



# Custodians of the Haq

## Amr-bil-Ma'roof Nahi-anil-Munkar



The Haq Sounds Like Hate To Those Who Hate The Haq

"Speak the Haq even if it is bitter" (Hadith)

[www.custodiansofthehaq.co.za](http://www.custodiansofthehaq.co.za)

10 Ramadhaan 1441 / 4 May 2020

## UUCSA – DUCSA! WE NEED ANSWERS!!!

**(DUCSA)** – *Disunited Ulama Council* – Because they claim to be a United Ulama Council, whereas two of their own bodies – *Jamiat KZN and Ulama Council of Eastern Cape* – did **NOT** approve their Baatil court entry as **FRIENDS OF THE KUFFAR!**

We demand a public statement with each of your body's signature – *unlike your recent two statements that were left to the ghost to sign* – for the following important questions:

1. What is UUCSA's stance regarding the Shi'as? Are they Kaafir or not? Please answer in clear language!
2. What does UUCSA say about a man proclaiming himself to be a Muslim and a 'Moulana', who visits a church and delivers a 'sermon' surrounded by crosses? What do you call such a Muslim? Please answer in the Light of the Shari'ah!
3. Why did UUCSA and/or your ilk bombard the Presidency and the public with letters instructing the government **NOT** to accede to Attorney Zehir Omar's letter on behalf of his clients, seeking a legal concession for opening the Masaajid? Answer in clear language, and highlight the reasons for this stubborn opposition which today you are somersaulting from headfirst.
4. What does the Qur'an Majeed say regarding those who prevent others from attending the Masjid? Answer in Qur'anic language, not as a doctor or a politician! Quote Qur'an, not doctors!
5. Why did UUCSA apply as what we brand as '*Friends of the Kuffar*', in which you entered the courtroom and opposed the group asking for opening the Masaajid? Why did you do that in the first place whereas in your statement dated *1 May 2020* which was signed by a ghost (i.e. no one's signature at the end), your tone has changed? Are you losing funds and sponsors, bearing in mind it is Ramadhaan and people normally send Zakaat, Lillah, Sadaqah, Fitrah and Fidyah? Or, did you simply do so out of spite and a personal vendetta that you have against the man of Allah who keeps on exposing you in the strongest of condemnations, Moulana Ahmad Saadek Desai of The Majlis? Explain this in clear words.

And finally, to any concerned Muslim citizen of South Africa who was looking at a bright future in terms of Deen, UUCSA has just made it very difficult for our future generation in

South Africa, **because in court they argued that going to a Masjid is not obligatory!** They were adamant on the point that Salaah has alternatives, and you will achieve this by performing Salaah at home! This was recorded in the court, which will be written and preserved for future use!

Now, see the possible consequences of UUCSA's stance when they shamelessly opposed the opening of the Masaajid:

1. When Muslims of a town wish to build a Masjid and apply to the council, they may be told that praying in your homes is the alternative since going Masjid is NOT obligatory!
2. When calling out the Azaan for the Salaahs on the loudspeakers, non-Muslims can object as to why are you calling others to attend the Masjid. Praying at home is the alternative, while going to the Masjid is not obligatory. So stop your Azaans!!!
3. Fathers who will advise their sons to attend the Masjid may be told that it is NOT obligatory to do so and praying at home is the alternative!!!
4. Jumu'ah time, when the Masaajid are packed with cars and people, the council may rule restrictions to ensure the roads are not congested by the hundreds of cars parked for the Jumu'ah Salaah. The council's proof may just be that praying at home is the alternative, so restrictions on Musallis should be made for our Jumu'ah, Eid, Taraweeh and other Salaahs!!!

**O DUCSA!** You treated the going to the Masjid so '*lightly*'. This is called making '*Istikhfaaf*' (disdaining) of a Great Matter of Deen! Only the Munaafiqeen (hypocrites) view a Law or Practice of Deen with disdain!

Throughout the 1400 years of Islaam, men attended the Masjid! Leave alone performing the Fardh Salaah in the Masjid, when the winds blew slightly stronger, Nabi (Sallallahu alaihi wasallam) '**rushed**' to the Masjid. The last thing Nabi (Sallallahu alaihi wasallam) did before leaving for any Jihaad was to go to the Masjid. And the first thing Nabi (Sallallahu alaihi wasallam) did when returning from a journey, was to proceed first to the Masjid – the same Masjid you **ARGUED** in court that Fardh Salaah in it is not obligatory!

Nabi (Sallallahu alaihi wasallam) said that the Esha and Fajr Salaahs are extremely difficult for the Munaafiqeen to be present in the Masjid. Is it difficult for them to go to the Masjids because they say '*it is not obligatory to go to the Masjid, our alternative is to pray at home*', exactly as you argued in court?

Nabi (Sallallahu alaihi wasallam) wished (**while taking an OATH**) to **BURN** the houses of those healthy men who were **NOT** present for Salaah in the Masjid!

**DON'T CONTRIBUTE A CENT TO UUCSA AND JAMIAT FORDSBURG FOR AS LONG AS WE DON'T GET CLEAR ANSWERS TO THE ABOVE QUESTIONS!!! DON'T SEND THEM ANY ZAKAAT, LILLAH SADAQAH, FITRAH, FIDYAH, ETC.!!!**