has led to almost total assimilation with them even to the extent of *irtidaad*. Muslims trade with non-Muslims and they deal with them in many ways constrained by the needs of life. Furthermore, Muslims have integrated with the kuffaar even in non-essential avenues and even in spheres prohibited by Islam such as brothel universities, brothels, casinos, riba banks and just about every aspect of kuffaar life. They do not lag behind the kuffaar in worldly and secular fields.

However, due to love for the dunya and also because of *jahaalat* even the necessary degree of communication has been brutally transgressed in violation of the Shariah and has led to assimilation. Thus the vast majority of Muslims have become assimilated in the lifestyle of the kuffaar. In fact, Muslims are bending and bootlicking the kuffaar to the degree of rendering the Shariah subservient to the norms and attitudes of the kuffaar.

The degree of assimilation with the kuffaar due to haraam emulation has induced most Muslims to enter into the “*lizard’s hole*”. Every facet of kuffaar life has been adopted by even such Muslims who believe themselves to be ‘*deendaar*’.

The talk of integration without assimilation is the bunkum of morons who do not know what they blurt out without application of their brains which have become vermiculated by flagrant indulgence in the fisq, fujoor and kufr of the kuffaar whom Muslims are bootlicking.

Tashabbuh Bil Kuffaar – the introduction to integration and assimilation

The Qur'aan and Ahaadith are replete with warnings against emulating the kuffaar. The 'integration' about which the misguided fellow speaks is in fact assimilation which is the consequence of emulation – *Tashabbuh Bil Kuffaar* which is haraam. The 'integration' idea is in fact another form of enticing Muslims into the kufr interfaith ideology. There is no sense in his claim that Muslims have cut themselves off from the kuffaar population. It devolves on him to explain just how are Muslims here living detached on a remote island, and how should they integrate without assimilation.

Detachment/Seclusion – Beautiful tenets of Islam

Furthermore, living in detachment on a remote island or on a mountain peak is actually the *ta'leem* and exhortation of Islam. Almost all Muslims are aware that the best course for saving oneself from the fitnah of the dunya and the kuffaar is detachment and

seclusion on an island or mountain peak. However, these wonderful opportunities are today not available in this era of ubiquitous fitnah and fasaad which extend to even the remotest island and the highest mountain peaks.

Negative assumptions of Islam

There are two reasons for non-Muslims developing negative assumptions of Islam: (1) Their own inherent kufr, and (2) the absolutely corrupt, un-Islamic life style of Muslims who have integrated with them.

Why did the Mushrikeen of Makkah have a virulently negative assumption and idea of Islam when Rasulullah (Sallallahu alayhi wasallam) had hoisted the banner of Tauheed? It was their inherent kufr which is the antithesis of Imaan. Kuffaar will be satisfied with Muslims only if they abandon the Deen and become bootlickers such as the interfaith munaafiqeen in our midst. In fact, the jaahil of Devil's Team appears to be inclining strongly towards interfaith. However, being aware of Muslim antipathy to the kufr interfaith religion, he cunningly avoids the term. He seeks to cunningly introduce interfaith under the designation "*integration*". Kufr and Imaan being opposing forces preclude the type of integration with which shaitaan's agents are seeking

to cunningly entrap unsuspecting and ignorant Muslims.

The objective is assimilation with kufr

Integration with kuffaar society is not adequate for the kuffaar, especially for the Yahood and Nasaara. They will be satisfied with only total assimilation with abandonment of Imaan in its wake. Thus the Qur'aan Majeed states:

“The Yahood and Nasaara will never be satisfied with you as long as you do not follow their religion. (Reject their kufr demand and) Say: Guidance is only the Guidance of Allah. If you follow their desires (integrate and assimilate with them) after Knowledge (of Islam) has come to you, then (know) that there will be no friend and no protector for you besides Allah.”

(Al-Baqarah, Aayat 120)

Explaining the kufr plot of the Yahood and Nasaara, it is mentioned in Ma-aalimut Tanzeel that the Yahood and Nasaara had proposed to Rasulullah (Sallallahu alayhi wasallam) that if he diluted Islam by compromising on certain principles, they would accept Islam. They dangled the chimera of *accepting Islam* in front of Rasulullah (sallallahu alayhi wasallam). This moron advocate of integration in emulation of these Yahood and Nasaara whom he is

out to boot and hindlick, is today echoing the very same proposal which the Yahood and Christians had proffered to Rasulullah (Sallallahu alayhi wasallam). Thus the jaahil member of Devils Team says: *“When there is integration the Muslim has the power of influencing others.”*

Muslims have already integrated with the kuffaar

Currently, the Muslim people of this country have integrated, in fact assimilated with non-Muslims, hence the stupid advice and exhortation of the miscreant is superfluous copro rubbish. He should spell out the spheres of kuffaar life in which the Muslims of today have not become integrated, whatever the meaning of this deceptive term may be in the brains of this miscreant.

It is a stupid lie to say that Muslims in this country are detached from society. If they had been truly detached and disintegrated as demanded by the Sunnah, they would not have been bootlickers, and they would have had the Nusrat of Allah Ta’ala to sustain them. They would have commanded honour and self-respect. But today due to integration, the consequence of which is the abandonment of the Sunnah, Muslims are the most humiliated community despite their total integration with kuffaar.

Islamophobia – a modernist myth

Then the chap says: “*We often complain of Islamophobia*”. Who complains of this figment? The term itself is the coinage of modernists who are totally assimilated with non-Muslims. But despite their assimilation, the kuffaar exhibit their hatred for Islam. Such hatred is inherent and embedded in them. Muslims who have an understanding of the Deen do not latch on this term of the modernists. We understand that the humiliation we suffer at the hands of the kuffaar is the consequence of our rebellion against Allah Azza Wa Jal. Detachment does not create the hallucinated phobia of which the jaahil speaks. Detachment brings about the *Rahmat* and *Nusrat* of Allah Ta’ala.

Integration is evil

The emphasis on detachment is much in Islam. The more a Muslim is detached from even Muslim society, the closer is he to Allah Ta’ala. It is abominable to unnecessarily mingle with even Muslim society, leave alone kuffaar society. The teachings of the Sunnah on seclusion and detachment are abundant and well-known. Only morons are the advocates of integration which most certainly leads to assimilation. When even integration with Muslim society is not an advocacy of Islam, the proposal of integration with kufr society is satanically abhorrent.

Association with society, whether Muslim society or kuffaar society, must incumbently be retained at the minimum – to the degree of need. Fraternizing and socializing are not permissible. Such acts incumbently lead to the abandonment of *Amr Bil Ma'roof Nahyi Anil Munkar* which then justifies the Wrath of Allah Azza Wa Jal.

All kufr is the same

The jaahil speaks of oppression of the past. Let it be known that today there is greater religious oppression than what we know of the past during the apartheid regime. It must be understood that *Al-kufr millatun waahidah*. Kufr – all brands of kufr are of the same breed, whether it is white kufr, black kufr, brown or yellow kufr. All the hues of kufr are aligned against Islam.

Integration destroys Imaan

The miscreant further states:

“I cannot support the assumption that if we integrate the Deen will become diluted...”

He has simply portrayed his ignorance. The consequence of the type of integration this chap is advocating does not only dilute the Deen, it in reality digs up the foundations of the Deen. The concept of integration demands acceptance of kufr, shirk, fisq and fujoor which are integral constituents of kuffaar

society with which the agent of Iblees advises Muslims to integrate, and this is a cunning term for assimilation. The term *integration* appears to be a new trap for attracting towards interfaith. It is old wine in a new bottle.

In the name of ‘tolerance and harmony’, integration requires Muslims to participate in kuffaar cultural and religious events. In this art of assimilation, chaps such as Reverend Abraham Bham, Solomon, Menk, the homosexual imams and sheikhs of Cape Town, etc. are adept. Mr. Bhayat is simply attempting to hoodwink Muslims with the wool he is trying to pull over their eyes. Warning us against integration with the kuffaar, the Qur’aan Majeed states:

“O People of Imaan! If you obey any group from the people of the Book, they will return you as kaafireen after your Imaan.”

(Aal-e-Imraan, Aayat 100)

This is exactly the scenario today. The total integration of Muslims into kufr society has permeated Muslim society with *kufr* and *irtidaad*.

“O People of Imaan! If you follow the kuffaar (integrate with them), they will turn you back on your heels (away from Islam). Then you will become the losers (in this dunya and the Aakhirat).”
(Aal-e-Imraan, Aayat 149)

The jaahil says: *“When there is integration the Muslim has the power of influencing others.”* This is bunkum. The contrary is true. When there is integration, Muslims gradually abandon Islamic simplicity, austerity and Islamic exclusivity. They emulate kuffaar society right into the *lizard’s hole*. In brief, they lose their Imaani bearings and become bootlickers of the kuffaar just as this Shaakir Bhayat upstart jaahil is doing.

Muslims can demonstrate their power by means of independence and the focus on Allah Ta’ala, and by strict observance of the Sunnah. Becoming practical Muslims in Sunnah style will exercise a positive effect on non-Muslims. Such observance precludes the brand of integration which the miscreant propagates.

Absolutely no support for kufr integration

Then the jaahil meaninglessly quotes a Qur’aanic aayat which has absolutely no relationship to his hallucinated idea of integration. The Aayat he cites reads:

“Truth has come and falsehood has vanished.”

The Truth stated in this Aayat refers to Islam – Tauheed and its resultant Shariah. The falsehood refers to shirk and kufr. Islam came to abolish the religions of kuffaar society. The aayat does not in any way whatsoever condone integration with kuffaar society. The masaa-il pertaining to dealings with the kuffaar are all well explained in the Shariah. The stupid advices of the followers of the Devil are not required by Muslims for their edification.

His Compound Ignorance

Further portraying his *jahl-e-murakkab* (compound ignorance), the fellow says: *“Through integration the Muslim will have the right to influence others.”*

Firstly, *Hidaayat* is the prerogative solely of Allah Ta’ala. Hence Allah Ta’ala says to Rasulullah (Sallallahu alayhi wasallam):

“Verily, you (Muhammad - Sallallahu alayhi wasallam) cannot guide those whom you love. But Allah guides whomever He wills, and He knows who are to be guided.”

Others cannot be influenced by aping their ways of life as integration requires. On the contrary, the emulation stemming in the wake of integration

creates derision and contempt. The kuffaar see no difference between themselves and Muslims by virtue of Muslims having become secondhand, spineless kuffaar as a consequence of integration and bootlicking. It was the independence of the Sahaabah who submitted zealously to the Sunnah that had made the desired impact on the kuffaar and which had cast terror (*R'ob*) in the hearts of kings and emperors.

A ridiculous fallacy

The jaahil proponent of integration states:

“Moulana Abul Hassan An Nadwi Rahmatullahi Alaihi went on to highlight the next point. Integration needs to happen without assimilation. It needs to happen when we don't compromise our values.”

If indeed the venerable Maulana Sahib had made this statement, it was a grievous error due to short-sightedness, or it has a meaning other than what this miserable Bhayat character cloaks it with. It is impossible to refrain from compromising Islamic values, tenets and principles by indulgence in integration with kuffaar society. These protagonists should present in elucidate form the ingredients of their rubbish haraam concept of integration and point out just how it is possible to avoid compromising the Haqq despite integration into kufr society. They should also explain the spheres of kuffaar life into

which Muslims of this age have not integrated. The reality is that Muslims all over the world have totally integrated themselves into kufr society. There is therefore no further scope for integration.

The Seerah is the Antithesis of integration

On the contrary, the need is imperative to vigorously propagate against integration and to encourage detachment so as to save the Imaan of the lost Muslim masses. Integration without assimilation is bunkum and balderdash tripe and trash. Expanding on this balderdash trash idea, the chap says or he has gleaned from a talk of the venerable Maulana: *“Embody the Seerah in our lives and go on to propagate the values of the Seerah.”*

This is indeed gibberish. The Seerah is the very antithesis of kuffaar society. It is impossible to embody the Seerah of Rasulullah (Sallallahu alayhi wasallam) – the Sunnah – when integrating with a society which reeks of kufr – a society which is *mal-oon* and *mabghoodh*. The North Pole cannot integrate with the South Pole and remain the North Pole. Fire cannot integrate with ice and remain fire. Islam cannot integrate with kufr and remain Islam. Thus Muslims cannot integrate with kuffaar and remain Muslims. Which value or tenet of the Seerah advocates integration with kufr and kuffaar?

Hudaibiyyah never was integration

The idea that the Truce of Hudaibiyyah was a device of integration is a satanic canard which this cunning interfaither cites to delude unsuspecting and ignorant Muslims. Not an iota of integration with the kuffaar stemmed from this Truce with the kuffaar. It never was a peace pact to create integration with the mushrikeen. The miscreant must elaborate on his contention of integration in the wake of Hudaibiyyah. There was absolutely nothing of the sort of bunkum and kufr which this deviated fellow advocates.

Free movement and the termination of hostilities which were the terms of the Truce are not integration. Nothing, absolutely nothing of the mushrik society was accepted or emulated. Even today, without integration, nothing prevents Muslims from embarking on Da'wat and Tableegh. Integration is not a requisite for propagating the Deen. Ikhlaas, Ibaadat and Taa-at are the essential requisites for successful and meaningful Tableegh.

A Valid Distinction between the best and worst places

Disgorging more stupid trash, the jaahil says:

“It is important that we DON'T make this key distinction that we been succumbing to. That the

Masjid is a place of Deen and the business place is a place of Dunya.... now when we approach business we feel like we have the license to do as we like as if we are approaching something of Dunya and not something of Deen.”

If Muslims had not been as ignorant of the Deen as they currently are, it would be a sheer waste of time and even an insult to intelligence to respond to the drivel which this jaahil has excreted. The distinction which he deprecates has in fact been made by Allah Ta’ala Himself and stated in numerous Ahaadith by Rasulullah (Sallallahu alayhi wasallam).

Rasulullah (Sallallahu alayhi wasallam) said that the best of places are the Musaajid and the worst of places are the bazaars – the places of business. Allah Ta’ala has ordained the bazaars, the malls and the places of trade to be the abodes of the shayaateen. The places of business are plagued with sins of a variety of kind.

The obtainal of halaal rizq from the business place and the need to be present and visit the bazaars – the worst and most detested places – are governed by the laws of the Shariah. But this does not elevate the status of the bazaars from being the worst to being the best or anywhere near to the best which are the Musaajid. It is a place of carrion. Rasulullah

(Sallallahu alayhi wasallam) said: “*The dunya is jeefah*” (*The world is carrion*). The Musaaqid are most certainly excluded from this description. They are not *dunya-jeefah*. They are *Buyootullaah* (Houses of Allah).

The idea that a genuine Muslim when in the bazaar believes that he has a licence to indulge in sin and transgression simply because of his necessary presence in the marketplace is a satanic stupidity forthcoming from only a jaahil. While the distinction between the two places has been made by Allah Ta’ala, there is no Muslim, even a faasiq-faajir, who believes that he has the licence to sin when in the marketplace. Muslims are aware that all their movements from the morning till the night are governed by a host of Shar’i rules and regulations. Even entry and exit from the toilet are regulated by Shar’i masaa-il.

No one thinks like this jaahil with copro brains. The toilet does not become Deen. The marketplace does not become Deen. Our actions in these places of the dunya are subjected to the Deen. The Deen governs everything. That is the Code of Islam. That is the way of Islamic life. Allah Ta’ala has to be uppermost in our minds and hearts wherever we may be. While a pig is not Deen there are masaa-il of the Deen pertaining to a pig. But in the silly, ludicrous

conception of the jaahil, the pig is Deen. That Muslims do not conduct themselves as Muslims when in the marketplace is the consequence of their jahaalat and subservience to the nafs.

They demonstrate similar ignorance even in the Musjid. They sin in the Musjid and it is worse in the Holy Places when they perform Hajj. The pinnacle of jahaalat is attained by Muslims during Hajj. If Muslims follow the Sunnah, not the haraam life style of the kuffaar propagated by the interfaithers and integrators, they will know how to conduct themselves in the Musjid and in the marketplaces.

Rasulullah (Sallallahu alayhi wasallam) said: *“A truthful trader will be with the Ambiya, Siddiqeen and Shuhada.” “Halaal wealth is good for a pious person.”*

“Earning halaal rizq is the incumbent act after Salaat.”

The Qur’aan Majeed orders: *“When Salaat (Jumuah) has been performed, then spread out into the world (marketplace) and search from the fadhl of Allah, and engage in abundant Thikrullah so that you attain success.”*

(Al-Jumuah, Aayat 10)

These acts of the dunya become rewarding when executed in compliance with the demands of the Shariah. But they remain the dunya. True Muslims do not separate the Deen from their dunya activities.

Satanist service – serving Iblees

Uttering more gibberish, the deviated jaahil says: *“The next important point he says is – earn your place in the country by giving service to the country.”* What is the meaning of this ambiguity? How should Muslims give service to the country? What place do they have to earn here in this non-Muslim country? In which fields of life do they have to serve the country? How should they serve Iblees?

The very averment, *service to the country*, is a stupid ambiguity. He must define and elaborate this riddle for proper comprehension. In which way are Muslims who are engaging in a great variety of diverse mundane activities not rendering service to the country? There is a need to present an elaborate explanation for this stupid conundrum. The multitudes of officials who have been appointed to render service to the country are all corrupt looters, rogues, frauds, deceits and scoundrels of the worst kind. The copro jaahil should divert his advice to officialdom who understands only the ideology of corruption and looting the public treasury while the

masses are suffering under the bludgeoning yoke of brutal taxation.

Haraam collaboration

This misguided chap says: *“We need to collaborate and assist in matters of national and community interest. I ask you brothers if we have to collaborate with non-Muslims to serve the pit toilet issue. How will we be compromising our Deen?”*

Collaboration means to work treacherously with the enemy. This miserable upstart jaahil advocates that Muslims should treacherously embrace the kuffaar enemies of Allah Azza Wa Jal.

In which way should Muslims ‘collaborate’? In fact, currently they are collaborating to the degree of embracing fisq, fujoor and even irtidaad. There are numerous ‘Muslims’ who are actively involved in ‘matters of national and community interest’. All of them, without exception, have become murtad. This fellow’s brains are corrupted with pit-toilet copro flotsam. Thus he is capable of disgorging such copro trash.

The Gift of the Givers chap is an outstanding example of collaborating with the pit toilet issue, and it is his stercoreous collaboration which has cost him his Imaan. On the basis of a corrupt

understanding of service to the country, Muslims have jettisoned their Imaan and have become murtads. The contribution of funds to assist poor Muslims does not require integration. And, there are numerous Muslims who are providing such assistance.

The copro jaahil should advise the government to use a fraction of the tax money extracted brutally from the masses to solve the pit toilet problems. While billions are looted from the tax funds of the population and while every department and every service in the country has been plundered and ruined by corruption, this jaahil hallucinates about the imposition on Muslims of the government's pit toilet disease.

Service and aid to non-Muslims never require integration. Integration is a shaitaani trap for the destruction of Imaan. It is another form of interfaith.

Nabi Yusuf (Alayhis salaam)

In a corrupt and stupid attempt to substantiate his haraam integration ideology, the jaahil cites the example of Nabi Yusuf (Alayhis salaam). Thus he says:

“Take the example of Sayyiduna Yusuf Alayhis Salam living under a non-Muslim King, requests to be

appointed to be in charge of the resources of the land. I have the knowledge, I am competent and I possess integrity.”

What should we learn from this example, and why should we look at that example when we have the final and most perfect Shariah of Allah Ta’ala delivered to us by the Final and greatest Nabi of Allah Ta’ala? Hadhrat Yusuf (Alayhis salaam) has been cited stupidly by the jaahil. He was one man in an ocean of kufr. He emerged from prison after having languished there for many years.

The request he made was subsequent to his appointment. The king had taken him as a confidante and wanted him to assist in the affairs of the government. Thus the request by Nabi Yusuf (Alayhis salaam) was not to be in charge of pit toilets. Since he believed himself capable of handling the finances, he asked to be placed in that position.

But, Hadhrat Yusuf’s position as the finance minister of the non-Muslim state is not a basis for Muslims to serve in governmental departments which function in diametric conflict with our Shariah – the Shariah of Allah Azza Wa Jal. It is this Shariah that we have to follow, and everything of this Shariah is flouted when collaborating with the kuffaar on the basis of the integration proposed by the jaahil miscreant.

The case of Nabi Yusuf (Alayhis salaam) is not an example for us. His was a unique matter arising from peculiar and exceptional circumstances. There was no compromising of an iota of the Deen by Hadhrat Yusuf (Alayhis salaam). On the contrary, the king ultimately accepted Islam at the hands of Nabi Yusuf (alayhis salaam) while all those who were Muslims once upon a time slid into irtidaad after their integration and collaboration with kufr governments.

Nabi Yusuf (Alayhis salaam) was for years in the prison of the kuffaar. From prison life he was elevated to life in the palace of a king, and thereafter he became the virtual king of Egypt proclaiming the Tauheed of Allah Azza Wa Jal without him having diluted the Deen. He did not enter the kuffaar government by choice and collaboration or by integration. The Taqdeer of Allah Azza Wa Jal thrust him into that position. It was part of the Scheme of Allah Azza Wa Jal.

Furthermore, it is stupid to cite a previous Nabi and his methodology when we are bound by our Shariah – the best Shariah – the most perfect Shariah brought to the dunya by Muhammadur Rasulullah (Sallallahu alayhi wasallam). The acts of the previous Ambiya (Alayhimus salaam) are not *Hujjat* for us. Our *Hujjat*

is the Shariah of Rasulullah (Sallallahu alayhi wasallam).

Let us momentarily assume that Nabi Yusuf (Alayhis salaam) had acquired the kingly position in consequence of integration and collaboration, then too we may not follow his methodology in the same way as it is haraam for Muslims to marry mushrik women. The argument that it is today permissible for a Muslim to marry a Hindu or a Fire Worshipper or an idolater of any kind or an atheist on the basis of Nabi Nooh (Alayhis salaam) and Nabi Lut (Alayhis salaam) having married kaafirahs is palpably invalid, stupid, baseless and kufr.

Permissibility of pictures may not be argued on the basis of the pictures and statues which the jinn made for Nabi Sulaimaan (Alayhis salaam). There were practices which were permissible in the Shariats of bygone times, but haraam for us. Liquor was permissible but haraam for us. It is not valid to cite as a basis the acts of previous Ambiya when our Shariat has its own rulings. Therefore the case of Hadhrat Yusuf (Alayhis salaam) is a futile red herring proffered stupidly by the jaahil to deceive Muslims.

The Fuqaha have ruled on the basis of the Qur'aan that it is not permissible for a Muslim to even work for a kaafir employer in view of the fact that working

as a subordinate of a kaafir constrains dilution of the worker's Deen and Imaan, and this is so glaringly conspicuous and rampant in our day. Muslims working for kuffaar submit to the norms and practices which their employers impose on them. Thus, the integration in the wake of collaboration necessarily leads to indulgence in fisq, fujoor and even kufr.

Hilful Fudhool of the zindeeq Fool

Attempting another stupid, utterly baseless stunt of a 'daleel' to bolster his idea of collaboration and integration which culminate in total assimilation with the kuffaar, the jaahil zindeeq fool cites the Pact known as *Hilful Fudhool*. Only a fool is capable of presenting as proof for kufr integration the *Hilful Fudhool* pact which has absolutely not even the remotest relationship with integration with the kuffaar. Thus, in regard to this stupid 'daleel', the Fool says about *Hilful Fudhool*:

"There is the instance of Makkah where foreign businessmen were marginalized in Makkah. They were being oppressed in Makkah... Rasulullah Sallallahu Alaihi Wasallam sat with the Mushrik chieftains of Makkah in a committee called Hilful Fudhool to protect the rights of the minority immigrants and then when asked later, Rasulullah Sallallahu Alaihi Wasallam said to them if I had to

get the opportunity now to be part of Hilful Fudhool I would without thinking join Hilful Fudhool.”

The Fool has perpetrated chicanery in his presentation of the *Hilful Fudhool* pact which was formed by the chiefs of the Mushrikeen of Makkah 15 years prior to the Nubuwwat of Rasulullah (Sallallahu alayhi wasallam).

This pact had no relationship with “the rights of minority immigrants” as the Fool asserts. The Pact was not concerned with ‘marginalized businessmen’. At the time when our Nabi (Sallallahu alayhi wasallam) was a party to the enactment of this pact, it was still the era of Jaahiliyyah prior to Nubuwwat. He was 25 years of age at that time.

The averment of the Fool, viz. “...and then when asked later, Rasulullah Sallallahu Alaihi Wasallam said to them if I had to get the opportunity now to be part of Hilful Fudhool I would without thinking join Hilful Fudhool.”, is a canard. It is baseless. Rasulullah (Sallallahu alayhi wasallam) did not make this statement in response to anyone nor did he make such a statement at any time. What Nabi-e-Kareem (Sallallahu alayhi wasallam) had said was:

“If I am called by it even now in this era of Islam, I shall answer (the call for help by the oppressed one).”

That is, if a *mazloom* (an oppressed one) calls for help in the name of the Pact of *Hilful Fudhool*, I shall go to his aid against the *zaalimeen* (the oppressors).

The issue of joining is a false red herring stated to mislead unsuspecting Muslims. The entire statement of the Fool is designed to convey the idea that Rasulullah (Sallallahu alayhi wasallam) was part of a committee of Mushrikeen whilst he was the Nabi, and that even if now (that is after Nubuwwat) the Mushrikeen would call him to join their committee, he would readily accept. This is the deception which the modernist, zindeeq fool perpetrates with the *Hilfool Fudhool* gimmick.

The Pact was formed with the sole objective of aiding *mazloomeen* to regain their rights usurped by the *zaalimeen*. There was no other objective as the zindeeq Fool seeks to convey with his cunning and *jahaalat*. The objective was noble and 100% in conformity with the Qur’aan and Sunnah. The terms of the Pact were sacred Pledges which the Qur’aan repeatedly commands to honour.

Thus, fulfilling pledges and aiding the oppressed with the sword as was the methodology of the participants of the Pact, were honourable terms which do not provide the slightest suggestion that Muslims should bootlick kuffaar and accept the kufr ideology of collaboration and integration propounded by the zindeeq Fool.

Solutions for all our problems and issues are in the Shariah – the Qur’aan and Sunnah. There is no need for collaboration and integration with the kuffaar for the acquisition of solutions to our problems. By what stretch of his brains did the Fool understand that going to the aid of the oppressed is integration with the kuffaar? What integration comes in the wake of aiding the oppressed? Aiding the oppressed is NEVER integration with the kuffaar.

In the wake of the ideology of collaboration and integration with the kuffaar presented by the zindeeq Fool come the abandonment of Hijaab, honouring / respecting the kuffaar, flagrantly displaying honour for their idols and deities of worship, abstention from the proclamation of Tauheed, joining them in their functions, dining with them, sporting with them, voting with them and submitting to all the haraam acts attendant to their voting apparatus, shoving their politicians into the first saff of the Musaaajid, permitting immorally clad kuffaar male and female

tourists into the Musaajid, performing Janaazah Salaat for atheists, burying kuffaar in Muslim cemeteries, and many more evils which not only dilute Imaani inhibition to evil, but which dig up the foundations of Islam.

All of the abovementioned acts of kufr villainy have been witnessed and are still being perpetrated by Muslims in terms of the ideology of collaboration and integration of the modernist Zanadaqah bootlickers of the kuffaar from whom they beg for honour and respect, but which are denied to them despite all their bootlicking and integration.

There is just no basis whatsoever for the zindeeq Fool in the *Hilful Fudhool* red herring he has let loose to beguile the ignorant ones.

Swordology

***“Jannat is under the shadow of Swords”
(Rasulullah-Sallallahu alayhi wasallam)***

Islam too has its system of integration. The integration of Islam has been divinely designed to bring kuffaar into the fold of Islam. Their entry into Islam is for their own good – their everlasting salvation and happiness in Jannat which is procurable only on the basis of Imaan.

While the integration ideology of the Fool and of modernist zanadaqah culminates in kufr and irtidaad, the integration system of Islam vouchsafes Jannat for the kuffaar. The Islamic methodology for the everlasting success and salvation of the kuffaar is Swordology – the Sword of Jihad which has ensured that today we are Muslims. If it was not for the Islamic system of integration achieved by way of its Swordology, then today we would still have been the worshippers of a million Hindu idols and the drinkers of cow urine and the consumers of cow dung.

If it was not for Islam's Swordology, then today the more than a billion Muslims would have been mushrikeen, idolaters, and kuffaar of a variety of hues. Never can we ever express adequate gratitude to Allah Ta'ala for His wonderful bounty (Ni'mat) of Swordology. By the adoption of this Divine Ideology, our everlasting *Falaah* and *Najaat* of the Aakhirah have been assured and ensured.

If it were not for the Sword-Wielding Sahaabah, the Standard of Islam would not have ever fluttered on the hilltops of the world and we all would have remained mushrikeen – Hindus, Buddhists, Yahood, Nasaara, Fire-Worshippers, Sun-Worshippers, ancestor-worshippers, pagans, Satanists, etc.

Emphatically stating Islam's Swordology with the greatest clarity, the Qur'aan Majeed says:

“This is a Declaration from Allah and His Rasool of Exoneration from the treaty you (Muslims) had made with the mushrikeen.

(At-Taubah, Aayat 1)

Therefore (you mushrikeen) walk on earth for (just) four months, and know that you cannot evade Allah. Most certainly Allah will disgrace the kaafireen. (At-Taubah, Aayat 2)

When the sacred months have expired, then (fight and) kill the mushrikeen wherever you find them. Seize them! Besiege them! And lay in ambush for them at every opportunity.”

(At-Taubah, Aayat 5)

Verily, Allah has purchased from the Mu'mineen their lives and their wealth so that they have Jannat. They fight in the Path of Allah. Thus they kill and get killed. This is a Binding Promise on Him (mentioned) in the Tauraah, Injeel and Qur'aan...” (At-Taubah, Aayat 111)

The Qur'aan states and explains Islam's Swordology in numerous Aayaat, and so do numerous Ahaadith. It is by means of this sacred Swordology that Islam

has achieved the integration of the kuffaar – an integration which culminated in their adoption of Imaan. On the contrary, the consequence of the integration ideology of the modernist Fools is kufr and irtidaad.

The Fraud and Deception of National interest

The moron says: *“So collaborate with the masses of the country with regards to national interest.”* The jaahil should spell out and explain the rudiments of his concept of *collaborating with the masses*. What is the meaning of this conundrum? How should Muslims collaborate with the non-Muslims? What are these dubious and ambiguous national interests? This stupidity could be better refuted if the jaahil proffers an exposition and an elaboration of his stupid ideology.

The host?

In the conclusion of his trash talk, the miscreant says:

“Brothers I am going to end off with a powerful statement which he said. “Distance yourself from the religion of the host people but do not distance yourself from the host people.”

This is another stupid statement which if the venerable Maulana had made, will indicate his short-sightedness and lack of *baseerat*. When Muslims fall headlong at the feet of the kuffaar in acts of spineless

bootlicking, adopting all their ways and norms, then the mere claim to be Muslim is a superfluous stupidity. He has not explained what is meant by 'distancing' from the people. Furthermore, Muslims in this country are not immigrants residing on the basis of temporary visas. The masses are not our hosts. We are part of the masses. We are integral to the population of this country. If other segments of the population are our hosts, then by the same line of logic we are their hosts as well, and they should not distance themselves from us.

If the kuffaar masses integrate with us on our terms, they may see the Light of Islam and become Muslims. On the other hand, experience proves that when Muslims collaborate and integrate with the kuffaar they become fussaag, fujjaar and even murtaddeen. Islam does not permit practising Muslims to integrate with even Muslims who are fussaag. This prohibition has greater emphasis regarding integration with kuffaar.

Seeking honour from the kuffaar

The ideology of collaboration and integration with kuffaar society is motivated by abject Imaani deficiency which constrains such Muslims to seek honour and respect from the kuffaar. This was the practice of the Munaafiqeen. Rebuking and rejecting

the quest for honour from the kuffaar, the Qur'aan Majeed states:

“They (the bootlickers) take the kaafireen as friends instead of the Mu'mineen. What! Are they seeking honour from them (the kuffaar). Verily, all Izzat (honour) belongs to Allah.” (An-Nisaa', Aayat 139)

Castigating the despicability of the bootlickers who crawl at the feet of the kuffaar, the Qur'aan Majeed states:

“O People of Imaan! Do not take the Yahood and Nasaara as friends. They are mutual friends. Whoever among you befriends them, verily, he is of them. Verily, Allah does not guide a nation of zaalimeen (bootlicking transgressors of His Shariah).”

(Al-Maaidah, Aayat 51).

“You will see those in whose hearts is a disease (of kufr and bootlicking) running among them (i.e. crawling among the kuffaar), saying: ‘We fear a change of fortune (a calamity) will overtake us (from these kuffaar).’”

(Al-Maaidah, Aayat 52)

This *daairah* (misfortune / calamity / vicissitudes of life) which bootlickers so much fear on account of

their Imaani deficiency is echoed by the jaahil in his statement:

“How safe is Roshnee if the area of Rustvaal are angry and hungry. How safe is Roshnee if the people of Ramaphoza don’t have basic services.”

Yes, they will not be safe from the *Athaab* of Allah Ta’ala due to their flagrant acts of fisq and fujoor, and no amount of bootlicking, fixing pit toilets, collaboration and integration with the kuffaar will save them from the Calamity of Divine *Athaab* which assumes a variety of forms in this dunya. The form of the ‘angry and hungry’ people will be a form of Allah’s Chastisement for Muslims whose cult has become bootlicking and which cult this copro jaahil is propagating.

The safety of Muslims

“Turn (with repentance and renewal of the Pledge) unto your Rabb before the Punishment overtakes you, then you will not be aided.

And follow the most beautiful laws revealed to you from your Rabb before there suddenly comes the *Athaab* without you even realizing it.”
(Az-Zumar, 54, 55)

The safety and honour of Muslims are in following the Shariah and adopting the Sunnah. This *aafiyah* is not attainable by means of bootlicking which is in fact the kufr integration and assimilation into kufr society propagated by the agents of Iblees.

KUFR INTEGRATION – THE RESPONSE OF THE QUR’AAN MAJEED

The ideology of integration espoused by the bootlicking modernist, zanadaqah fools paves the path to kufr which culminates in *irtidaad* without the ensnared ignoramuses even perceiving the destruction of their Imaan. Thus, the Qur’aan Majeed in numerous Aayaat warns of the danger of integration with kuffaar. Allah Ta’ala prohibiting such integration, says:

“O People of Imaan! Do not take as friends (even) your fathers and your brothers if they prefer kufr over Imaan.

Those from among you who befriend them, verily they are Zaalimoon (Oppressors).”
(At-Taubah, Aayat 23)

Integrating with even parents and brothers who are kuffaar is haraam. Such integrators are ‘*zaalimoon*’ which is another designation for *kaafiroon*. It is the danger of kufr posed by integration which prohibits

Muslims from participating in the funeral and burial services of even their parents.

Muwaaddah (friendship) is a necessary effect of integrating with people. Such *muwaaddah* incumbently erodes Imaani inhibition to kufr and to the systems spawned by kufr. Customs and practices of the kuffaar are tolerated and accepted. In fact, experience testifies to Muslims participating in blatant fisq, fujoor and kufr practices of the kuffaar. Such participation is the consequence of the friendship spawned by integration.

Thus, we find people who profess themselves as Muslims circumambulating Hindu holy fires, uttering litanies of kufr and shirk to the fire-deity of the Hindu mushrikeen. It is the *muwaaddah* of integration which induced a molvi (Reverend Abraham Bham) to worship in a Christian church under a dozen crosses with priests flanking him. It is integration which led to janaazah salaah being performed for a professed atheist. It is integration which had a professed Muslim buried in a kuffaar cemetery. It is integration which has made acceptable to Gift of the Givers worship in churches and participation in their blatantly haraam functions.

It is integration which has induced millions of Muslim women all over the world to abandon Purdah

and to rub shoulders with fussaah, fujaah and kuffaar males in the public domain. It is integration which has diluted for an Aalim of the calibre of Mufti Taqi Islam's abhorrence for fisq and fujoor. Thus it is seen that he is now at home in the bowels of the kuffaar in a variety of spheres of life.

The abominable consequences of integration in all spheres of Muslim life are too conspicuous and too blatant, and too preponderant and abundant to sweep under the carpet. Thus millions of born Muslims have become *murtaddeen* unknowingly in the wake of the subtly creeping disease of kufr corroding Imaan by gradual degrees.

Never do true Muslims – Muslims in whose hearts Imaan is embedded – incline to kufr integration. If a Muslim finds an attitude for inclination to integration in his heart, he should then understand that there is kufr lurking in his heart. If this disease is not timeously treated it will ultimately result in the effacement of Imaan. In this regard, the Qur'aan Majeed states:

“You will not find people who have Imaan on Allah, and the Last Day befriending him (such a person) who opposes Allah and His Rasool even if they (the opponents) are their fathers or their sons or their brothers or their family (or tribe). They (these

Mu'mineen) are such people in whose hearts Allah has ingrained Imaan, and He has aided them with a Rooh from Him. He will enter them into Orchards (in Jannat) below which flow rivers to reside therein forever. Allah is pleased with them and they are pleased with Him. Indeed they are the Army of Allah. Behold! It is the Army of Allah who is victorious.”
(Al-Mujaadalah, Aayat 22)

The Qur'aan Majeed is replete with warnings against integration, prohibiting the kufr ideology which the bootlicking modernist zindeeq fools are advocating.