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HARAAM RESERVE-PARKING BAYS IN MUSJIDS

Question

Is it permissible to have reserved parking bays in a Musjid which is Waqf property? We do understand that the Musjid is Waqf. We also understand and will respect that if there is a handicapped parking area close to the entrances or exits that would be respected for convenience of the disadvantaged brothers.

The clarity we require is regarding the reserved parking bays for the Imaam,, for guests, and for families of trustees. To justify these reservations, we hear comments like:

"Do you know who he is?" "They built the Musjid !" "Are you aware who he and his family are?" "You cannot park here. You don't own the Musjid." Then you see a fancy car pull in and out for convenience parking !

"Please follow parking rules or we will clamp your wheel !"

A few days ago in Musjid Salaam, Durban a Musalee was sworn at and threatened and was forced to remove his car from the spot which was reserved for guests. He was forced to remove his car.

Please provide some clarity / naseehat for these trustees and Moulanas who run these Musjids. We shall forward it to them.

Lastly in Musjid Salaam in Musgrave, Durban women now freely join in the upper levels for Taraweeh and do intermingle in the parking lot and entrances. How can one explain to the board of trustees of the evil of women attending and young boys and girls mixing around on Musjid property? JazakAllah

ANSWER

Naseehat will not penetrate the clogged brains of these villain trustees and fake moulanas. They are among the gangs who had closed the Musaajid and banned Salaat in the Musaajid. They are munaafiqeen. They will understand the truth only when they find themselves in the dregs of Jahannam.

The Musjid along with its environs are Waqf property. All the Musallis have equal right to the space inside the Musjid, in its Sehen, the Wudhu Khaanah, the shoe racks, its amenities, and its yard space where the parking bays are located. The one who occupies any of these spaces first has the prior right to its use for the purpose for which it has been made waqf.

No one has the right or authority to debar any Muslim from this inalienable right without valid Shar'i reason. It is haraam to have reserved parking for the imaam and for so-called 'guests'. Guests of people cease being guests in relation to the Waqf property of the Musjid. In the Musjid there are no guest facilities. The same applies to the parking area. The one who comes first has the prior right of parking his vehicle in any parking bay. This reservation practice has been acquired from the mutakabbireen and mutrafeen juhala. It is the practice of the arrogant and proud to usurp Waqf premises for their own convenience.

It is obscene, zulm and haraam to block off parking bays for "trustees families". They are treating the Waqf Musjid property as if they are the owners. This is zulm. The imaam and trustees have no greater right to the Musjid facilities than every other Musalli.

The builder of the Musjid, the Waaqif (donor) and the trustees are all on the same level as other Musallis regarding the facilities of the Musjid. Donors enjoy no special treatment. Their donations are supposed to be for their own benefit in the Aakhirat, not for buying privileges in the Musjid. So it does not matter who the person may be.

Rasulullah (Sallallahu alayhi wasallam) and the Khulafa-e-Raashideen were not accorded special privileges in the Musjid. So who are these Toms, Dicks and Harries who usurp Musjid space for themselves? Then they aggravate their usurpation with zulm. Clamping the wheels of the vehicles of Musallis is explicit zulm.

Since the trustees are generally fussaag with extremely deficient Imaan, they are not expected to heed naseehat. Nevertheless, it is incumbent to offer naseehat.

As for the women in the upper levels of the Musjid, this and worse is to be expected. The deviate molvis have opened up the avenue for women's haram attendance at the Musaajid. While modernist juhala speak and clamour for females to attend the Musjid, the ulama-e-soo' permit and encourage women to

attend the Musjid to listen to their hollow and insincere talks. The first culprits for this haram practice are the molvis. We are in the era in close proximity to Qiyaamah, hence the fitnah is incremental. Among the signs of the Approaching Hour is: "The dunya will be pursued with the amal of the Aakhirat."

The Deen will be presented as a front and cover for the attainment of worldly and nafsani objectives. In the forefront are the ulama-e-soo' who are experts in presenting 'deeni' colour and cover for their haram activities.

The hearts of the trustees are sealed with their evil. No amount and no type of explanation will penetrate their sealed hearts. They belong to the category of villains about whom the Qur'aan Majeed says: "They are deaf, dumb and blind."