

## DEFILING THE SANCTITY OF THE MUSJID WITH DEVICES

Written by Administrator  
Monday, 28 May 2018 10:45 -

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## DEFILING THE SANCTITY OF THE MUSJID WITH UNBEFITTING DEVICES AND SECULARITY

The Jamiat KZN had arranged for a secular personnel to impart a political lesson pertaining to Al-Aqsa in the Westville Musjid. A projector, maps, laptop, screen, etc. were utilized by the lecturer. Objecting to the secularization of the Musjid, a Concerned Brother wrote to the Jamiat KZN the following letter of Naseehat:

“Jamiatul Ulama KZN     Respected Ulama

### MUSJID PROGRAMME: AL AQSA

Further your reply and request for me to explain the desecration to the sanctity of Musjid, herewith find below my explanation.

The Musjid is designated as a place for salaah and ibadaat which is to be conducted according to the teachings as explained to us by Nabi sallahu alayhi wassallam, the Sahabaah Kiraam, the Fuqahaa and by the practical demonstration of our original pious predecessors.

There is a clear difference and distinction between a Musjid, home, classroom and khanqah. Permissible actions, ibadaat and practices that may be conducted in these other venues need not necessarily apply or be acceptable in a Musjid.

It is to be further noted that items, tools, utensils, machinery or equipment that may be utilised and be permissible in these places or even within the courtyard, wudhu khaana or sehan may not necessarily be acceptable for use in a Musjid.

This is regardless of whether the salaah time has completed, there is no tilawaat taking place,

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the Musjid is not occupied or whether it has lied vacant for years.

The programme hosted by the Jamiat and as noted by yourself and the notices is not a talk directly regarding an aspect of Deen. Even if it was a Deeni topic or issue, the matter would still require consideration as to whether the Musjid is the appropriate platform for the dissemination of the message.

The matter you referred to is that of alerting the public to historical, geographical and possibly political agendas. The programme was further as per the notice conducted by a secular scholar. It is also contrary to adab of the Musjid to accord the secular doctor the Musjid as a platform. Even if this program was conducted by an Alim then too would it have been inappropriate.

The issue of the speaker not being fluent in English is frivolous. For over a century in South Africa senior ulama arrived on our shores not speaking a word of English nor do many of the foreign jamaats. How is the message delivered to the masses?

The issue regarding the challenges facing Al Quds and Al Aqsa is one that has existed since time immemorial. The Ambiyaa alayhimus salaam, the Sahabaah Kiraam and the Khulafa also faced these challenges.

I ask the Jamiat KZN that even at the time of the Ambiyaa alayhimus salaam did they enter the Musjid with leather skins, bones, charcoal, ink, etc and illustrate via text or maps the challenges Al Aqsa faced?

Did Nabi sallahu alayhi wassallam commission those Sahabaah who could write or illustrate to utilise similar such means as wood, skins, stone tablets, leaves or "paper" in Musjid-un-Nabawee to explain these challenges at Al Aqsa to the Sahabaah Kiraam? Did he even try to explain to others by such means the challenges facing the Haram Shareef in Makaah Shareef which was in the hands of the kaafir?

Did Hazrath Abu Bakr radiyallahu anhu try such methods? During the khilaafat of Hazrath Umar radiyallahu anhu when conquest of Al Aqsa was imminent, did he or the army conduct such

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activities?

Did Sultan Salahuddin Ayubi endeavour such an activity? Did any of our akaabir during the bloody crusades conduct such an activity?

Did our ulama at the fall of the Ottoman Empire when the control of the Haramain Shareefain was lost, conduct such an activity?

In the savage ongoing destruction of our heritage at the hands of the Saudi regime when has any of our pious predecessors conducted such activity?

In past 70 years of Israel's "existence" and their bloody rampage which one of our pious predecessors conducted such an activity?

In the past several decades these ulama had the luxury of paper, pencil, pen, markers, charts, chalkboard and even the old overhead projector. When did they use such methods?

The projector, project screen and laptop are utilised in secular classrooms, lecture theatres, boardrooms and conference rooms. These tools have a place and it is certainly not in a Musjid and even the Madrasah classroom. It is an emulation of kuffaar ways to do so. The method of the Salafus Salaaheen pertaining to Ibaadat and the Musajjid must necessarily be retained for Deeni instruction.

The Jamiat further fails to discern the avenue to fitna that such brazen utilisation of such TV type methods open in the community. The Musjid at present is filled with the rampant use of cellphones, music and movie watching. The acceptability accorded to the projector screen, project and laptop by ulama will only encourage the youth and elderly to more brazenly transgression. Today, Moulana it is "texts and maps" but in a short period the full scale television viewing and lewdness will be witnessed in Musjids. There are already places in South Africa and elsewhere that have TVs in the Musjid. It will also give the public the impression that a secular scholar can take a seat on the Musjid and be accorded honour and respect. This is a betrayal of trust to Allah Ta'ala.

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Respected Ulama this program could easily have been accommodated in a hall. The Jamiat further has the internet platform by which it daily transmits messages to thousands of people, and it has a website that is accessible to millions around the world. Could the Jamiat not utilise such facilities?

I ask the Jamiat why the Musjid was the first choice? When was every possible cautious avenue explored or exhausted? What is the deeper reasoning for your decision?

The Jamiat is clearly aware and witnessed around the world the gradual or rather staggering rate of erosion of morals and behaviour of Muslims. The past 24 years in South Africa have seen Muslims in this country plunge to the gutter. You have seen this decay and degeneration so why not take the safe and appropriate route? Was salaam (*End of the Brother's Naseehat*)

### OUR COMMENT

The Musjid is Islam's bastion of piety and holiness. However, in this era, even the sanctity of the Musjid is being incrementally eroded by the haraam introduction and use of devices which should in fact never be permitted inside a Musjid.

Shaitaan is a cunning ustaadh. He approaches us via supposedly 'deeni' and permissible channels to desensitize our Imaan in expectation of hoisting future flagrant haraam on us. Shaitaan does not unravel his scheme with haraam. His inceptional act is the display of permissibilities. He addicts people to unrestrained indulgence in permissibilities thereby weakening and ultimately breaking down Imaani inhibitions to *makrooh*, *mushtabah* and *haraam* practices and issues.

Shaitaan's initial attack is on the fortresses of *Aadaab* and *Mustahabbaat*. He succeeds in cultivating a lackadaisical attitude in Muslims for observance of the *aadaab* and *mustahabbaat*

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. After having completely demolished these fortresses, he proceeds to attack the fortress of *Sunnats*, then *Waajibaat*, then the *Faraaidh*, and ultimately he makes a desperate and a concerted assault on the fortress of *Imaan* which he captures. All modernist *zindeeqs* are the slaves of Shaitaan. Shaitaan has destroyed all the protecting fortresses and has even destroyed their Imaan with *zandaqah*.

Similarly, shaitaan's plot is to destroy the holiness and piety of the Musjid environment. He has begun to unfurl his plot by employing short-sighted Molvis, liberalized Molvis and Molvis lacking in Ilm and bereft of Taqwa. He uses them to infiltrate the Musajid with modern-day devices and contraptions which though permissible, are designed for secular and material uses, not for purposes of Ibaadat.

These devices are most unbecoming for a Musjid. The holy atmosphere of the Musjid and even Ibaadat are ruined with these contraptions. Thus, all our Ulama have unanimously ruled that it is not permissible to use a microphone for Salaat and Khutbah. This is the view of even those Ulama who maintain that the Salaat is valid despite the impermissibility of using the microphone.

These devices open the way for haraam television, video, photography and the like. In this evil process, shaitaan utilizes the corrupt fatwas of liberal molvis – the fatwas which permit television and video on the stupid basis of 'digital pictures' not being haraam.

Whatever message and advice the doctor had regarding Al-Aqsa should have been imparted at another venue, never in a Musjid. This error was compounded by permitting the use of devices which may not be used in a Musjid. In fact, such devices should not be used in even a Darsghah (Madrasah classroom).

The Ahaadith clearly prohibit in the Musjid legitimate pursuits such as trade, announcing a lost

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article, using the message as a shortcut to get to the other side, worldly conversation, laughter, reciting the Qur'aan Majeed audibly, group thikr, eating (for those not in I'tikaaf), teaching even the Qur'aan Majeed by a salaried ustaadh, etc. Permissible and even noble acts are not permissible in a Musjid because the Musjid is a venue dedicated for only the Ibaadat of Allah Ta'ala.

The plots of lands on which Musajjid are built will all be incorporated into Jannat on the Day of Qiyaamah. This alone should indicate the status of a Musjid and that it may not be treated as any other venue for conducting just any permissible activity.

The lecture and demonstration of the secular scholar pertained to a secular-political topic and it was acquitted in secular style. It was furthest from Ibaadat. By Ibaadat in this context is meant primary Ibaadat – ritual Ibaadat – Salaat, Thikrullaah – forms of Thikr permitted by the Shariah in a Musjid. Secondary acts of Ibaadat which facilitate the primary acts of Ibaadat , e.g. Wudhu, may not be executed inside the Musjid.

The Naseehat of the Brother is valid. We trust that the Jamiat KZN will heed the advice and refrain from similar errors.

*12 Ramadhaan 1439 – 28 May 2018*