

# ***The House of Allah***

**The Musjid –  
The Orchard  
of Jannat**



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Jamiatul Ulama (Eastern Cape)  
P.O Box 8049. Port Elizabeth

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## THE MUSJID – THE ORCHARD OF JANNAT – THE HOUSE OF ALLAH

### THE VIRTUES OF THE MUSJID

Rasulullah صلى الله عليه وسلم said:

“Verily, the Houses of Allah on earth are the Musaajid.”

If there was no further Ahadith on the virtues of the Musjid, then too this comprehensive Hadith would suffice for indicating the greatness and the glory of the Musjid. The fact that Allah Ta’ala describes the Musjid as being *His House*, more than adequately illustrates the significance, virtue and importance of this sacred place of Ibaadat.

The Honour of a place is commensurate with the honour of its owner. Every Muslim understands or should be able to understand the degree of honour which has to be offered to Allah Ta’ala. No building or place on earth can therefore be equal in honour and sanctity like the Musjid which Allah Ta’ala proclaims as *‘His House’*.

Thus, when you visit the Musjid, you visit Allah Ta’ala. When you honour the Musjid, you honour Allah Ta’ala. And, how do you honour the House of Allah Ta’ala? The Shariat teaches us the ways in which we have to honour the Musaajid. These will be explained later on in this booklet.

The first and foremost act of honouring the Musjid, is to discharge the obligation of Fardh Salaat for which the Musjid has been constructed. The purpose of the Musjid is Ibaadat – Salaat, I’tikaaf Tilawat, Thikr and Dua. For the realization of the best and maximum benefits of Ibaadat, there is no other venue which can compete with the Musjid – the House of Allah Ta’ala. Bear this fact in mind every day of your life, especially when you hear Allah’s Caller, the Muath-thin, calling you to the Musjid with the Divine Call of the Athaan. Bear this fact in mind when you walk away from the Musjid and from Allah’s Call, to attend or to perform Salaat at some other venue which has no comparison in sanctity and thawaab as the Musjid.

## THE SPECIAL ANWAAR OF ALLAH

The Mashaaikh and Ulama say that the special *Tajalliyaat* (indescribable rays of Noor) of Allah Ta'ala descend and settle on and inside the Musjid. These Rays of *Tajalli* settle on the inhabitants of the Musjid, i.e. the musallis. Now when you walk away from the Musjid thinking that you are doing yourself a favour by performing Salaat at another venue, then bear in mind and in heart this fact of Allah's *Tajalli*, and understand what damage you are inflicting on your Rooh and body by depriving yourself of this Special *Tajalli* of Allah Ta'ala which is not available anywhere else, least at a venue set up in opposition to a *Qadeem* Musjid (old and original) – set up to harm and damage Allah's House

## THE MARKET OF THE AAKHIRAH

In Mustadrak of Haakim, according to a Hadith of Hadhrat Abu Hurairah (radhiyallahu anhu), Rasulullah صلى الله عليه وسلم said:

“The Musajaajid are the markets among the Markets of the Aakhirah. He who enters it (the Musjid) becomes the guest of Allah. The hospitality of Allah (towards His guest) is Maghfirat (forgiveness of sins), and Allah's gift (for the Musalli – His guest) is Honour and Respect.”

Can anyone be a more honourable guest than the Musalli who becomes Allah's guest when he enters the House of Allah Ta'ala? Is there a more wonderful gift than the Divine Gift of honour and respect which Allah Ta'ala bestows to the Musalli of His House? Is there a greater hospitality which anyone can show towards a guest than the Divine hospitality which is Maghfirat? In other words, the Musalli is forgiven his sins by his mere entry into the Royal and Divine Sanctity – the Musjid of Allah.

Now bear in mind these facts and truths when next you walk away from the Musjid when Allah's Caller summonses you to attend the House and Court of Allah Ta'ala. Who can be more *shaqi* (unfortunate and miserable), than the one who ignores Allah's Summons and Allah's gifts and Allah's hospitality when he turns his back on Allah's House and visits another venue to discharge an obligation which is Fardh for discharge in the Musjid?

What better trade can there be than to conduct the trade in a Market which will be among the Markets in Jannat, namely, the Musajaajid? And, what greater profit is there than the profit obtained from a trade conducted inside the Market of the Aakhirah, namely, the Musjid?

When Rasulullah صلى الله عليه وسلم had described the Masjid as a market among the Markets of the Aakhirah (in Jannat), then how can a true Mu'min bypass this Divine Market when he is summoned to attend by the Caller of Allah? Does this Mu'min expect to strike a better bargain and gain more profit by bypassing the Masjid and performing his Salaat at avenue which has been set up in opposition to the Qadeem Masjid? So, when you ignore the *Munaadee* (Caller) of Allah proclaiming the Divine Summons (the Athaan) and you turn your back on that Call of Allah Azza Wa jal, so that you participate in an unlawful 'jamaat' of dissension at an unlawful venue falsely dubbed a 'jamaat khaanah', then reflect for a moment. Consult your conscience and understand the enormous injustice you are rendering your soul by depriving yourself of the tremendous Profit (Thawaab) of performing Salat in the Masjid – the Market of Jannat – the House of Allah on which the *Tajalliyaat* of Allah Ta'ala descend every second.

Those who ignore Allah's Caller and labour under the impression that they possess the ability to crumble the House of Allah Ta'ala, should understand that they are excluded from the scope of the following aayat:

*"They (are such Mu'mineed) who have hope of such a trade (profitable trade) which will never about a loss" (Qur'aan)*

On the other hand, those who ply their spiritual trade of Ibaadat in the Market of Jannat come fully within the purview of this Qur'aanic aayat. They will, Insha'Allah derive the full thawaab and profit of that trade which never shows a loss. Everyone who has fallen into shaitaan's trap of justifying the treachery of boycotting Allah's House should consult his conscience precisely at that time when he walks away from the Masjid. You are commanded by Rasulullah صلى الله عليه وسلم to consult your conscience and look deep down into your heart. You will then not fail to understand and see the fallacy of your baseless justification and misinterpretation to produce a cover for your boycott of the Masjid. The Hadith says in this regard:

*"Sin is what bothers your conscience."*

A Muslim who is not a munaafiq will undoubtedly feel his conscience agitating when he walks away from the Masjid and gives preference to a venue set up in opposition to the Masjid. What relationship does such a venue of dissension have with the Salaat which is the Haqq of the Masjid? No matter how much the Mu'min may justify his treachery, he may be able to fool others, but not himself. His conscience – his Imaam – will agitate and be unsettled when he perpetrates such a dastardly act

of fisq as to bypass the Musjid and perform Salaat at a venue connived to break the Jamaat of the Qadeem Musjid.

The profit of performing Salaat in the Musjid is Maghfirah, Divine Hospitality, Ta'zeem (Divine Honour), Takreem (Divine Respect), Safety and greatest of all, Allah's Pleasure. Never can you who have turned your back on Allah's House derive these wonderful treasures at the venue set up to vie with the Musjid. The true and everlasting profit and capital which every Believer will so much need in the Akhirah are available and obtainable in the Musjid, not in the venue of *Tafraqa* (Dissension) – not in a house, not in a sham of a jamaat khaanah nor in a properly constituted Jamaat Khaanah where there is a Musjid in the vicinity. Understand this well and digest it for your benefit in this world, for that time when Maut will sever your nafsaniyat and for the Akhirah.

## THE ORCHARDS OF JANAAT

Narrating a Hadith, Hadhrat Abu Hurairah (radiyallahu anhu) states that Rasulullah صلى الله عليه وسلم said:

*"When you pass by the Orchards of Jannat, consume of its fruit." The Sahaabah queried "O Rasulullah! What are the Orchards of Jannat." Rasulullah صلى الله عليه وسلم said: "They are the Musaajid." The Sahaabah asked: "O Rasulullah! What is the meaning of consuming its fruit?" Rasulullah صلى الله عليه وسلم said: "Recite:*

سبحان الله والحمد لله ولا اله الا الله والله اكبر

(Tirmizi Shareef)

How unfortunate are those Mu'mineen who have resolved to bypass the Orchard of Jannat and deprive themselves of its delicious and holy fruit by according preference to a venue set up in opposition to the Musjid with the motive of causing dissension and breaking the Jamaat of Allah's Qadeem House! When you again walk by the Musjid, ignoring the *Munaade* of Allah and heading to an unfortunate venue to perform your Salaat then think of the harm you are rendering to your soul. You are depriving yourself of the glory and blessings of the Orchard of Jannat and of its celestial fruit. You can recite the above Tasbeeh a thousand times in the sham jammat khaanah, but never will you acquire the thawaab of reciting this Tasbeeh once in the Orchard of Jannat – in Allah's House. The difference is like that between Heaven and earth. Reflect and consult your conscience.

## THE BEST PLACE

In a lengthy Hadith, Hadhrat Abu Umaamah (radhiyallahu anhu) narrates that Rasulullah صلى الله عليه وسلم said: *“The worst places (on earth) are the market-places. And the best places are the Musaaqid.”*

A Muslim of intelligence whose spiritual thinking has not been deranged by *ujub* (vanity), *kibr* (pride) and *bughd* (malice) will not prefer a venue over and above the Musjid for his Salaat when the House of Allah is the Best place. Those who have no understanding of spiritual realities and of the meaning of the Aakhirah will commit the supreme injustice of bypassing Allah’s House to perform their Salaat in a venue which has no right to exist as a jamaat khaanah in proximity of the Qadeem and Jaami’ Musjid.

## THE MUSJID IS EVERLASTING – THE MUSJID IN JANAAT

Narrating a Hadith, Hadhrat Ibn Umar (radhiyallahu anhu) said that Rasulullah صلى الله عليه وسلم said:

*“The entire earth will vanish on the Day of Qiyaamah except, the Musaaqid. The Musaaqid will be joined to one another..”*

According to the Ahadith, the Musaaqid (the ground on which the buildings have been constructed) will be made into one piece and attached to the Ka’bah. Then this one whole will enter into Jannat. No other venue has this significance. Therefore, ponder and understand the act of self-deprivation which a man inflicts on himself when he intentionally bypasses the Musjid to perform Salaat in another venue.

## THE NEIGHBOURHOOD OF THE MUSJID

Rasulullah صلى الله عليه وسلم said that the house closest to the Musjid has greater significance over the house further away. By virtue of the *barakaat* and *anwaar* of the Musjid, the homes in the neighbourhood of the Musjid and their inmates are also enveloped in this spiritual and celestial lustre and blessings. But what will be the position of that neighbor of the Musjid who spurns the Call sounded in the Musjid and walks away to perform salaat in another venue – in a sham jamaat Khaanah? What is his position when he inflicts this grave zulm on his own soul when in spite of being the neighbor of the Musjid, he ignores

Allah's Call and arrogantly like shaitaan struts away to the venue of dissension to perform Salaat? Each one guilty of this dastardly offence should examine his heart.

## BOYCOTTING THE MUSJID

From the foregoing ahadith and explanation it will be abundantly clear that no one has the right to boycott and abandon the Musjid. For no valid Shar'i reason one may not bypass one's Qadeem Musjid to perform Salaat in even another Musjid which is further away. The Qadeem Musjid of which one is and has been a regular musalli has a greater *haqq* over one than a Musjid further away. Let us not even speak of a jamaat khaanah. A sham 'Jamaat khaanah' set up in opposition to the Musjid features no where in the comparison of *afdhal*iyat (superiority.)

When there is a Musjid in the neighbourhood or vicinity, it is incumbent for the residents to discharge their fardh Salaat in the Musjid. It is not permissible for them to bypass the Musjid and to go to another venue to perform their Salaat which is the Haqq of the Musjid regardless of their grievances and grudges.

The 27 times superiority which the Hadith mentions for Jamaat Salaat applies to the Jamaat performed in the Musjid in a place where there is a Musjid. Such thawaab is not acquired by performing Salaat at another venue when this occasions boycotting the Musjid and turning one's back on the *Munaadee* of Allah Ta'ala. Those who do not perform their Salaat in the Musjid and opt for their houses or other venues in opposition to and in preference over the Musjid are guilty of acts of *fisq*. They become *fussaaq* thereby. Their Islamic credibility is negated and their testimony is unacceptable. Only a corrupt heart will tolerate that his back be turned on the Musjid and to spitefully discharge his Fardh obligation in another venue.

Let unwary Musallis not be deceived by those who are adept at producing and fabricating excuses and interpretations and misinterpretations to justify their acts of abandoning the Musjid for the sake of nourishing their personal grudges, aggrandizement, vanity and pride.



## THE RANKS OF THE MUSAJJID

The Jaami Masjid is the Masjid where Jumua Salaat is performed in a locality. All small neighbourhood Mosques have to close on Fridays and the Musallis of the entire area are required by the Shariah to perform Jumua Salaat in the Jaami' Masjid.

For performing a single Salaat in the Jaami' Masjid, the thawaab is the equivalent of performing 500 Salaat elsewhere. Next in rank comes the Masjid of one's neighborhood. Performing one Salaat in this Masjid is the equivalent of 25 Salaat. This has been narrated in a Hadith reported by Hadhrat Anas (radhiyallahu anhu). However, in so far as the daily Salaat is concerned, it is improper for the neighbourhood musallis to abandon their small neighborhood Masjid in order to attend the Jaami' Masjid. In spite of the greater thawaab of the Jaami' Masjid, the musallis are ordered by the Shariah not to abandon the neighbourhood Masjid. For these people, there will be the thawaab of 500 Salaat if they perform their Salaat in their neighbourhood Masjid notwithstanding the superiority of the Jaami' Masjid. When the neighbourhood Masjid may not be abandoned for even the Jaami' Masjid, by what stretch of Imaani reasoning does a Muslim abandon the neighbourhood Masjid for a venue which is not a Masjid, more so when the neighbourhood Masjid happens to also be the Jaami' Masjid? Let everyone reflect when he hears Allah's Summons sounded by the Muath-thin, and then he chooses to turn his back on Allah's House to attend the abode of *tafhraqah* (dissension) set up in opposition to the Masjid.

## THE AADAAB (ETIQUETTES) OF PROCEEDING TO THE MUSJID

The Masjid is the Divine Court. When proceeding to Allah's Court, it is necessary to observe certain *aadaab*. The *aadaab* are as follows:

1. When one intends to set out for performing Salaat in the Masjid, one should take wudhu. According to the Hadith, the person who sets out with wudhu for performing the Fardh Salaat in the Masjid gains the thawaab of the one who sets out for Hajj with ihram. This thawaab is reserved for the musalli who goes to the Masjid with sincerity, his niyyat being only to perform Salaat in the Masjid, not to create mischief *fitnah* and *fassad* with the musallis.

2. When proceeding to the Musjid, walk with dignity and humility engaging in thikr. For every step taken to the Musjid, ten good deeds are recorded. When Rasulullah صلى الله عليه وسلم would go to the Musjid, he would step slowly (humbly and with dignity). It is also mentioned in the Hadith that for each step taken towards the Musjid, one sin is wiped out and one rank elevated.
3. On reaching the Musjid, recite the Masnoon Dua before entering
4. After entering the Musjid and before sitting down perform two raka'ts Tahyatul Musjid.
5. Niyyat of I'tikaaf could and should be made when in the Musjid. There is no specific time limit for such an I'tikaaf. Even one minute inside the Musjid is a valid Nafl I'tikaaf if niyaat has been made.

Those who bypass the Musjid to perform Salaat in another venue, are deprived of this thawaab and barakat.

## WORLDLY CONVERSATION INSIDE THE MUSJID

It is not permissible to engage unnecessarily in any worldly talk inside the Musjid. It is recorded in Fathul Qadeer that worldly conversation inside the Musjid destroys good deeds in the same way as fire consumes fuel. In Khazaanatul Fiqh it is said that when a person indulges in worldly talk inside the Musjid, 40 days of good deeds are eliminated.

In fact, it is not permissible to engage in *Thikr-e-Jahri* (loud thikr) and reciting the Qur'an Shareef loudly inside the Musjid. When this is the ruling concerning even ibaadat, then the gravity of worldly talk inside the Musjid can be better understood.

These rules suffice to demonstrate the sanctity of the Musjid, its awe and reverence. Its rank of elevation cannot be extended to another venue. Another venue cannot be equated with the Musjid. The thawaab and virtues attainable from the Musjid cannot be obtained by performing Salaat elsewhere.

## A FAASIQ AND A SINNER

The Fuqaha say that a person who has developed the habit of entering the Musjid by one door and leaving by the other door, in other words, he uses the musjid as a short-cut to cross over the other side, is a sinner and a faasiq.

This person has become a faasiq because he use the House of Allah Ta'ala cheaply – for a worldly purpose. Now it should be easy to understand the gravity of the sin and *fisq* of a man who uses the Musjid and its environs for promoting his personal grudges and for assaulting other musallis who engage in *Amr Bil Ma'roof Nahy anil Munkar* (Commanding righteousness and prohibiting evil). The *fisq* and *fujoor* of such a person are confirmed beyond any doubt, for he sows dissension and discord with his *fitnah*.

## SERVICE TO THE MUSJID

Service to the Musjid is an act of tremendous thawaab. Rasulullah ﷺ said that the thawaab of all good deeds of the Ummah was presented to him, even the thawaab of removing a particle of dust from the Musjid.

During the age of Rasulullah ﷺ, there lived an old Habashi (Abyssinnian) lady who had made it her occupation to sweep and clean the Musjid. She died during the night time. The Sahaabah buried her without informing Rasulullah ﷺ. In the morning when he was informed of her demise, Rasulullah ﷺ said: “*When someone among you dies, inform me. I see her in Jannat because she used to sweep the Musjid.*”

Senior Sahaabah such as Hadhrat Umar (radhiyallahu anhu) would sweep and clean the Musjid. Cleaning the Musjid is an honourable act. It should not be viewed with disdain nor equated with other menial work. For every straw or particle removed from the Musjid, considerable thawaab is acquired.

The thawaab for service to the Musjid will be achieved if the niyyat is sincere. Some people concern themselves with the Musjid, tending to the needs of the House of Allah for the sake of base motives. Their true intention is not thawaab, but is self-aggrandizement. They hanker after *mutawalliship*, i.e. to be trustees of the Musjid. Such people destroy the thawaab of their service by becoming embroiled in *fitnah* with the *mutawallis* and the *waaqifeen* of the Musjid. They should reappraise their intentions and purify their motives so that they do not deprive themselves of the great and wonderful rewards which the Servants of Allah's House will receive in the Aakhirah.

The reward of service to the Musjid is not trusteeship nor self-aggrandizement. The reward is thawaab in the Aakhirah, Jannat and

Allah's Pleasure. Those engaged in service to the Musajaad should understand and remember this well.

## PLOTTING TO BREAK THE JAMAAT OF A MUSJID

Allah Ta'ala says in the Qur'an Shareef:

*"Who is more oppressive (and unjust) than that person who prevents from the Musajaad of Allah that His Name be remembered therein, and he strives to render the Musajaad desolate?"*

In other words, there is no one who is a greater *zaalim* than this person. Although this verse was revealed in particular for the kuffaar who prevented people from the Musajaad by their falsehood and persecution, it will in general apply to Muslims as well. When a Muslim actively, directly or indirectly, becomes the cause for influencing musallis away from their Qadeem Musjid and encouraging them to perform their Salaat rather in a sham 'Jamaat khaanah' in close proximity to the Musjid, then he too comes within the scope of the dire warning and epithet delivered in this Qur'aanic aayat.

## DISMISSAL OF THE IMAAM OF A MUSJID

When the lawful and legal authority of the Musjid (namely, the Mutawali) dismisses the Imaam from his post, he (the ex-Imaam) by becoming embroiled in schemes to break the Jamaat of the Musjid, puts himself under the scope of the aforementioned Qur'aanic aayat specially revealed for the kuffaar and munaafiqeen.

Irrespective of the rights and wrongs of the dismissal, and no matter how aggrieved the ex-Imaam and his supporters may feel on account of the dismissal, be it justified or unjustified, they have no Shar'i right or permission to abandon the Qadeem Musjid and set up a sham jamaat khaanah nearby in opposition to the Musjid which has been their abode of ibaadat for decades.

Presentation of *nafsaani* arguments to justify the dissension will not avail them. Intelligent and unbiased Muslims understand that the only reason for the dissension and discord engineered by way of setting up a 'Jamaat khaanah' in opposition to the Qadeem Musjid is *kibr* (pride). But, it is the obligation of the sincere Mu'min to swallow such pride and humble himself by refraining from the *kabeerah* sin of boycotting the House of Allah and striving to break the Musjid's Jamaat. We state

emphatically that whoever attempts to break the Jamaat of a Musjid will break his neck in the process of giving vent to nefarious schemes arising from the dregs of the nafs.

The conspiracy acquires filthy and vile dimensions when the ex-Imaam and his colleagues apply pressure on Madrasah teachers on their payroll. When they prevent such employees, their students and other supporters from attending the Musjid, they cannot escape the scope of the Qur'aanic ayat and wrath of Allah Ta'ala. They will not escape the *La'nat* which the Musjid invokes on them, they become the 'most oppressive' and the vilest specimens of plotters against the House of Allah Ta'ala. They are guilty of unpardonable treason as long as they do not resort to *Taubah*.

When an Imaam is dismissed, it does not follow that he and his cronies are banned from the Musjid. It does not follow that he should not come to Allah's House as an ordinary musalli simply because he has been the Imaam for many years. Great people, including Sahabah, were dismissed by the Khulafa-e-Rasshadeen for no ostensible reason and without explanation. But they accepted the decision of their seniors and they refrained from creating fitnah(discord and dissension) in the Ummah.

Well-known for dismissal of official from posts of Amaanat was Hadhrat Ali (radiyallahu anhu). He dismissed governors and commanders while acknowledging their devotion and services, and while declaring that the dismissal was not because he found them to be unqualified. But he had his own reasons which he deemed best not to divulge.

The dismissal of Hadhrat Khaalid Bin Walid, the Sword of Allah (radhiyallahu anhu) by Ameerul Mu'minnen Umar (radhiyallahu anhu) is a famous and a mind-boggling episode in the history of Islam. Hadhrat Khalid Bin Walid (radhiyallahu anhu), despite the tremendous influence and immense power he wielded, submitted humbly and in total obedience to the command of his superior. He handed over authority by the command of Hadhrat Umar (radhiyallahu anhu) to a Sahaabi who was regarded a weakling by the army. He did not embark on a campaign of *fitnah* and *fasaad*. He suffered and tolerated the seemingly unjustified, unwarranted insult and disgrace which Hadhrat Umar (radhiyallahu anhu) had subjected him to in public by the manner of the dismissal.

Hadhrat Khalid Bin Walid (radhiyallahu anhu) had been somewhat procrastinating in submitting the accounts for the spoils of war. Hadhrat Umar (radhiyallahu anhu), the Ameerul Mu'mineen, sent his messenger from Madinah with an order of dismissal. He instructed Hadhrat Abu Ubaidah (radhiyallahu anhu) to parade Hadhrat Khalid Bin Walid (radhiyallahu anhu) in public on the day of Jumuah and depose him in a humiliating manner.

In obedience to the command of Ameerul Mu'mineen, Hadhrat Abu Ubaidah (radhiyallahu anhu) ushered Hadhrat Khalid Bin Walid (radhiyallahu anhu), Islam's most famous Commander of Armies, in the presence of the Mimbar on the occasion of Jumuah. The entire army was present to witness the humiliating dismissal of this great and illustrious general of Islam who had conquered the whole of Syria, Iraq and many other lands for Islam.

The order of Ameerul Mu'mineen was read out in public. Hadhrat Khalid's amaamah (turban) and topi were removed from his head and tied around his neck. This was the way in which an official was deposed in disgrace. Hadhrat Khalid (radhiyallahu anhu) did not utter a murmur of dissent and indignation. He obediently submitted to authority and in submission to the command of Hadhrat Umar (radhiyallahu anhu) set off for Madinah.

Hadhrat Khalid (radhiyallahu anhu) did not embark on plots of dissension and discord over his humiliating dismissal. While many people felt that the dismissal and its method were extremely harsh and imprudent, no one created dissension and discord. No one embarked on *fitnah* and *fassaad*. They humbly submitted to authority and stayed away from sedition and dissension.

In it noteworthy that this dismissal took place in battle conditions when the Sahaabah were locked in crucial battles with the Romans

It is haram for an ex-official to create *fitnah* and embark on dissension and discord on account of his dismissal. Dismissal from a post is never valid grounds for abandoning the Masjid and for setting up a sham 'jamaat khaana' for the furtherance of *fitnah* and dissensions. Regardless of how aggrieved the dismissed Imaam and officials may feel, they have no right to set themselves up in opposition to the Masjid there by sowing the seed of *fitnah* and discord. Such a vile attitude with its evil consequences are the products of *kibr*. The Mu'mineen should

apply pressure on their nafs and swallow this *kibr*. It is *kibr* which made the former illustrious Jinn a *mal'oon* and a *shaitaan*

Petty Imaams and sinful people like ourselves should take lesson from these episodes. The ex-Imaam and his supporters are under Shar'i obligation to swallow their pride – to eliminate their *kibr* – and to desist from setting themselves up as opponents of the House of Allah.

## VALID REASON

Personal grudges, unjustified dismissal and personal differences are not valid grounds for boycotting the Musjid and for setting up a Jamaat Khaana' in opposition to the House of Allah Ta'ala. All, such grievances are the products of *nafsaaniyat* which should be restrained and swallowed in the larger interests of the unity of the Jamaat and for the sake of one's spiritual betterment and the Pleasure of Allah Ta'ala.

When a musalli is physically prevented from performing Salaat in the Musjid and is subjected to harrassment, he will be justified to go to another Musjid in the locality to perform his Salaat. But then too, he has no right of setting up a 'jamaat khaana' in opposition to the Musjid.

Dismissal of the Imaam is not harassment nor is it to be understood or interpreted as prevention from the Musjid. Such an interpretation is pure slander and designed to maintain the obesity of the ego which was deflated by the dismissal from the imamate.

When the Mutawalli prevents a musalli from assaulting another musalli, such prevention cannot be interpreted as harassment nor as prevention from the Musjid. At most the dismissal and the rebuke and reprimand produce grievance – unjustified grievance. But such grievance even if justified is not a Shar'i basis for boycotting the Musjid and setting up a 'jamaat khaana' in opposition to the Musjid. Such a sham jamaat khaana; assumes the resemblance of '*Musjid-e-Dhiraar*' – the Musjid of Harm, dissension discord and *fitnah* which the Munaafiqeen has set up in opposition to Musjid-e-Qubaa.

## THE EPISODE OF HADHRAT UTHMAAN

If any people had valid justification for dissenting from the Musjid and setting up their own jamaat elsewhere, it would have been the Sahaabah during the Khilaafat of Ameerul Mu'mineen Hadhrat Uthmaan (radhiyallahu anhu). The *Burghaat* (treasonists) had surrounded his

home and held him prisoner. For reasons best known to him, Hadhrat Uthmaan did not order the Sahaabah to attack and disperse the *bughaat*.

The *fitnah* and fasaad spread by the *bughaat* were so tremendous that it led to the assassination of Hadhrat Uthmaan (radiyallahu anhu). These very *bughaat* who had murdered hadhrat Uthmaan (radiyallahu anhu) in his home, had dismissed the official appointed pious Imaam of the Masjid. They had then appointed their own evil faasiq to be the Imaam of Masjid-e-Nabawi.

The sahaabah sought the advice of Hadhrat Uthmaan (radiyallahu anhu). Should they perform Salaat behind the *faasiq baaghi* (treasonist) or should they set up their own Jamaat? Hadhrat Uthmaan (radiyallahu anhu) warned them against this move and instructed them to maintain the unity of the Jamaat by performing Salaat in the Masjid behind the *faasiq baaghi*. Our ex-Imaam and the sowers of dissension should take lesson from this episode of which they are undoubtedly aware.

Who now can justify the evil abandonment of the Masjid and the plot to break the Jamaat of the Masjid on the basis of the nafsaniyat which had transpired? He who has any fear for Allah Ta'ala will be able to swallow his false pride and understand the error of his misdeed.

## THE DEATH OF JAAHILIYYAH

Breaking away from the Jamaat is an extremely grave and vile act. It brings in its wake dissension, discord and strife in the community. The Shariah, therefore, does not condone personal grievances and grudges as a valid basis for breaking away from the Jamaat. The Qur'aan and Ahadith sound the sternest and gravest warnings for those who indulge in the wicked scheme of *tafraqaah* (disunity).

*Tafraqah* is invariably the consequence of pride, the desire for position, and base worldly. Juniors who feel insulted by their dismissal and removal from positions of trust, descend to extremely low levels of *nafssaniyat* when they resolve to perpetrate schemes of dissension such as setting up a 'jamaat khanah' in opposition to the Qadeem Masjid.

Rasulullah صلى الله عليه وسلم said:

**“He who breaks away from the Jamaat, Dies the death of Jaahiliyyah.”**



*(Jaahiliyyah was the age of kufr and ignorance which had preceded the Nubuwwat of Rasulullah صلى الله عليه وسلم). Those who have resolved to pursue their path of tafaqqah should contemplate on this dire warning of Rasulullah صلى الله عليه وسلم. Hidaayat is only from Allah Ta'ala. Our duty is only to present naseehat and the message of the Deen.*

## THE MOTIVE FOR BUILDING A MUSJID

Rasulullah صلى الله عليه وسلم said: *“He who builds a Masjid for Allah, Allah will erect a palace for him in Janaat”*

Building a Masjid is an act of Sadqah Jaariyyah, i.e. perpetual Sadqah. The rewards of this Sadqah accrue to the Waaqif and to all those who assisted in the Masjid Project even after their departure from this earthly life. This perpetual *Sadqah* is dependent on correctness of niyyat. If the motive is corrupt, then far from receiving thawaab, the consequence will be Allah's Wrath and punishment.

However, inspite of the immense thawaab, it does not follow that Mosjids should be unnecessarily constructed. Where there is no need, it will be Islamically wrong and sinful to squander money and build a Masjid. Some people require a Masjid as a base to establish for themselves the empire of their imagination. Without a Masjid they feel that they have no platform and no base. But this is pure *nafsaaniyat*, the product of *takabbur* (pride). For gaining the immense thawaab of any Deeni activity, there is no need for a Masjid-base.

Some people render service to the Masjid and build Mosjids for self-aggrandizement and to become trustees to satisfy their bloated egos. They have no share in the thawaab of the Aakhirah.

When cleaning the Masjid and attending to the affairs of the Masjid. The motives should be corrected only then will the servant of the Masjid be able to offer sincere and loyal service for which he will gain the thawaab promised by Rasulullah صلى الله عليه وسلم.

Whether a Musalli is a trustee or not, he can offer his service to the Masjid. As long as he consults with the Masjid management and acts in accordance with the Shariah, the trustees and Masjid management should not deprive him of rendering service to the Masjid. All the musallis are spiritually related to the Masjid. Trustees should not become arrogant and throw around their weight to make it known that

they are the trustees in charge. There is nothing honourable in being a trustee of a Musjid. It is not something to display and be gleeful of. Honour is in ikhlaas (sincerity) – in the sincerity which underlies the service which is offered to the House of Allah Ta’ala.

## THE RIGHT OF THE WAAQIF

Most people are ignorant of the right of the Waaqif. The Waaqif is the person who was the owner of the Musjid ground which he/she had made waqf as a Musjid for the Sake of Allah Ta’ala.

The building erected on this sanctified ground, while known as the Musjid and enjoying the right and rank of the Musjid, is not the actual Musjid. The actual Musjid is the vacant ground which was declared Waqf for a Musjid by its owner. If the entire Musjid edifice is demolished and carted away, the Ground will remain a Musjid everlastingly.

On the Day of Qiyaamah it will be incorporated physically into the Ka’bah and admitted into Jannat where it shall occupy a hallowed pedestal.

The Shariah gives the right of appointing the Mutawallis or the Management of the Musjid to the Waaqif. No one can override this inalienable and sacred right of the Waaqif, not even the Qaadhi. As long as the Qaadhi ensures that the Musjid is run according to the Shariah, no one can dismiss the Mutawallis appointed by the Waaqif even if better and superior persons are found to manage the Musjid.

The Waaqif has the Shar’i right to stipulate that the Mutawalisship and the imamate should perpetually remain in his/her family, being passed on from son to son, generation after generation. As long as there will be capable persons in the Waaqif’s family, this stipulation will carry the full force of the Shariah and no one can override it.

The Waaqif has the Shar’i right to dismiss whomever he has appointed to manage the Musjid. The management cannot then claim that by virtue of their services and labour to build the Musjid and look after it, they have the right to remain as trustees and managers. The reward of their service to the Musjid is not trusteeship. The reward is thawaab in the Akhirah. One does not become a trustee on account of the service one offers to the Musjid. This fact is not comprehended by most people, hence the *fitnah* and *fasaad* when a dismissal is effected.

## THE MUSJID'S IMAAM

If the trustees appoint an Imaam, whether paid or not, the Imaam does not become a trustee by such appointment. He has Salaat and Naseehat duties to perform. He should therefore confine himself to his duties and not dabble in the management of the Musjid. If the trustees or management or the Waaqif act in conflict with the Shariah he should offer Naseehat and execute the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*, whether they accept or reject. Should the trustees/management refuse to heed his *Amr Bil Ma'roof*, he should continue with his naseehat and not conceal the Haqq and abstain from naseehat because he fears dismissal and because he is on their payroll. If he sees his position becoming untenable, he should honourably resign. He should not become a party to *fitnah* and *fasaad*, siding with this party and that party. He should leave the contenders to thrash out their shaitaaniyat and nafaaniyat by themselves. He should not see which side of his slice of bread is more buttered. Such conduct is despicable and *khiaanat* (abuse of amanat). The Qur'aan commands sincere discharge of amanat. The Deen should not be made a screen for gaining satisfaction of personal motives of a worldly kind. May Allah Ta'ala save us all from such calamities.

## SOME AHKAAM (RULES)

1. According to the Hanafi Math-hab it is not permissible to bring the Janaazah into the Musjid nor is it permissible to perform the Janaazah Salaat inside the Musjid. The section which has been intended for this purpose is excluded from the Musjid proper. In this section where the I'tikaaf is not valid, Janaazah Salaat may be performed.
2. It is not permissible to conduct a second Jamaat Salaat inside the Musjid in which Salaat takes place five times a day at appointed times.
3. It is not permissible to insure Musjids as has become the practice in some places.
4. When entering the Musjid, Tahyatul Musjid Salaat should be performed before setting down.
5. When the Jamaat is in progress, late-comers should not rush and run towards the Jamaat to gain the raka't. It is incumbent to walk with dignity. If the raka't is missed, it will simply have to be fulfilled.
6. Nafl I'tikaaf is valid in the Musjid at all times. Even an I'tikaaf niyyat of a minute is valid.

7. The Imaam, himself may recite the Athaan and the Iqaamah and then lead the Salaat.
8. Fusaq haafizes should not be allowed to lead the Taraweeh Salaat. A hafiz who shaves his beard, wears kuffar style garments, smokes and generally behaves despicably, but when Ramadhaan approaches he begins to grow a beard, the motive being Imaamate of the Taraaweeh Salaat, should not be appointed for the Taraweeh. If an honourable Haafiz cannot be found, it is superior to recite the short Surahs. This is better than allowing a faasiq hafiz to lead the Salaat.
9. Children under the age of seven should not be brought to Musjid.
10. It is not permissible to announce lost items inside the Musjid.
11. It is not permissible to fix for oneself a specific spot in the Musjid.
12. Just as a faasiq may not be appointed the Imaam, so too may a faasiq not be appointed the Muath-thin.
13. The etiquettes (aadaab) which apply to the Musjid proper are extended to the Musjid annexes as well. It is therefore not permissible to raise voices, smoke, etc. in the Wudhu Khaanah
14. If there is place in the saff, a single musalli should not form another saff, standing all by himself.
15. If there happens to be only one minor child in the Musjid, he should join the saff of the adults.
16. No one is obliged to listen to the lecture the imam delivers at the time of Jum'ah. Everyone has the right to engage in his own ibaadat if he so prefers the usual Friday lecture is not related to the Jum'ah proceedings as many people believe. It is not necessary that a lecture be delivered every Jum'ah.
17. If the Fajr Jamaat has commenced, the latecomer who has not yet performed the Two sunnats, should do so outside the Musjid proper – in the section where the Janaazah Salaat is performed or anywhere else. If there is no such place, then he should stand right behind unobtrusively.
18. To ensure that the saffs are straight, the musallis should place their heels in line, not their toes. When the heels are all in line, the saff will be straight.
19. It is not permissible to demolish a Musjid solely for beautifying it.
20. The items of one Musjid may not be used in another Musjid even if redundant. The redundant items should be sold to the other Musjid.

## THE CRAVE FOR BEING A TRUSTEE AND IKHALAAS

Hadhrat Maalik Bin Dinaar was very handsome and extremely wealthy. He lived in Damascus. The following is the episode which led to his reformation. He used to spend time in I'tikaaf in the beautiful Jaami Masjid built by Hadhrat muaawiyah (Radiallahu anhu). Once he developed the desire to become the mutawalli (trustee) of the Masjid. He , therefore, decided to remain in the Masjid and engaged in Ibaadat to impress the musallis. He spent the whole year in I'tikaaf in the Masjid. Whenever people entered the Masjid they would find him performing Salaat. After one year he came out of the Masjid and heard a voice saying: "O Maalik! Alas! Why don't you repent. Shame on your year's of deceptive worship."

Cleansing his heart from riyaa (show) he passed the entire night in ibaadat. In the morning he saw a group of musallis at the entrance of the Masjid. They were discussing the poor state of the masjid's administration. They unanimously decided to appoint Maalik Bin Dinaar as the mutawalli. They said that there was no one better qualified for this post than Maalik Bin Dinaar.

When the group approached Maalk Bin Dinaar, he was engaged in Salaat. After he completed his Salaat, they informed him of their decision to appoint him the mutawalli. When he heard this he said to himself. "O Allah! For a whole year I worshipped you with riyaa, but no one paid any heed to me. Now after a single night's Ibaadat with sincerity, so many people have turned to me by Your command. I take oath by You that I shall not accept this offer." So saying he came out of the Masjid and engrossed in Ibaadat life-long.