

A BROTHER'S COMPLAINT

Written by Administrator
Tuesday, 13 October 2020 10:08 -

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A Brother from Benoni writes:

"I am a musalli at Masjid Bilal in Benoni. The Ameer is a Hafez and recently he made Imamah for the Friday Asr Salah. Many of us remained seated to recite the 80 Durood, including the Ameer. It was hardly less than a minute after we all had just started reciting the 80 Durood (individually) when an elder and prominent person in the Tabligh Jamat interrupted the Ameer to have a program (6 points bayaan).

The Ameer gave him the permission to go ahead with the program and even connected the microphone for the loudspeaker. I did not pay attention to the bayaan and continued to complete the 80 Durood and after completion I went home. I never had a chance to meet the Ameer alone as he is also teaching hifz in the Masjid. One day when I met him alone in the parking area, I made salaam and very politely I said to him that I want to tell him something but he must not take offense to it. I reminded him about his mistake he did that day by overriding the Sunnah when he gave the platform to the Tabligh Jamat. I told him that he should have told them to wait a few minutes. His response was abrupt. He said that is so petty and that I mustn't worry about his faults and the faults of others. He said that he would take care of his faults and I must take care of my faults.

This same Ameer is very short-sighted and can't see that the children and adults playing soccer, which is kuffaar sports, are making a noise when musallis who come early for Magrib are busy with Zikr or making Dua. The carpet in the Masjid gets full of dry grass. I pointed this

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out about a month back to one of the muttawallis and nothing was done about it. The grass was noticeable to everyone and the Ameer did nothing about it.

When the musallis are performing their Sunnats during Salah time this Ameer is still busy with his hifz class and all the children are reciting together. How do we concentrate with our Sunnats?

A few years back this Masjid even allowed the Sheikh of Musjudul Aqsa to deliver a talk on Sunnah yet this Sheik was dressed like a non-Muslim, wearing a suit and tie with his pants sweeping the carpet. I was very angry and doctor Haffajee's brother Ismail Haffajee told me to have sabr. Everyone else including the Benoni Ulama gave him a very warm welcome and treated him with utmost respect.

Everything that is not right in that Masjid is acceptable for the musallis including the senior Ulema of Benoni. It seems like I'm the only one blowing 'hot air.' "

(End of letter)

COMMENT

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The Ameer had erred by submitting to the Tablighi who deemed it proper to disturb people who were engaging in an act of Ibaadat. The tablighi bayaan at this time was not permissible. Those who were reciting Durood on our Nabi (Sallallahu alayhi wasallam) were prohibited from this act of Ibaadat to accommodate the whim and fancy of the Tablighi.

It is this kind of *ghulu'* (*haraam extremism*) which has broken the Tabligh Jamaat into two hostile factions. The intention of the Tablighi was not sincere. If he had been sincere he would not have disturbed people who were engaging in Durood Shareef.

Jahaalat

is a dangerous disease. It can even efface one's Imaan.

The Ameer had reacted with *jahaalat*. His *jahaalat* is quite apparent from his arrogance. Taking offence at naseehat offered to him displayed his pride and ignorance. His rebuke for you to mind your own business, is evidence for his lack of understanding of the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*.

The Qur'aan and Hadith command all Muslims to engage in *Naseehat*.

Only arrogant people are offended by naseehat.

Honouring a faasiq is a major sin. Rasulullah (Sallallahu alayhi wasallam) said: "*When a faasiq is honoured, the Arsh of Allah shudders.*"

Since the molvis of this age have no concern for the Shariah nor are they concerned with the Pleasure of Allah Ta'ala, they honoured the faasiq sheikh. Intentions and motives are corrupt. The Deen is the furthest from the minds and hearts of even the ulama who are no longer the Beacons of Hidaayat which they had been once upon a time.

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