



# The Mu'min's Allegiance

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## THE MU'MIN'S ALLEGIANCE

### QUESTION

*I have been put in a predicament because of recent developments at Masjidul Fuqara in Malabar. Since the Imaam has been dismissed from his Imaamat position at the Masjid, a jamaat khaana has been started around the corner very near to the Masjid.*

*My predicament is on account of my child who attends madrasah. The ex-Imaam is his ustad. He has therefore to listen to his ustad. It is obvious that pressure is being put on some people so that they do not attend the Masjid. They are told to attend the jamaat khaana. This is weighing heavily on me. I do understand the importance of performing Salaat in the Masjid. I also know the significance of the Masjid. But my child has been instructed to perform his Salaat in the Jamaat khaana.*

*The ex-Imaam and those with him explain that their decision to make their Salaat in the jamaat khaana is jaaiz and correct. They are making the following claims which caused them to take this step:*

- (1) They have been debarred from the Masjid by Maulana A.S. Desai*
- (2) They do not want to become involved in ugly scenes in the Masjid.*

*They argue that in the interests of peace it is better that they make their Salaat in the jamaat khaana.*

*Everytime I hear the Athaan being called, my heart pains because I have to walk away from the Masjid to read my Salaat around the corner in a jamaat khaana. My conscience bothers me quite a lot and I am confused. I do not know what to think. I come to the Masjid, but most of my Salaat I make in the jamaat khaana due to the pressure which is being put on me indirectly. My son has to go to madrasa which the ex-Imam controls. I have read the booklet which the Jamiatul Ulama has published on the Virtues of the Masjid. Although I know these virtues, the booklet has awakened my conscience more. Will I be in error if I*

*perform my Salaat in the jamaat khaana for the sake of my son's Islamic education? Please give me and others the proper advice. A number of people who have switched to the jamaat khaana for one reason or the other are confused and I can see that their conscience too makes them feel guilty because the Musjid is so nearby to the jamaat khana.*

## ANSWER

Rasulullah (ﷺ) said: "Sin is that which agitates your conscience." Now you yourself seek a ruling from your heart because Rasulullah (ﷺ) commanded: "Seek a fatwa from your heart." The sincere Mu'min who heeds the agitation of his conscience and is sincere in his desire for the truth will not fail to arrive at the truth.

Allah Ta'ala says in His Qur'aan Majeed: *"Fitnah is worse than murder"*. Since the evil ramifications of fitnah bring in their wake mischief, dissension and discord in the community, the Qur'aan Majeed regards it (fitnah) to be worse than killing.

What the ex-imaam and his supporters are embarking on is nothing but fitnah – the fitnah which is worse than murder.

The Musjid is the House of Allah Ta'ala. No person, whether the king, the qaadhi or the mutawalli, has the right to debar any Muslim from visiting the House of Allah Ta'ala for ibaadat. Those who prevent Muslims from the Musjid – from performing Salaat or any ibaadat in the Musjid, come within the purview of the following Qur'aanic Aayat:

***"Who is more unjust (a greater zaalim) than him who prevents (others) from the Musaajid of Allah that His name be remembered therein (Thikrullaah), and he strives in its (the Musjid's) ruin?"***

This Aayat revealed specifically for the kuffaar, squarely fits those Muslims who embark on any activity designed to denude the Musjid of its furniture. The furniture of the Musjid is the Jamaat of its Musallis. Those who design plots and schemes to break the jamaat of a Musjid are in the category of those kuffaar referred to in the above Aayat.

## THE LA'NAT OF ALLAH

The ex-imaam and those under his wing do understand that the gravity of their sin of having abandoned the Musjid is indeed extreme and dastardly. It is a sin which invokes the *la'nat* of the Musjid on those who have turned their backs on the House of Allah Ta'ala. In view of the enormity of the crime of which the ex-imaam and his supporters are guilty, they have to get some justification by hook or crook to vindicate the mess they have got themselves into. How will they answer and explain to people who ask and wonder – why are they not performing Salaat in the Musjid whose neighbours they are? Why do they ignore Allah's Muath-thin and walk away from the Musjid to perform Salaat at a place they have dubbed a jamaat khaanah?

They do understand that even ordinary Muslims barring ofcourse some corrupt and ignorant 'mureeds', cannot understand their misdeed of 'boycotting' the House of Allah. Since they have absolutely no valid grounds for justifying their crime, the only way in which they are able to gain the sympathy which they are soliciting from people is to resort to brazen and blatant lies and slander.

Let it be understood well that the ex-imaam and his cronies were **NEVER** debarred from the Musjid. They were **NEVER** banned from the Musjid. The only thing that happened was that the ex-imaam was dismissed from the imamate by his Ustaadh. Nothing else happened to justify the fitnah which the ex-imaam and his gang have embarked on. But they should understand that the Musjid is **NOT** in need of them. Rather they are in dire need of the Musjid. They are presently cutting off their own noses to spite their own faces. They are not gaining any victory over anyone by staying away from the Musjid and by actively, directly and indirectly influencing other musallis to boycott the Musjid.

While they will publicly claim that they are not engaging in the contemptible conspiracy of trying their best to wean Muslims away from the Musjid, deep down in their hearts they know the evil plots up

their sleeves. The musallis whom they have and are influencing to break away from the Jamaat are of the following kinds:

- (1) Teachers in the madrassah they are running. Since the teachers are on their payroll, they issued threats – directly and indirectly – warning them to stay away from the Musjid. Since the teachers on their payroll are basically mercenaries who view their teaching to be worldly jobs for the purpose of earning their livelihood, they see no alternative other than complying with the orders of their paymasters.
- (2) Students in their madrasah. They have warned the students to boycott the Musjid. Thus those who are living almost inside the Musjid are also prevented by them from attending the Musjid.
- (3) Borrowers. Those who get sometimes paltry loans or some other form of worldly assistance, and handouts e.g. they happen to be employees, are pressurized to boycott the Musjid.
- (4) Close relatives. Since they go by the *jaahiliyyah* concept of blood being thicker than water, they are not concerned with the demands of the Shariah, Their close relatives are required to stay away from the Musjid even if this act is haram. It matters not.

### FALSE PRIDE

They know and we know that the ONLY reason why they have opted to suffer the *la'nat* of the Musjid is their false pride which they are unable to swallow. For twenty years they have been using the Musjid platform to propagate '*tasawwuf*'. They lectured musallis about humility, sincerity, tawqa and morality. But today, they have miserably failed the test. When the time came for them to swallow their false pride, they miserably slipped and fell into the dregs of nafsaniyat and shaitaniyat. It is easy to lecture and speak from a high stage. But when the naseehat has to be followed, then the lecturer sahib hopelessly fails the test.

Allah bears Witness! None of the miserable lot of fitnah-mongers was debarred from the Musjid nor are they debarred. This they know and others know as well. This has been stated in writing to their cronies and they have read the relevant letters in this regard. But they simply

cannot swallow their *kibr*. It is only *takabbur* and *ujub* which have taken them along their present path of fitnah – dissension and discord.

The ex-imaam as well as his brother were not banned from Salaat. They were not banned from continuing their bayaans in the Musjid. They were not banned from continuing their madrasah classes in the Musjid. But they had chosen this path themselves.

### **SCHEMING**

We might as well make it quite clear, that they were all along scheming and plotting. They were in a dilemma. As everyone is aware they have embarked on their private project – a madrasah and a Musjid in Malabar. Their dilemma was – how will they justify their break from Masjidul Fuqara? We have simplified their task for them. Now they have ample lies on the basis of which they can justify why they are establishing their own independent little castle.

Their false pride does not allow them to come to the Musjid as ordinary musallis. They want to be imams and steal the limelight. They want to address congregations to feed their bloated egos and to nourish their *ujub* and *takabbur*. This is the basis of their fitnah. There is nothing else in this episode.

Regardless of their personal differences and grudges which they harbor, these malicious attitudes and vendettas should not be manipulated to create dissension and discord in the community.

### **NO JUSTIFICATION**

If an imam is dismissed from his post, it is no justification for plotting to break the Jamaat of the Musjid. Such dismissal cannot be cited as a basis for boycotting the Musjid. Such dismissal cannot be a valid ground for walking away from the Musjid of which you are the closest neighbor. The Musjid does not need you, you are in dire need of the Musjid. They cannot harm the Musjid with their fitnah. They harm and destroy their dunya and their Akhirah with their fitnah.

The ex-imaam and his group have resolved to perpetrate their fitnah to the maximum. They have tried and are still trying to extend their fitnah to the other Musaajid under our jurisdiction. Crave for imamate and limelight is so shockingly disgusting that they are now hell-bent on extending their fitnah to the Eidgah. They feel that they have been thwarted from the imamate of the Musaajid. Now they are using the kuffaar in their mad plot for recognition. They have applied to La Farge Quarry, the owners of the land on which stands the Eidgah, to instate them as the 'mutawallis'. They have huge problem of *takabbur* on their minds and hands. Now they are on their knees, begging the kuffaar owners of the Quarry to instate them as trustees of the Eidgah.

Insha'Allah, we shall explain this vile development and their craving for imamate and public show in another booklet. Here it will suffice to say that the lies they are peddling are motivated by *takabbur*.

### **FITNAH AND FASAAD**

We reiterate with emphasis that they have **NEVER** been debarred from the Musjid. The only development was that the ex-imaam was dismissed from the imamate by his Ustaadh whose slave he (the ex-imaam) is according to Rasulullah (صلى الله عليه وسلم). But he has turned out to be a rebellious and an ungrateful slave who sits behind the scene scheming *fitnah* and *fasaad* in the community. And, for this purpose of shaitaaniyat, he and his brother are manipulating ignorant so-called 'mureeds'. They have their own queer and nafsani conception and interpretation of tasawwuf. Their tasawwuf is a tasawwuf of fitnah in which they prevent their cronies and underlings from the Musjid of Allah Ta'ala. They must regret. They cannot escape such villainy. The Whip of Allah Ta'ala strikes swiftly and is lethal. Do they want to learn the hard way? If not, they have to climb down from their horse of *takabbur* and allow their pride to be trampled on. If they refuse, they will become the camp-followers of shaitaan whose fall and ruin were the consequences of *takabbur*. Just imagine! A man cannot perform Salaat in the Musjid simply because he is dismissed from the imamate. They cannot perform Salaat in the Musjid because they cannot conceive of themselves being ordinary musallis like the rest of us.

While they are suffering from the chronic disease of *kibr*, it is our duty to offer some naseehat to those who are staying away from the Musjid on account of their influence and pressure.

### ALLEGIANCE AND OBEDIENCE

Rasulullah (ﷺ) said:

“There is no obedience for any makhlooq (created being) in anything which brings about disobedience to Allah.”

The Mu'min's first allegiance is to Allah Ta'ala. There are categories of allegiance and obedience. These are as follows:

- a) Allah Ta'ala and His Rasool
- b) Parents
- c) Deeni Ustaadhs
- d) The Murshid (Spiritual guide)

The allegiance and rights above have been listed in order of priority. Allegiance, obedience and rights of categories (b), (c) and (d), are all subservient and subordinate to category (a), namely, Allah Ta'ala and His Rasool (ﷺ). The Qur'aan and the Hadith emphatically and explicitly declare that any allegiance or obedience to anyone whomsoever, if it conflicts with allegiance and obedience to Allah Ta'ala and His Rasool (ﷺ), is haram. It is not permissible to obey anyone and offer allegiance to anyone if such obedience and allegiance is in conflict with the Shariah.

### THE USTAAD

In the matter under discussion, students should understand that it is haram for them to stay away from the Musjid and perform Salaat in the sham jamaat khaanah simply because their ustaadhs wants them to do so. While the student should obey and serve his ustaadh, he is not allowed to abandon the Musjid. If the Musjid is at such a distance that attending it will interfere with his *dars*, then during class times, the students should perform Jamaat Salaat wherever is convenient. But when not in class, he may not violate the right of the Musjid by



submitting to his ustaadh's haram order of boycotting the Musjid simply on account of the ustaadh's dismissal from the imamate.

Besides students and ustaadhs during *dars* time, no one else has any valid argument for staying away from the Musjid. It is Waajib that they attend the Musjid for Jamaat Salaat. It is haram for them to bypass the Musjid where they used to perform Salaat, and then go to the sham jamaat khaanah simply to offer haram allegiance to men who are directed by nafsani pride. It is this pride which has constrained them to set up their baatil Jamaat khaanah in opposition to the House of Allah Ta'ala.

### THE MOST DESPICABLE

In this sordid mess created by the pride of the dismissed two imams, the most despicable among their followers are the Deeni ustaadhs on their payroll. These ustaadhs are staying away from the Musjid solely to preserve their jobs. It comes in the Hadith that the most despicable man is the one who earns his money by selling the Deen. The Qur'aan Majeed repeatedly warns that the Deen – the Aayaat of Allah – should not be traded for a miserable price. Selling the Deen for money was the salient feature of the priests of Bani Israaeel. Aalims and teachers at a madrasah who abandon their allegiance to Allah Ta'ala in order to satisfy their paymasters, are the most despicable specimens of the human race.

Such teachers should understand that Allah Ta'ala is the Sole Raaziq. They will not starve if they ignore the unlawful pressure of their paymasters, and remain faithful to their allegiance to Allah Ta'ala. Rizq is pre-ordained and pre-determined.

### SUMMARY

The summary of the foregoing discussion is as follows:

- (1) The two former imams of Musjidul Fuqara were dismissed from the imamate by their ustaadh.
- (2) They were never debarred from coming to the Musjid for Salaat or for delivering bayaans or for continuing Madrasah classes.

- (3) No person to this day has ever been prevented from coming to the Masjid for Salaat and ibaadat in general.
- (4) It is haram for the underlings and supporters of the dismissed imams to submit to their haram desires and orders of staying away from the Masjid and performing Salaat at a venue set up in opposition to the Masjid. In so doing, they commit a grievous sin; invite the la'nat of the Masjid, and deprive themselves of the great Barakaat and Thawaab of the Masjid.
- (5) The claim that they were debarred from the Masjid is false and most contemptible. It is a slander which will choke in their throats.

### **NASEEHAT**

The naseehat presented here is for the benefit of those who have been led astray by the pride of miscreants. They should remember that by attending the Masjid they are not doing a favour to the Masjid or to the Mutawallis or to anyone besides their own souls. Neither can the Masjid nor the Mutawallis be harmed by those who boycott Allah's House. They simply cut off their own noses to spite their faces.

If the entire Masjid is denuded of musallis, it (the House of Allah) will remain sacred until Qiyaamah. It will then be consolidated into the Ka'bah and enter into Jannah. On the day of Qiyaamah, it will stand as a Witness against those who had perpetrated the grave acts of injustice against it.

### **AMONG THE MAL'OON**

Among the people of la'nat (those on whom Allah's Curse settles), will be those who prevent others from the Path of Allah Ta'ala. In this regard the Qur'aan Shareef says:

*"They (are those) who prevent (others) from the Path of Allah while they searched for crookedness therein." (A'raaf)*

Preventing musallis from attending the Masjid is among the worst acts of preventing from the Path of Allah. Another Aayat (mentioned at the beginning of this discussion) describes such preventers as the "most unjust". Their *zulm* is of an extremely heinous and treacherous nature.

Men of Deeni integrity will order their cronies to desist from following them in their nefarious act of boycotting the Musjid simply because their pride does not allow them to perform Salaat in the Musjid as all other ordinary Musallis. Those whose minds have not become demented by the inebriation of *takabbur* will undoubtedly advise others not to follow in their footsteps of haram. If they are unable to swallow their *kibr*, they should opt for oblivion, not lead the unwary people along the path of Jahannum by inducing them to deprive themselves of the thawaab of the Musjid and by convincing them that abandoning the Musjid for the sake of an artificial allegiance is permissible.

Those who have been misguided by the dismissed imams should also understand that Islam does not allow that we make gods of our guides and gurus. Condemning this evil practice of the Yahood, the Qur'aan Majeed says:

*"They took their ahbar (their maulanas) and their ruhbaan (their buzrugs) as gods besides Allah."*

The *tafseer* of this Aayat is that the Yahood would accept as halaal whatever haram their priests made halaal, and vice versa. Muslims are not permitted to behave in this Yahudi fashion of baatil. One does not require to be an Aalim or a man of great intelligence to see and understand the deviation and *fitnah* on which the dismissed imams are embarking. It is only their craving for the limelight and for self-aggrandizement which they believe go with the post of imamate that has induced them to adopt the resolution of *fitnah* to the extent of pleading with non-Muslims to instate them as mutawallis of the Eidgah. This bears abundant and loud testimony for the mad crave for imamate.

They suffer from the burning crave to demonstrate to the community that inspite of their dismissal, they still have 'authority' and they still are 'imaams', hence their appointment in charge of the Eidgah by the non-muslim owners of the ground on which the present Eidgah stands. Every Muslim who knows and understands the *fitnah* underlying their moves will see the dishonor in such 'authority' and 'imaamate'. May Allah Ta'ala guide them and save us all from the fitnah and evil lurking in our nafs.

## THE FADHAAIL OF THE MUSJID

Rasulullah (ﷺ) said: *"Verily the Musaajid are the Houses of Allah on earth. It is the duty of Allah to honour him who visits the Musjid"*.

You cannot acquire this divine honour by attending a venue set up in opposition to the Musjid.

- Tahyatul Musjid Salaat is reserved for only those who attend the Musjid. The tremendous thawaab of this Salaat cannot be acquired by performing Nafil Salaat in a jamaat khaanah established in opposition to the Musjid.
- Rasulullah (ﷺ) said that a man who sets out of his house after purification (wudhu etc) and heads for the Musjid, acquires the thawaab of a Hajj. You are now depriving yourself daily of the thawaab of several Hajj by bypassing the House of Allah to attend a venue schemed to break the Jamaat of the Musjid.
- Rasulullah (ﷺ) said that when a man sets out from his home to attend the Musjid, then the two angels, *Kiraam* and *Kaatib* (the two recording Angels) record ten good deeds for every step he takes towards the Musjid.  
A Muslim who has some intelligence and who performs Salaat for the Sake and Pleasure of Allah Ta'ala should not commit *zulm* on himself by depriving himself of these wonderful and constantly rising ranks of elevation.

## YOUR SALAAT IN THE JAMAAT KHAANAH IS NOT ACCEPTED

Rasulullah (ﷺ) said:

*"He who hears the Muath-thin and does not proceed to the Musjid for Salaat without valid reason, his Salaat (performed elsewhere) is not accepted."*

Although the ex-imaams have absolutely no valid Shar'i reason for their *fitnah* of setting up a sham jamaat khaanah to vie with the House of Allah, they are under nafsaani duress to justify their vile action. Let us for a moment assume they have a valid reason, namely, they fear getting a hiding in the Musjid, then the other musallis who are following in their deviated footsteps, should understand that the reason they are tendering is restricted to themselves. It does not apply to others. What valid reason do the ex-imaams have for their dastardly scheme of preventing others from the Musjid? And, let these errant musallis themselves look into their hearts. What justification do they find for depriving themselves of Allah's Honour in the honourable House of Allah? Does their allegiance to the ex-imaams justify turning their backs on the Caller of Allah and abandoning the sacred House of Allah – the Musjid – the Orchard of Jannat – the Market Place of Jannat?

#### **FOR WORLDLY GAIN, THEY WILL FLOCK TO THE MUSJID**

Those who owe allegiance to the ex-imaams and their league on account of monetary dealing, loans and the like, should digest well the following statement of Rasulullah (ﷺ):

*"I take oath by That being in Whose Control is my life! If those who absent themselves from the Jamaat (in the Musjid) know that if they attend the Musjid they will get chicken, meat and delicious food to eat, they will most certainly attend for Isha Salaat."*

Rasulullah (ﷺ) mentions Isha specifically because Isha and Fajr were the two most difficult Salaat for the *munaafiqeen* and the indolent ones. Thus, if the boycotts of the Musjid knew that there is worldly money or worldly gain for them in the Musjid, they would know where to put their allegiance. This Hadith emphasizes the crookedness of men's intentions. It also highlights by implication that the *thawaab* of attending the Musjid is immense –far greater than chicken and meat.

#### **NOTE**

- 1) This pamphlet has been issued mainly to refute the false claim that the ex-imaam has been debarred from the Musjid. The aim of this pamphlet is not to beg anyone to return to the Musjid.

The ex-imaam is supposed to be a man of knowledge. He will know what is best for himself and his followers.

- 2) Anyone who performs Salaat in the Musjid is not doing Allah Ta'ala or the Musjid or the Mutawallis any favour. In fact, he renders himself one of the greatest favours by entering the Orchard of Jannat and consuming its fruit.
- 3) The reward of performing Salaat in the Musjid is neither imamate nor trusteeship. The imamate and the trusteeship are not up for sale or bartering.
- 4) This pamphlet and any other brochure or booklet which we issue and shall issue are not imposed on anyone. We do not clandestinely and surreptitiously send people to stick our books and pamphlets on the windscreens of musallis while they are engaged in Salaat in the Musjid. We do not put our literature in people's post boxes, least of all in the post boxes of those who are in opposition to us. We do not devise ways to get our literature delivered or posted to our opposition. All our literature which will be dealing with this fitnah will be distributed at Musjidul Fuqara, whoever wishes, will take a copy. Whoever is not interested can refrain from taking a copy. No one is under any obligation to read what we publish. We do not deliver our writings to the opposition nor make any such despicable attempt. Since they are exceptionally keen to read our publications, they have their own ways of getting hold thereof.
- 5) We have issued this pamphlet on being urged by Ulama from other Provinces to clarify that we did not debar the ex-imaam or anyone else from the Musjid. We firmly believe that those who prevent people from the Musjid are "The worst oppressors" as stated in the Qur'aan.
- 6) While we have not debarred anyone from the Musjid, we at the same time do not beg any of the boycotters to return. They are liable for their own crimes and they will be held responsible by Allah Ta'ala.
- 7) The operation and functioning of the Musjid are not dependent on the number of musallis attending. Even ONE single musalli will ensure that the doors of the Musjid are open.

- 8) The Musjid is for those who love peace and who do not come to Musjid with sinister agendas such as to distribute scurrilous and filthy pamphlets surreptitiously by abusing the windscreens of musallis. The Musjid is not meant for those who come here to assault weak and sickly musallis who refuse to submit meekly to the dictates of a paymaster.
- 9) Sight should not be lost of the fact that the present cycle of fitnah was the direct consequence of a cowardly assault at the time of Esha. One of the camp-followers of the ex-imaam cowardly and physically assaulted a musalli. The Mutawallis had the incumbent duty of intervening and warning the criminal of his haram act. People of baatil generally and deliberately overlook the cause and advertise the consequence minus its cause.
- 10) Although it does weigh heavily on our hearts if even one musalli harms his soul by boycotting the Musjid, we must say that since the departure of the sowers of *fitnah*, an atmosphere of calm, serenity and peace engulfs the Musjid. No one gets pushed around anymore.
- 11) The Mutawallis of the Musjid never banned the Tabligh Jamaat from delivering their bayaans from the front of the Musjid. In spite of the Mutawallis not participating in Tabligh Jamaat activities and in spite of our different views which at times conflict with the Jamaat's methods, we at no stage had interfered with the Tabligh Jamaat's activities in the Musjid. But one of the ex-imaams with the concurrence of the other ex-imaams?
- 12) And Allah Azza Wa Jal knows the Truth and with Him do we register our complaint against the fitnah-mongers.

### NIYYAT WHEN COMING TO MUSJID

Every Muslim will at least understand that there should be complete sincerity when a person comes to Musjid. The only niyyat for visiting the Musjid should be Salaat and Ibaadat. It is most despicable and haraam to come to the Musjid with a hidden agenda and a sinister programme to cause *fitnah* and *fasaad* at the Musjid.

Rasulullah (صلى الله عليه وسلم) said:

*“Whoever comes to the Masjid for something (in particular), then that (particular thing) is his share.”*

In other words, if a Muslim comes to Masjid for Ibaadat, he will attain the rewards, blessings and benefits of the Ibaadat which has brought him to the Masjid. If he comes to the Masjid with an ulterior motive, his share is the evil of the fitnah he contemplates. He will have no share in the barakaat and thawaab of attending the Masjid.

The abovementioned Hadith clarifies that mere coming to the Masjid is not sufficient for gaining the immense benefits and *anwaar* of the Masjid. *Ikhlaas* is imperative. Consider a man who comes to the Masjid with the intention of announcing his lost object. Although he has a valid and a lawful purpose, Rasulullah (صلى الله عليه وسلم) cursed such a man. In this regard, Nabi-e-Kareem (صلى الله عليه وسلم) said:

*“When you hear someone searching for a lost object in the Masjid, then say: May Allah not return it to you, for verily, the Musaqjid have not been made for this (for worldly activities).”*

Now when it is despicable and unlawful to search or announce even lost articles in the Masjid – acts which are perfectly lawful – then we can understand the gravity of the evil of coming to the Masjid to abuse and assault a musalli, and to surreptitiously engage in underhand activity such as silently and cunningly fixing scurrilous anonymous pamphlets on the windscreens of the cars of musallis.

When the *mufsid* (spreader of fitnah and fasaad) just waits for the Fardh Salaat to be completed in order to set in motion his scheme of shaitaani distribution of filthy pamphlets which he anonymously and cowardly writes against his seniors, then we can understand his niyyat for coming to the Masjid. His best time for executing his mission of fitnah is to get his children to rush out immediately after the Fardh Salaat and quickly post the pamphlets on the windscreens.



Is this the intention for coming to the Musjid? For the entire time in the Musjid, his brains are occupied with the haram scheme of how to quickly organize his distribution. Then when a musalli attempted to stop this despicable scheme, the *mufsid* is quick to swear and assault. This was then the starting point of the fitnah in which these people have embroiled themselves as well as others.

The Musjid is not the venue for venting the malice and spite rotting in the heart. The Musjid is not the venue to settle personal grudges. Such people have no share whatsoever in the goodness and virtues of the Musjid. The first requirement is to correct the niyyat. If the niyyat for coming to the Musjid is only Ibaadat, not the distribution of slander and fitnah, then there will be no problem. May Allah Ta'ala guide us all.

### THE EIDGAH

We have already mentioned the desperate craving the ex-imaams have for imamate and aggrandizement. They have now seen that their nafs can be soothed and placated by gaining a grip on the Eidgah. In pursuance of such vile nafaasani aims they are now desperately engaged in begging the Quarry to instate them as the trustees of the Eidgah to enable them to display themselves and salvage some of their lost pride.

We have to concede that in the matter of the Eidgah, the final decision lies in the hands of the kuffaar since the ground belongs to them. On hearing from LaFarge Quarry of their decision, we shall, Insha'Allah, issue our detailed statement and clarification and state what the Shariah says. This we shall do to discharge the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding Righteousness and prohibiting evil).

**Hidaayat is only for those who desire the Haqq and Hidaayat.**