

“LEADERSHIP” PROGRAMMES ARE NOT PERMISSIBLE

Question: An advocate is organizing a ‘leadership’ programme for Ulama to train them in a variety of deeni skills to enable them to become leaders in the community. What is the status of this programme in the light of the Shariah?

ANSWER In a nutshell, its status is *Jahannami*. It is a haraam programme totally alien to Islam. It is in conflict with both the letter and the ethos of the Deen. It is a programme which is motivated by *hub-e-jaah (love of fame)* and *hubb-e-maal (love of wealth)*.

It is most despicable for molvis to participate in this haraam programme which is an insult to Deeni Uloom and to the Darul Ulooms which are supposed to be the highest bastions of *Ilm-e-Deen*.

Rasulullah (Sallallahu alayhi wasallam) decried the pursuit of leadership. On the Day of Qiyaamah, leaders, even the most pious and most just, will be saddled with intense worry and fear whilst they await the Reckoning and the Judgment. Their every deed of leadership will come under the finest scrutiny. A genuine pious leader who detests leadership always hovers between Heaven and Hell. Yet non-entities and secular personnel set themselves up as authorities and engage in haraam techniques and haraam programmes to indulge in an activity which Rasulullah (Sallallahu alayhi wasallam) slated.

Several years after the demise of Ameerul Mu’mineen Hadhrat Umar (Radhiyallahu anhu), a Sahaabi saw him in a dream. Hadhrat Umar appeared exhausted, wiping profuse perspiration from his forehead. The Sahaabi, perturbed and perplexed, in his dream asked Hadhrat Umar to

explain his condition. Hadhrat Umar then explained that he has been finally released from the Reckoning only at this precise time that he appeared in the Sahaabi's dream.

Every Muslim is aware of the wonderful justice of Hadhrat Umar (Radhiyallahu anhu). It has been said by Sahaabah that even one act of his justice has greater merit than a lifetime of ibaadat by Hadhrat Uwais Qarni (Rahmatullah alayh). Despite his lofty rank and despite him being one of the *Ashrah Mubash-sharah (the Ten Sahaabah who were given the glad tidings of them being Jannatis)*, this was his pitiable condition. What should now be expected of these molvis and other carrion devourers who crave for leadership?

Those who crave for leadership and those who conduct such shaitaani and nafsaani programmes come fully within the glare of Rasulullah's statement that there will be people in his Ummah in whose veins will flow nafsaani lusts just as the disease of rabies permeates every capillary of the body.

It is never permissible for Muslims, especially molvis, to participate in this haraam shaitaani 'leadership' programme.

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