



# **Un-Islamic Masjid Guidelines**

**Blatant Tampering With The  
Immutable Shari'ah**

**Written By:**  
**Custodians of the Haq**  
[www.custodiansofthehaq.co.za](http://www.custodiansofthehaq.co.za)

**Un-Islamic Masjid  
Guidelines – Blatant  
Tampering With  
The Immutable  
Shari'ah**

***“And whoever obeys Allah and  
His Rasool (Sallallahu alaihi  
wasallam) has certainly  
attained a Great Success.”  
(Surah Ahzaab, Aayat 71)***

***“Verily, he among you who lives long will see much conflict. Therefore, keep to my Sunnah and to the Sunnah of the Khulafa-ur-Raashideen (the rightly guided Khulafa), those who guide to the Right Way (Deen). Cling to it (the Sunnah) firmly. Beware of the new norms (Bid’ah in Deen), for verily, every Bid’ah (new norm) is misguidance (Dhalaalah). And every Dhalaalah is in the Fire of Jahannam.”***

***(Abu Dawood and Tirmizi)***

***Hazrat Abdullah bin Umar  
(Radhiyallahu anhuma)  
reports:***

***“Such a time will befall this  
Ummat when they will gather in  
the Masaajid, and they will  
perform Salaat, but there will  
not be a single Mu`min  
amongst them.”***

***(Mustadrak, page 442, vol.4)***

# **The Saudi Imaams:**

**The Saudi Imaams who used to come to the shores of South Africa, were known to announce in Arabic, ‘*Straighten your Saffs, stand shoulder-to-shoulder, etc.*’**

**After their departure, this would be imitated and would become a ‘*fashion*’ for days thereafter by the local Imaams. The local Imaams would leave the congregation impressed with their *Arab flavour* by making similar announcements in Arabic and even in English before commencing Salaah.**

# **The Past Imaams:**

**Generally, Imaams used to say  
in Arabic and English after the  
Iqaamah:**

*“Istawoo.”*

*OR*

*“Aqemoo Sufoofakum.”*

*OR*

*“I’tadiloo.”*

*OR*

*“Straighten your Saffs.”*

*OR*

*“Stand shoulder to shoulder.”*

# The Present Imaams:

Today, based upon the anti-Sunnah guidelines promoted by atheists and politicians, sad and disturbing reports have been narrated to us where some Imaams **REFUSE** to begin Salaah because some Musallis stand shoulder to shoulder!

These Imaams act in direct contradiction to their advices of the past, as mentioned on the previous page!



# **The Sunnah...**

**Describing the manner of  
Nabi (Sallallahu alaihi  
wasallam)'s Imaamat,  
Hazrat Nu'maan bin  
Basheer (Radhiyallahu  
anhu) said:**

**“Rasulullah Sallallahu  
alaihi wasallam faced the  
people and said thrice:**

**‘Straighten your rows  
(Saffs)’.”**

**(Abu Dawood)**

# **The Emphasis...**

**Note the emphasis of straightening the Sufoof by Nabi (Sallallahu alaihi wasallam) in repeating the sentence thrice!**

**Nabi (Sallallahu alaihi wasallam) based the unity of the Ummah to hinge on the straightening of the Sufoof and in the FILLING of the GAPS in the Saffs.**

# **What should be announced today?**

**Based on what Ulama, Imaams  
and Trustees are encouraging  
by enforcing Bid'ah-measures  
in the Masaajid and dubbing  
them 'Masjid-guidelines', why  
do the Imaams not say:**

**“Tafarraqoo fee Sufoofikum!”**

**Or**

**“Farriqoo fee Sufoofikum!”**

**Both mean: “Separate from  
each other in the Saffs!”**

## Contents

<b>Introduction .....</b>	<b>15</b>
<b>The Divine Forgotten Trademark Of This Ummat .18</b>	
<b>The Duty of the Ulama .....</b>	<b>18</b>
<b>The Amaanat and Inheritance Given to the Ulama .....</b>	<b>20</b>
<b>The Ulama are doing the work of Nabi (Sallallahu alaihi wasallam).....</b>	<b>21</b>
<b>How Fataawa should be given by the Muftis and Darul-Iftas.....</b>	<b>21</b>
<b>Islam is a Perfect Deen.....</b>	<b>22</b>
<b>Salaatul-Khauf – the Salaah at the Battlefield.....</b>	<b>23</b>
<b>Two amazing and unique features of this Salaah</b>	<b>23</b>
<b>Social Distancing? .....</b>	<b>24</b>
<b>No special Salaah in Deen during a plague .....</b>	<b>24</b>
<b>No Sahaabi made any special Salaah during the plagues in their era.....</b>	<b>25</b>
<b>Look at the lives of the Sahaabah (Radhiyallahu anhum) .....</b>	<b>25</b>
<b>The Masjid guidelines advertised by JUSA.....</b>	<b>26</b>
<b>1. Face mask.....</b>	<b>26</b>
<b>2. Social distancing of 1.5 meter during Salaah .....</b>	<b>28</b>
<b>Social distancing invites Shaitaan to fill the gaps</b>	<b>30</b>

<b>Ahaadith Kitaabs Stress the importance of straightening the Saffs .....</b>	<b>31</b>
<b>What did the Sahaabah do in plagues?.....</b>	<b>32</b>
<b>The Surah on the Saff in the Qur’an Majeed.....</b>	<b>32</b>
<b><i>The strength of the ‘building’ of the Mu’mineen...34</i></b>	
<b>When erecting a building – no spaces between bricks .....</b>	<b>34</b>
<b>Those who enforce social distancing in the Masjid don’t adhere to it outside the Masjid .....</b>	<b>35</b>
<b>Will a builder leave a 15cm space between bricks? .....</b>	<b>36</b>
<b>The practice of the Khulafaa-Sahaabah .....</b>	<b>37</b>
<b>Would the Sahaabah approve of social distancing? .....</b>	<b>37</b>
<b>The display of the promoters of social distancing</b>	<b>38</b>
<b>An episode of a brother at a Masjid.....</b>	<b>38</b>
<b>Is this what the Imaams/Ulama learnt? .....</b>	<b>39</b>
<b>The Saudis as proof?.....</b>	<b>41</b>
<b>It is time the Imaams and Ulama wake-up.....</b>	<b>42</b>
<b>Don’t compromise on our Deen .....</b>	<b>42</b>
<b>3. Sanitize upon entry and exit.....</b>	<b>43</b>
<b>Do they consider alcohol as Haraam?.....</b>	<b>43</b>
<b>Our previous article on hand sanitizers.....</b>	<b>44</b>

<b>Alcohol is impure .....</b>	<b>45</b>
<b>Guidelines of the Ulama-e-Haq.....</b>	<b>45</b>
<b>Not shocking to read JUSA’s un-Islamic guidelines .....</b>	<b>46</b>
<b>The atheists and Dajjal’s agents have made Muslims perform Salaah with alcohol on us .....</b>	<b>47</b>
<b>JUSA never even offer an alternative .....</b>	<b>47</b>
<b>Hand sanitizers contain ethanol alcohol .....</b>	<b>48</b>
<b>A wonderful article by Jamiat Joburg .....</b>	<b>48</b>
<b>ETHANOL IS NAJIS (IMPURE / FILTHY)...</b>	<b>50</b>
<b>COMMON SENSE .....</b>	<b>50</b>
<b>CONCLUSION.....</b>	<b>55</b>
<b>Most logical proof.....</b>	<b>56</b>
<b>When wine became Haraam and the Sahaabah’s reaction.....</b>	<b>56</b>
<b>4. Limit congregations to 50 .....</b>	<b>58</b>
<b>Becoming confirmed oppressors.....</b>	<b>58</b>
<b>Greatest tyrants.....</b>	<b>59</b>
<b>The History of Oppressors .....</b>	<b>59</b>
<b>Fir’aun.....</b>	<b>59</b>
<b>Namrood.....</b>	<b>60</b>
<b>Surah Shu’araa – 19<sup>th</sup> Juz .....</b>	<b>60</b>

<b>The worst oppressor/s as per the Qur’anic Aayat</b> .....	61
<b>The Masjid is Waqf</b> .....	61
<b>Today This, tomorrow Worse</b> .....	62
<b>‘Just one Jumu’ah’ – said the Secretary general of JUSA</b> .....	63
<b>General permission for any Musalli – a condition for the validity of Jumu’ah</b> .....	65
<b>5. Bring your own Musallah</b> .....	66
<b>Why have the Ulama stooped to such a level? ....</b>	66
<b>Why must own Musallahs be brought? .....</b>	67
<b>The Masaajid vs the market places .....</b>	68
<b>The Masaajid are abodes of the Malaaiakah .....</b>	69
<b>The Malaaiakah frequent the Masaajid .....</b>	70
<b>Another of JUSA’s buddy’s claim .....</b>	71
<b>Islam is a clean religion and water is our purifier</b> .....	72
<b>6. Lectures and community events should be suspended</b> .....	74
<b>The role and importance of the Masaajid .....</b>	74
<b>Hadith-e-Jibreel .....</b>	75
<b>Government never restrict what JUSA says .....</b>	76

<b>The obstacles for going to the Masjid – a sincere brother’s heartfelt sorrow .....</b>	<b>77</b>
<b>Conclusion.....</b>	<b>79</b>
<b>Summary.....</b>	<b>81</b>

## **Introduction**

We have seen and perhaps thousands of others have observed that the guidelines offered by the authorities are not acted upon by the masses to perfection at certain, if not most places, and at minimal level at many other places. We have observed repeatedly – first-hand – many drivers, pedestrians, cyclists, shoppers and others not wearing a mask, or observing the social distancing rules strictly – just to mention two of the guidelines proposed by the authorities to adhere to during the lockdown.

While we are not advocating that Muslims break the law of the land (during the lockdown), we should know well that Islam is not a man-made religion. Thus, as Muslims, we are obliged to carry out our acts of worship in the Manner and Way prescribed to us by the Shari’ah.

Yes, perhaps to other religions, the guidelines of the authorities could work out. However, not to the Divine System of Islam.



Furthermore, many Muslims are guilty for contravening the very same guidelines made by the authorities in their own private lives, shopping and business/office/work places.

Hence, it is a great injustice to Allah Ta'ala – Who is the Provider, Curer and The ultimate Legislator – for Muslims, Trustees, Imaams and 'Ulama' to act 'strictly' and 'vehemently' on the guidelines made by the Kuffar for us to adhere to in our Masaajid. We have to keep the Laws, Commands and Orders of Allah Ta'ala in front of us at all times. There should be no compromise in sacrificing even one of them.

The guidelines published by the authorities clearly states that there is no criminal offense for not adhering to social distancing or for not wearing a mask. If these are not acted upon, the authorities are supposed to encourage these.

As we will read in this book that some of the guidelines offered by the authorities and enforced vigorously by unfortunately Ulama – *who have displayed their real and true colours of being government-puppets and government-pleasers* – are Haraam to do while discharging the Great Ibaadat of upholding the Second Pillar of Islam (viz. Salaah).

We cannot accept and allow the Kuffar authorities to rule and command Muslims as to how we should

worship in our Masaajid. This is because the Masaajid are the Houses of Allah Ta'ala and therein we are obliged to follow the Instructions of Allah Ta'ala.

The authorities themselves do not act upon the guidelines set out by themselves!

May Allah Ta'ala guide us and keep us on the Straight Path during this era in which our Deen is under attack by the Kuffar and Munaafiqeen in our midst, Aameen.

### **NOTE:**

For the benefit of those who lack the time to read this entire book cover-to-cover, we have summarized the points of this book under 'summary' which appears at the end of this book.

For those who wish to have a hard copy of this book should kindly write to us. We will – Insha Allah – endeavour to get a copy to you. Anyone wishes to have a bulk amount of hard copies should also write to us. We will try to make arrangements, Insha Allah.

**Custodians of the Haq**

**Thul-Qa'dah 1441 / July 2020**

## **The Divine Forgotten Trademark Of This Ummat**

Allah Ta'ala explains the Exclusive Divine 'Trademark' this Ummah has been awarded with by announcing in His Kalaam: ***“You are the BEST of all nations (Ummats) who have been raised for (the benefit of) mankind. You command what is right (Haq), forbid from evil (Haraam, Baatil and Bid'ah) and believe in Allah.” (Aal-Imraan, Aayat 110)***

Explaining the vital importance of this forgotten Divine Trademark, Nabi (Sallallahu alaihi wasallam) said under an oath:

***“By the One in Whose Hand is my life! Either you command good and forbid evil, or Allah will soon send upon you a Punishment from Him, then you will call upon Him (make Du'a), but He will not respond to you.” (Tirmizi)***

### **The Duty of the Ulama**

Bearing the above imperative points in mind which depict this Ummah to be the best from the rest and that commanding good and forbidding evil is a means of withholding the Universal Divine Punishment, the Ulama are supposed to propagate, proclaim and encourage doing good deeds and forbidding evil,

Bid'ah, Haraam, wrong, sins, Makrooh and doubtful acts which this Ummah has sunk into. Many a times, some acts which are Haraam, are regarded as reward and 'Ibaadat' by the Ummah.

Thus, it is the job, duty and responsibility of the Ulama to discharge the forgotten Divine Duty of '*Amr bil Ma'roof and Nahi anil Munkar*'. In this regard, Nabi (Sallalalhu alaihi wasallam) said, "Speak the Haq, even if it be bitter."

Every Aalim of the Deen has to speak out when sins are committed openly and proudly by the Ummah. Actually, all Muslims are supposed to do this, but to a greater extent the Ulama are supposed to do this. When they see any wrong being committed or planned and encouraged by inviting others to join, they should disapprove of it.

Depending on one's position and status, one should prevent the wrong and sins whether by stopping it with one's hand (i.e. physically), or with one's tongue (i.e. by speaking out) or by detesting it with one's heart which is the weakest form of Imaan as the Hadith says.

Whatever the Ulama write and speak is a form of either allowing and encouraging good and virtue or

forbidding wrong, sins, Haraam and Makrooh, etc. However, sometimes, unfortunately, some ‘Ulama’ are found to endorse wrongs, sins and Haraam by offering some weird justifications. Indeed, this is lamentable.

## **The Amaanat and Inheritance Given to the Ulama**

It lies with the Ulama – all Ulama – to educate, propagate and guide the Ummah in the Correct Line and Light of the Shari’ah. This is the Amaanat (Trust) Allah Ta’ala and Nabi (Sallallahu alaihi wasallam) have entrusted the Ulama with. Regarding this Amaanat, the Ulama will be questioned of on the Day of Qiyaamah.

The Ulama are the Heirs of the Ambiya as per the Hadith. The Inheritance of the Ambiya does not consist of Dinaars and Dirhams (gold and silver – or Rands and Dollars in our context) as the Hadith says. The Divine Knowledge has been inherited by the Ulama. Hence, it is their duty to study this Deen thoroughly and properly and to practice upon it themselves. They have to then pass on this Deen to the laymen in its original form and pristine purity.

## **The Ulama are doing the work of Nabi (Sallallahu alaihi wasallam)**

The Ulama should understand that they are – as if to say – in the ‘*Office of Nubuwat*’ (prophet hood). Hence, any query received, any advice sought, any issue raised or faced, etc. the Ulama have to deal with it in a manner that if Nabi (Sallallahu alaihi wasallam) was alive today, he would have dealt with it and solved it in that manner. The ‘manner’ can only be acquired after studying the Deen thoroughly, thereafter making Amal (practice) and thereafter keeping the Kutub of Deen in front of one.

## **How Fataawa should be given by the Muftis and Darul-Iftas**

The Muftis and Ulama should answer questions and solve problems in such a manner that the questioner gains Proximity (Qurb) to Allah Ta’ala when following the guidelines he was given by the Aalim or Mufti. Therefore, the Muftis, Darul-Iftas and general Ulama should not by hook and crook dig out Fatwas of Jawaaz (permissibility). They should teach and encourage the Ummah to improve to the level of Taqwa.

The duty of the Ulama in discharging this Amaanat of safeguarding Deen and Islamic Knowledge which

they have inherited from the Ambiya also includes the proper and thorough explanation and teaching of the Laws of Deen, during difficult situations.

This covers the current situation we are faced with. The virus which some Western researchers have called ‘man-made’ and regarding which many experts and professionals have questioned, has to be seen with proper Islamic guidelines. In this regard, the Ulama have to ensure that the Laws of Deen are upheld when offering any sort of guidelines. We can NOT afford to let go of even one action due to its classification being ‘Sunnah’. Every Sunnah is a guideline and worthy of being upheld.

### **Islam is a Perfect Deen**

Islam is a perfect Deen and has been perfected already. No new idea or concept could be introduced into Deen. And this perfect Deen has taught us everything that we need in life, no matter the era or century Muslims live in. For instance, at the time of Jihaad – genuine Jihaad – in which there is a very high level of human/natural fear and stress, there are Special Masaa’il (Laws) for the performance of Salaah. That fear is far greater than the ‘fear’ we have been told to believe in and are told to have for this ‘invisible’ man-made virus.

## **Salaatul-Khauf – the Salaah at the Battlefield**

In that state of fear, on the battlefield, while fighting the enemies of Allah, His Rasool and the Deen, if the Fardh Salaah time sets in and the Mujaahideen intend performing Salaah, a Unique and Special Salaah with Special and Exclusive Rules is reserved for them, as described in the Qur'an Majeed. This is a Wonderful, Unique and Exclusive Salaah reserved only for the Mujaahideen, as enshrined in the Qur'an Majeed and explained in the Kutub of Tafseer and Fiqh.

### **Two amazing and unique features of this Salaah**

There are two Amazing and Unique Features of this Salaah which is performed on the battlefield. They are as follows:

1. It is named as Salaatul-Khauf – the Salaah performed at the time of fear, i.e. Jihaad. It can only be performed at the time of battle and at no other time.
2. This Salaah – though performed in such a crucial condition – is to be performed shoulder-to-shoulder with no social distancing.



## **Social Distancing?**

How then can social distancing be offered as a ‘guideline’ by JUSA’s and UUCSA’s Ulama for a man-made pandemic? Have JUSA’s, UUCSA’s Ulama as well as their secretary generals genuinely and sincerely studied the numerous Ahaadith discussed under dedicated chapters on ‘*straightening the Sufoof*’ in the authentic Ahaadith Kitaabs? If not, they should re-visit these Kitaabs. Or even better, they should send their application forms to be enrolled in a Darul-Uloom and with fearing Allah Ta’ala redo their Aalim course.

### **No special Salaah in Deen during a plague**

There is no special Salaah with exclusive, unique or astonishing features performed at a time of a plague mentioned in any Deeni Kitaab. There is no Salaah called ‘*Salaatut-Taa’oon*’ – a Salaah which is performed at the time of a plague.

Plagues – genuine ones – were in existence from time immemorial. After the demise of Nabi (Sallallahu alaihi wasallam), in the time of the Sahaabah (Radhiyallahu anhum), a severe plague broke out which made thousands of the Ashaab of Nabi (Sallallahu alaihi wasallam) Shaheed. Yet, no new way or manner of Salaah was concocted by anyone.

## **No Sahaabi made any special Salaah during the plagues in their era**

Indeed, those plagues were far more ‘dangerous’ than the current one. Yet, no Sahaabi introduced any alien-idea or alien-feature into Islam, especially in ‘attack’ of the Sacred Pillar of Islam – viz. Salaah. Nowhere is it mentioned that even one Sahaabi performed Salaah while covering his face, or while social distancing from the other Musallis or washed his hands with alcoholic based liquids in order to ‘kill’ whatever ‘germs and bacteria’ there may be on his hands.

The so-called guidelines of JUSA shows they have drifted away from Deen. The Hadith mentioned at the beginning of the book (refer to page 3) proves that JUSA’s ‘Ulama’ have not followed the noble habits of the Ashaab-e-Rasool (Sallallahu alaihi wasallam).

## **Look at the lives of the Sahaabah (Radhiyallahu anhum)**

Why don’t they see in the lives of the Sahaabah – whom the Shi’as swear – and find the solutions applicable to the current situation? Had they done that, the link of the Ummah with the Sahaabah (Radhiyallahu anhum) would have strengthened. The love for the Sahaabah would have burnt intensely. All

this, at a time when the Shi'as are abusing, swearing and ridiculing the Sahaabah (Radhiyallahu anhum). But, Alas! JUSA and UUCSA remain blissfully SILENT on the Imaani status of the CURRENT Shi'as. Why? What are the reasons? What are the grounds for this silence?

### **The Masjid guidelines advertised by JUSA**

In an attempt to provide so-called Masjid guidelines for the reopening of the Masaajid, the Fordsburg Jamiat (JUSA) issued some picture-posters illustrating these guidelines. **Apart from the Haraam outlines of human bodies drawn on their posters**, the content does not conform to the Sunnats of the Masaajid as our Deen demands. In fact, the content contains many – if not all – anti-Shar'iah guidelines. We shall, Insha Allah, discuss a few (mis-) guidelines issued by them:

#### **1. Face mask**

1) **‘Wear a face mask at all times’**: In terms of health, *‘wearing a face mask at all times’* for long durations is damaging to one’s health. Doctors have proved this. Hence, the Hadith quoted on the top right corner of the posters of JUSA rebounds on them – on JUSA. The Hadith they quoted reads, *“Do not cause harm or reciprocate harm”*. Hence, their encouraging

Musallis wearing a face mask at all times which according to **doctors** – yes, *doctors*, keeping in mind that we know of JUSA hosting panel discussion/s on their mouthpiece/s with **doctors** to prove that the Masaajid should not be opened as per the legal leeway sought by the group of Ulama-e-Haq – is harmful, counter-attacks themselves.

It should be known that according to the Divine Islamic Guidelines of Nabi (Sallallahu alaihi wasallam), covering the mouth during Salaah is Makrooh-e-Tahreemi, the consequences of which is the same as Haraam, i.e. The Fire of Jahannam. With its un-Islamic guideline, JUSA has committed a major Islamic offence of reducing all those who will follow their un-Islamic guidelines to receive NO Thawaab for their Salaah performed in this alien-ghost-tsotsi style of masked faces.

In Abu Dawood and Ibn Majah Shareef, a narration is mentioned in which Nabi (Sallallahu alaihi wasallam) prohibited that a man **COVERS** his mouth **IN** Salaah. JUSA has displayed their disobedience to the Mubaarak prohibition of Nabi (Sallallahu alaihi wasallam) by encouraging the covering of the mouths with face-masks.

In Aathaar Muhammad bin Hasan, he (Imam Muhammad – the famous student of Imam Abu Hanifah Rahimahumullah) states, *“From this we deduce that it is Makrooh (Haraam) also for a person to cover his nose (in Salaah). This is the view of Abu Hanifah.”*

Instead of encouraging the following of the Hadith and the Fuqaha, JUSA (Fordsburg Jamiat) issues guidelines to ‘follow’ the government’s guidelines that are contrary to the Sunnah, thereby discarding the Shari’ah. Can we trust JUSA? Can we contribute funds to them? No! Never!

## **2. Social distancing of 1.5 meter during Salaah**

**2) ‘Ensure social distancing of 1,5 meter during Salaah’:** Let us first read some Ahaadith that emphasise the importance of filling the gaps:

Nabi (Sallallahu alaihi wasallam) said: *“Allah and His Angels send blessings upon those who complete the rows, and whoever fills a gap, Allah will raise him one status thereby.” (Ibn Majah)*

Nabi (Sallallahu alaihi wasallam) said: *“Will you not form Saffs (rows) as the Angels form Saffs by their Rabb? The Sahaabah asked: “How do the Angels*

*form rows before their Rabb? Nabi (Sallallahu alaihi wasallam) said: “They complete the first row and fill the gaps in the rows.” (Nasaai)*

*Nabi (Sallallahu alaihi wasallam) turned to face the Sahaabah when he stood up for Salaah, before he said the Takbir-e-Tahreemah, and said: “Make your rows straight and fill the gaps, for I can see you from behind my back.” (Nasaai)*

Thus, a blatant un-Islamic guideline is being promoted by Fordsburg Jamiat who call themselves ‘Jamiatul-Ulama of South Africa’, thereby giving the impression that they represent the entire Muslim community of South Africa, whereas this is not the case. Do we want such anti-Shari’a folks to represent the Muslims of SA? No sane Muslim can say ‘yes’. They fail to offer simple Deeni-guidelines, how then can we trust them to represent us in all other Islamic related matters?

JUSA, UUCSA, MJC, and ALL others who have displayed in open and clear ways just as the sun shines day-time their true colours; whether it be in the court case issue where UUCSA became confirmed friends of the kuffar; or in Halaal-Haraam issues where MJC’s ‘Halaal’ logo certified bacon Melrose Cheese, etc. should rather resign from their posts of

running an Islamic organisation instead of misleading ignorant Muslims.

It is Haraam, yes Haraam, to leave even a slight/small/tiny space and any gaps in the Sufoof, what to speak of encouraging a Haraam 1.5 meter gap? And that too, as ‘promoted’ by the Fordsburg Jamiat’s ‘Ulama’?

Well, this is expected from ‘Ulama’ who are modern and liberal thinking and who have a history of keeping the human-rulers pleased at the unimaginable expense of the Pleasure of Allah Ta’ala.

### **Social distancing invites Shaitaan to fill the gaps**

Nabi (Sallallahu alaihi wasallam) said, *“Straighten the Sufoof (rows); stand shoulder to shoulder; fill the gaps.....And do not leave gaps for Shaitaan. Allah will join the person who joins the Saffs and sever the person who servers the Saffs.”* (Abu Daeood, Ahmad, Baihaqi, Riyaadhus-Saaliheen)

While the Hadith warns of Shaitaan filling the (slight, small) spaces in between the shoulders of the Musallis, Fordsburg Jamiat encourages and promotes a massive 1,5 meter space between the shoulders of

Musallis which is adequate for several Shayaateen to fill and join the Sufoof with the Musallis.

Thus, Saffs in this un-Islamic and Haraam style which are Shaitaan-friendly are not Islamic Sufoof as understood from the Ahaadith.

### **Ahaadith Kitaabs Stress the importance of straightening the Saffs**

As stated earlier, the Ahaadith Kitaabs have dedicated chapters on the straightening of the Saffs. This alone shows how important and necessary the role of the Saffs play for the perfection of the Salaah.

A Hadith describes the following, *“When Nabi (Sallallahu alaihi wasallam) stood for Salaah, he took it (a stick) in his right hand and turning (to the right side) said; stand straight and straighten your rows. He then took it in his left hand and said; stand straight and straighten your rows.” (Abu Dawood)*

Hazrat Nu'maan bin Basheer (Radhiyallahu anhu) narrated the following: Before commencing the Salaah, Nabi (Sallallahu alaihi wasallam) looked at the Sahaabah (Musallees) and said three times, *“Straighten your rows! By Allah! You must straighten your rows, or Allah will certainly put disunity among you.” I (the narrator) then saw that*



*every person stood in Salaah attaching his shoulder to that of the other...” (Abu Dawood)*

### **What did the Sahaabah do in plagues?**

Plagues – genuine plagues – which were far more severe than the current man-made – Shaitaan-made/Bill Gates-made – ‘epidemic’, existed even in the time of the Sahaabah (Radhiyallahu anhum Ajma’een). Thousands of the beloved Ashaab (companions) of Rasulullah (Sallallahu alaihi wasallam) were honoured with martyrdom in those plagues. Yet, nowhere is it mentioned that the Sahaabah (Radhiyallahu anhum) closed down the Masaajid and suspended Jamaat Salaah, Jumu’ah Salaahs, sealed off their mouths and noses in Salaah (i.e. like wearing face-masks today) and social distanced in their Saffs in Salaah.

### **The Surah on the Saff in the Qur’an Majeed**

Allah Ta’ala has given much importance to the formation of Saffs (rows) of the Muslims. An entire Surah in the Qur’an Majeed is named as Suratus-Saff, in the 28<sup>th</sup> Juz. Allahu-Akbar.

Since JUSA and UUCSA have proved their support, ardent following of the Kuffar at the expense of the

Deen and the Sunnah, love and friendship of the Kuffar and of the government, let us recall what the President said on the eve before the lockdown began in March 2020:

*Addressing the soldiers, the President said:*

*(Emphasis is ours)*

“I am **dressed in your uniform** as your Commander-In-Chief...”

“Go out and **wage the war** against an **invisible enemy**, the coronavirus,”

Reference: See this link - <https://www.iol.co.za/news/south-africa/sa-could-have-1500-coronavirus-cases-in-a-few-days-ramaphosa-warns-of-invisible-enemy-45621781>

The government themselves have branded the ‘fight of the virus’ as an ‘enemy’, though invisible, hence let us refer to the Qur’an Majeed to see what Allah Ta’ala says about ‘fighting the enemy’.

In this same Surah (As-Saff), Allah Ta’ala says, *“Indeed, Allah loves those who fight in the Path of Allah (while standing in) rows (Saffs) as if they (resemble) a solid steel building.” (Surah Saff, Aayat 4)*

## ***The strength of the ‘building’ of the Mu’mineen***

Regarding the strength of this building of the Mu’mineen, Nabi (Sallallahu alahi wasallam) said, ***“A believer to another believer is like a building whose different parts enforce each other.”*** (Bukhari Shareef)

It should be noted that the strength of the Mu’mineen is supported by each other. Based on this, do those who distance themselves in the Saff fall under the clear words of the Hadith describing the Mu’mineen?

We learn from this that only the Mu’mineen will be seen joining the Saffs by standing shoulder to shoulder for Jamaat Salaah.

Those Masaajid where social distancing takes place during Jamaat Salaah and those Ulama who have issued such un-Islamic, anti-Hadith, anti-Qur’an and alien-to-Islam guidelines encouraging social distancing don’t belong to the fraternity of the Mu’mineen.

### **When erecting a building – no spaces between bricks**

When erecting a building in this world, no builder will accept the instruction or advise to place the bricks

1.5 meters away from each other. Even JUSA's office in Fordsburg will collapse if it was built in this fashion – the same way they are propagating the Ummah to form their Saffs in the Masaajid under the stupid banner of 'social distancing'. Even UUCSA's phantom 1500 'Ulama's' houses whom we still never receive any further information on based on our previous challenge, will fall apart if they allowed the bricklayers to build their houses in this 'fashion'.

### **Those who enforce social distancing in the Masjid don't adhere to it outside the Masjid**

These Imaams enforce these stupid measures and anti-Islamic guidelines in the Masjid during Jamaat Salaah which invalidates the entire congregation's Salaah. However, it is indeed ironical that they themselves practise otherwise right at the foyers and shoe-racks of the Masjid where they mingle and interact by chit-chatting with others face-to-face. They don't warn, shout or scold anyone there who doesn't keep a 'social-distance' of 1.5 meters.

In fact, Musallis at the foyers are many times face-to-face and nearer than a meter, in the presence of the Trustees and Imaams. Yet no word of 'protest' escapes the tongues of the Trustees and the Imaams

which shows their hatred for Jamaat Salaah, the Masjid itself and the Sunnah method of standing in the Saffs for Jamaat Salaah as explicitly articulated in Qur'anic Aayat and innumerable Ahaadith which are replete in the Ahaadith Kutub.

In short, the Trustees and Imaams call for social distancing in the Masjid during Jamaat Salaah, but socialize at the foyers and shoe-racks. Alas! Is this not double standards? Does this not expose the disease of hypocrisy of their hearts as depicted by their actions. Their actions in the Masjid of social distancing is nowhere to be seen right at the foyers of the Masaajid.

### **Will a builder leave a 15cm space between bricks?**

Leave alone 1.5 meters, even distancing bricks 15 cm apart from each other will not be accepted by any builder. Why? Bricks – compressed together – strengthen the wall. Like that, the strength of the Muslim community is much dependant on the fashion of the Saffs. If the Saffs are strong, shoulders are touched and gaps are filled, the Hadith makes Dalaalat (indication) to the unity of that community. To the contrary, if shoulders don't touch, gaps are not filled and spaces are entertained in the Satanic name of 'social distancing', then the Hadith clearly states

with emphasis that such a community will have disunited hearts.

### **The practice of the Khulafaa-Sahaabah**

In the time of the Khulafaa-Sahaabah (Radhiyallahu anhum), we find that Hazrat Umar (Radhiyallahu anhu) would only start Salaah after seeing that the Sufoof are completed and that the followers (Muqtadis) have filled the gaps, etc.

Hazrat Uthmaan (Radhiyallahu anhu) would also do this when he was the Khaleefah. The Sahaabah acted upon every Sunnah as though it was a Fardh. They never left out any Mustahab or Sunnah on the basis of its technical status as many do these days.

### **Would the Sahaabah approve of social distancing?**

Would the Sahaabah (Radhiyallahu anhum) approve our social distancing in Jamaat Salaah – which the JUSA Ulama, UUCSA Ulama and other modern-thinking ‘Ulama’ enforce and endorse? What would the Sahaabah (Radhiyallahu anhum) have done had they entered a Masjid in which the Imaam satanically ‘refuses’ to start Salaah until the Musallis behind him practise a total alien-to-Deen act of social distancing? Would the Sahaabah have joined such an act of

mockery of the Second Sacred Pillar of Deen – Salaah?

## **The display of the promoters of social distancing**

Furthermore, those who are promoting social distancing, as well as those who are practising upon the un-Islamic guidelines which actually are palatable to the Kuffar government and politicians, display an attitude with their action of social distancing of disbelief in the clear, explicit and open words of Nabi (Sallallahu alaihi wasallam) where he said:

*“There is no Adwaa (contagious disease).”*  
*(Bukhari)*

## **An episode of a brother at a Masjid**

In a particular Masjid where social distancing of the Jamaat Salaah is enforced, a brother with a healthy Sunnah-friendly heart got in to find the alien-anti-Sunnah mock-Salaah in progress, i.e. social distancing in Salaah. Thus, with a heart pumping with the love for the Sunnah, and in total compliance of the Hadith which promises the one who fills a gap in the Saffs forgiveness of sins, stood next to the Muazzin who was behind the Imaam. Upon the completion of the Salaah, at the foyer of the Masjid, *the Imaam who*

*was with others in a total unsocial distanced manner, called this Sunnah-follower.*

Lo and behold! Why was he scolded at by the Imaam? What was his ‘crime’ in the eyes of the Imaam? The following of the Sunnah! The practising of the Hadith of filling gaps in the Saffs! The virtue mentioned in the Hadith of Maghfirat of sins for filling the gaps in the Saffs!

That was the ‘crime’ in the eyes of the ‘Imaam’. While it was a means of Maghfirat for the Sunnah-follower (the brother) and a virtue recorded in his scrolls of good deeds by the Malaa’ikah who witnessed his noble deed of filling the Saffs, he was warned and told BY THE IMAAM not to come again to the Masjid. All this, just for practising the Sunnah.

Is this how we as Muslims, Trustees and Imaam show our appreciation for the Deen which we have received free of charge? **Innaa-lillaahi-wa-innaa-ilayhi-raaji’oon!** May Allah have Mercy upon this Ummah, Aameen.

### **Is this what the Imaams/Ulama learnt?**

Is this what the Imaams learnt and studied for up to six years in a Madrasah? Did they not come across the powerful and immaculate love for the Sunnah shown



practically by Hazrat Huzaifah (Radhiyallahu anhu) who said to his Sahaabi companion during meals with the Kuffar when picking up a morsel of food that had fallen on the ground, “Should I discard a Sunnah of my beloved (Nabi) for (the pleasure of) these fools?” This was his reply when he was told not to pick up the fallen morsel in order to show the Kuffar that the Arabs have what we call today ‘Dastarkhaan manners’, where ‘unpleasant’ and ‘despicable’ acts are not done at the ‘Dastarkhaan’.

**Note: sitting to eat on chairs at a table is anti-Sunnah.**

Also, the words ‘despicable’ and ‘unpleasant’ are used in inverted commas because eating a fallen morsel is Sunnah, though unpalatable to the Kuffar. Hence, to them it may be an ‘unpleasant’ act, not to Sunnah-loving Muslims.

Hazrat Huzaifah (Radhiyallahu anhu) portrayed total love for the Sunnah, no matter the situation. We, on the other hand, act in defiance to the Sunnah by social distancing in Salaah which invites the Shayaateen to sabotage our Salaah, though no government inspectors or officials are monitoring us.

## **The Saudis as proof?**

Perhaps some may say that since currently even the Imaams in the Haram Shareef are endorsing and doing social distancing during Salaah, why then are we objecting to this? Is the Haram Shareef not an example we can follow?

In answer to this we should ask them as to why then did they also object to the Saudi's very recent Haraam actions? Why then when the music festival was hosted by the Saudis, everyone objected and degraded the authorities of Saudi? Why then were we in the fore to name and shame the Saudis and the King?

Furthermore, when the journalist was killed in the Saudi Embassy in Turkey – a very famous incident – why then did everyone point their fingers at the direction of the Saudi regime?

We understood that Saudi Arabia's decisions were incorrect in terms of the Deen. Similarly, in this matter also, we should know that they are not in conformity to the several Ahaadith that debunk the social distancing in Salaah. Hence, Saudi is no proof to us for anything in this matter.

## **It is time the Imaams and Ulama wake-up**

It is time the Imaams wake-up. It is time the Ulama wake-up. It is time the Imaams follow the Sunnah. It is time the Ulama follow the Sunnah. It is time the Imaams and Ulama aim for the pleasure of Allah Ta'ala rather than the temporary 'pleasure' of the Kuffar and atheist governments, rulers, politicians and presidents.

What are we going to do with the temporary 'pleasure' of these Kuffar and atheists if it is at the expense of the Pleasure of Allah Ta'ala?

It is time the Imaams stop compromising the Sunnats. All these years of reading and lecturing from Fazaal-e-A'maal, Hayaatus-Sahaabah and other Kitaabs on the lives of the Sahaabah, has to be implemented. It can not just remain in the books for 'story-telling' and 'lecturing' from the Mimbars Jumu'ah time.

## **Don't compromise on our Deen**

It is indeed very lamentable to note the anti-Shar'ee guidelines offered by JUSA. However, this is of no surprise to us and to all those who had been noticing the very recent open transgression of JUSA perpetrated in clear day-light. Hence, we expected such anti-Shar'ee guidelines to be forthcoming from

an organisation that involves itself in an anti-Sunnah, anti-Deen and anti-Shar'ee manner.

However, just as in the court case in which UUCSA (JUSA is also an active member of UUCSA) entered 'from the back door', i.e. as amicus curiae – friends of the court where they became confirmed friends of the Kuffar, enemies of Allah – and disgorged many words which caused much damage to our Deen in SA, perhaps the effect of which we may feel and see for many years to come. If left uncriticised, in the near future, these anti-Shari'ah guidelines offered by JUSA could become 'second-nature' and 'the norm' of the next generation. Will our future Masaajid see Saffs in which social distancing will take place? Will the future of our Masaajid have all the anti-Shari'ah guidelines of JUSA permanently in place?

### **3. Sanitize upon entry and exit**

#### **Do they consider alcohol as Haraam?**

3) '**Sanitize upon entry and exit**': Does JUSA even consider alcohol to be Haraam? If yes, then they would NOT have offered this as a guideline. Or, they would have altered the wording in order to maintain the Pleasure of Allah Ta'ala, not the temporary human-pleasure of the government whom they

always try to please in order to earn some worldly gain.

If we keep the Pleasure of Allah and the Limits of the Shari'ah in front of us, then we will gain the everlasting Jannah – which no eyes have ever seen, no ears have ever heard of and no hearts can fathom and think about what awaits the Jannatis therein.

### **Our previous article on hand sanitizers**

We have written a 1-page article explaining that it is Haraam to use alcohol based sanitizers. Some of these sanitizers contain 70% and even MORE alcohol – Khamar. This article is available on our website. You can read it or download it (as pdf) from the following links:

Link to read: <http://custodiansofthehaq.co.za/hand-sanitizers/>

PDF/download: <http://custodiansofthehaq.co.za/wp-content/uploads/2018/09/Hand-Sanitizers.pdf>

If someone takes a bottle which can fit 10 cups of liquid and puts in it 7 cups of ALCOHOL and 3 cups of water, then offers you and says, ‘use this to rub on your hands’, will anyone’s Imaan accept its usage?

## **Alcohol is impure**

Furthermore, Allah Ta'ala declares in the Qur'an Majeed that Khamar is Rijs – impure, i.e. Haraam. Many of us can still remember what we learnt in Maktab-Madrasah in our childhood regarding the conditions of Salaah – the Sharaa'it of Salaah. Among those conditions for Salaah which perhaps we by-hearted, is 'Purity (Tahaarat) of the body'.

By the usage of hand sanitizers which Allah Ta'ala Himself declares as Rijs (impure), do we think our Salaah performed qualifies to be rewarded? Will such a Salaah be accepted in Allah's Court? Think again.

## **Guidelines of the Ulama-e-Haq**

We had seen some guidelines for Masaajid offered by the Ulama-e-Haq. In reality, there is a huge difference in the writing of the Ulama-e-Haq and the modernised-liberal-Ulama-e-Dollars and Ulama-e-government-pleasers.

The writings and articles of the Ulama-e-Haq takes you towards Allah, His Pure Deen and aligns you to the Sunnah, while the writing, articles, lectures, websites and other means of propaganda of the modernists-liberal-Ulama-e-Dollars are governed all the time in pleasing the Kuffar authorities, government, rulers, leaders, politicians, presidents,

the rich and everyone besides Allah and the Sunnah. Furthermore, the writing and articles as well as the Bayaans of the Ulama-e-Haq have Noor in them while that of the modernised-liberal-Ulama-e-Rands have Zulmat (darkness) in them.

That is why it is imperative to read reliable and authentic literature.

In those guidelines written by the Ulama-e-Haq, while mentioning the point of sanitizing one's hands, they clearly shed Islamic Light by stating that the hand-sanitizers should be non-alcoholic. This is the alternative.

### **Not shocking to read JUSA's un-Islamic guidelines**

It is sad, very sad to note that JUSA did not differentiate clearly in their guidelines that Muslims should use non-alcoholic hand-sanitizers. But this is not shocking or surprising as they approve many other Haraam things like stunned meat (slaughtered at abattoirs, sold at take-aways and butchers), Dajjal's-TV, prostituting the women's voices on air – their mouthpiece on which JUSA's secretary also comes on, so-called 'Islamic' banking, etc. Hence, encouraging hand-sanitizers without offering the Halaal option in clear words is to be expected.

## **The atheists and Dajjal's agents have made Muslims perform Salaah with alcohol on us**

The atheists and Dajjal's agents – in whatever form they may be, even in the form of a government – have succeeded in making Muslims perform Salaah with alcohol. Never would any Muslim in the past rub alcohol on his hands literally seconds before entering the Masjid. But today, Shaitaan and his cronies have succeeded in doing this with the Shaitaani assistance of Ulama as well by encouraging this and offering it as a guideline.

Shaitaan has 'inspired' the brains of his agents with ways to gain success towards this and as we can today see how many Muslims enter the Masaajid with sanitizing their hands, then proceeding to perform Salaah. Muslims are also selling these sanitizers which is equal to Muslims selling alcohol.

## **JUSA never even offer an alternative**

The saddest part is that JUSA has not offered proper Shar'ee guidelines in their alien-to-Deen guidelines. They had not even considered for a second to advise Muslims to use non-alcoholic sanitisers.



## **Hand sanitizers contain ethanol alcohol**

Remember, hand sanitizers contain ethanol alcohol as the following states: *Alcohol-based versions typically contain some combination of isopropyl alcohol, ethanol (ethyl alcohol), or n-propanol, with versions containing 60% to 95% alcohol the most effective*

([https://en.wikipedia.org/wiki/Hand\\_sanitizer](https://en.wikipedia.org/wiki/Hand_sanitizer))

## **A wonderful article by Jamiat Joburg**

We will find those who go into the technicalities and try to prove with various proposals and technicalities that Ethyl or Ethanol alcohol is not actual alcohol, hence permissible to use. For them a wonderful article has been written by Jamiat Joburg on these type of alcohols debunking the baseless claims made by some. We will reproduce most of the article hereunder:

*“Brandy is a distilled spirit made from virtually any fermented fruit or starchy vegetable. Distilling concentrates and helps purify the ethanol alcohol created by the fermentation; **ethanol** is an intoxicant used socially for millennia.”*  
[[wwwbbcgoodfood.com](http://wwwbbcgoodfood.com)]

*“Vodka is a clear distilled alcoholic beverage that originates from Poland and Russia. It is composed*

*primarily of water and ethanol, but sometimes with traces of impurities and flavourings. Traditionally it is made by distilling the liquid from cereal grains or potatoes that have been fermented, though some modern brands use fruits or sugar as the base.”*  
[Wikipedia]

*“Alcohol, or ethanol, is the intoxicating agent found in beer, wine and liquor.”* [www.drugs.com]

*Above is just a sample of a few haraam alcoholic drinks. Study properly the excerpt below from Wikipedia that sums up the application of Ethanol:*

*“An alcoholic drink (or alcoholic beverage) is a drink that contains ethanol, a type of alcohol produced by fermentation of grains, fruits, or other sources of sugar.”*

*Hadhrat Ibn Umar (Radhiallahu anhuma) reports that Rasulullah (Sallallahu alaihi wasallam) said, “Every intoxicant is khamar (alcohol) and every intoxicant is Haraam.”* [SAHEEH MUSLIM]

**BASED ON THE ABOVE, THERE IS ABSOLUTELY NO DOUBT IN ANY SANE MIND THAT ETHANOL IS ABSOLUTELY AND CERTAINLY HARAAM!!! ETHANOL IS THE ALCOHOL WHICH IS THE INTOXICANT FOUND IN ALL ALCOHOLIC**

*DRINKS, INCLUDING THOSE MADE OF GRAPES AND DATES!*

### **ETHANOL IS NAJIS (IMPURE / FILTHY)**

*“According to Mohammed, whatever intoxicates in large quantity, even its little quantity is Haraam. And it is Najis also. They (the Fuqaha of Ahnaaf) say, “We accept and take the view of Mohammed.”*

*Imaam Mohammed (Rahmatullah alaihi) stated: “That which intoxicates in a large quantity, even its little quantity is Haraam, and it is Najis (impure) also.” [Shaami]*

*It is also a well-known ruling of Fiqh that alcohol is just as impure as urine, blood, stool, etc. In fact, it is classified as Najaasat Ghalizah. That is, if it soils one’s clothes or body, it is waajib to wash it off, lest one’s Salaat is rendered invalid.*

### **COMMON SENSE**

*Let us now apply some common sense, after which it will become apparent that the ruling given of permissibility for Ethanol is not only nonsensical, but totally ludicrous.*

*We have now established without a shadow of doubt that Ethanol, which according to the kuffar is, in fact, alcohol per se, is Haraam and impure. This*

*conclusion applies the same to a single drop of Ethanol as opposed to a barrel full of it.*

*As mentioned previously, if any person wishes to argue in favour of the minority view of some Ahnaaf, that because Ethanol is not necessarily made from grapes or dates, it is not haraam in itself, this argument will be dismissed with the contempt it deserves. In fact, Ethanol is the alcohol that is produced when grapes are fermented to make wine! Based on this, it would even be safe to argue that Ethanol is the Khamar Asli.*

*Be that as it may, it truly boggles the mind that some Scholars for Dollars stupidly aver that whilst brandy, wine, whisky, beer and other such alcoholic drinks are Haraam because they contain Ethanol, which is the primary intoxicating agent, drinks such as all cold drinks, flavoured waters and drinks, etc. which also contain the very same Ethanol are permissible!*

*They claim that the Ethanol used in commercial products are minute in quantity and do not intoxicate, hence permissible. The Ahaadith clearly contradicts their inane claim. Since Ethanol is the chief intoxicant in all alcoholic drinks, it is Haraam there and hence its use in other products, albeit minute in quantity, remains haraam (and najis). Some of these*

*numbskulls stupidly claim that even if you drink copious amounts of cold drink you will not become intoxicated, hence they say it is Halaal. The Ahaadith and Kutub of Fiqh say the opposite! The Shar`i ruling is that since Ethanol intoxicates in brandy, wine, etc. because it exists in larger quantities, it is Haraam even if it is used in small quantities in cold drinks etc. Ethanol is still alcohol, which is still khamar, which remains Haraam and impure, regardless of whether it is found in whisky or Coca Cola or Energade!*

*Let us use a simple example which even their vacant cranial cavities can comprehend – Let us take for our demonstration two equal-sized glasses.*

*We will fill the one full with a pure fruit juice and the other half with the same juice. Are the contents of these two glasses halaal and consumable? YES*

*We will now add just a single drop of urine to the full glass and top up the other glass with urine. Naturally, the contents of the first glass will still look like the juice it contains, and the drop of urine will not be discernible in the least – neither in taste colour or smell. However, the second glass will now look like diluted juice and the contents will most likely smell and taste of urine.*

*Now, are the contents of these two glasses still pure and consumable? MOST CERTAINLY NOT!*

*Even a child in basic Maktab class will tell you that when a little napaaki (impurity) falls into a small quantity of water, it will render all that water totally impure.*

*By what stretch of imagination can the proponents of Ethanol being permissible in soft drinks etc. still rule that it is permissible in small quantities when we have conclusively established that Ethanol is Haraam in any and all quantities and therefore, Ethanol, per se, is also impure?*

*The Hadith Shareef and Kutub of Fiqh are absolute on the ruling that whatever intoxicates in large quantities (like Ethanol in brandy, whisky, etc) will remain Haraam even if it is consumed in small quantities where it will not intoxicate.*

*We will repeat our question: If Ethanol is permissible in cold drinks, etc. because it is in small quantities and it does not intoxicate, will it be permissible to consume one tot of whisky or one can of beer, which will not intoxicate also???*

**COLD DRINKS ETC. ARE NOT ONLY  
HARAAM, THEY ARE NAJIS (IMPURE)**

*All such beverages that contain Ethanol, like all cold drinks, fizzy drinks, flavoured waters, energy drinks, essences used in baking, many sweets and confectionaries, amongst them, Flings, etc. are all, WITHOUT A SHRED OF DOUBT, HARAAM AND NAJIS!*

*Just as a drop of brandy, whisky or beer will contaminate your clothes or body if it touches it, so too will a drop of cold drink!*

*Many flavourings and almost all essences used in confectionery either contain alcohol or alcohol is used to extract the flavour. All such ingredients are Haraam.*

*The preposterous argument presented by the inebriated Scholars for Dollars is that the alcohol is 'evaporated' in the baking process. We cannot fathom the utter ignorance displayed here. The alcohol gets further permeated into the confectionary rather than 'evaporated'. The same example of urine can be used – If a teaspoonful of urine is added to a cake and baked, the urine is 'evaporated' (according to their stupid argument), will they then consume that cake? The addition of urine made that cake najis, hence Haraam. The very same applies to alcohol.*

*Alcohol, like urine, is haraam to consume and it is also najis.*

*Why then do they condone Ethanol, but would frown at the mention of urine in its place? The answer is simple, they have learnt to accept the consumption of alcohol and they condone its consumption, thereby literally bringing to fruition the hadith of Nabi (Sallallahu alaihi wasallam) that a time will come where people will change the name and designation of alcohol and consume it. Wine and khamar are now disguised as the ingredient 'Ethanol', which the Scholars for Dollars of our time have given their (impure) stamp of approval.*

*May Allah Ta`ala have mercy on this Ummat and guide all the readers to understand the gravity of this sin. Muslims should educate themselves on the ingredients of the foods they consume and become wary of the haraam ingredients.*

## **CONCLUSION**

- *Ethanol IS ALCOHOL.*
- *Ethanol is Haraam.*
- *Ethanol is Najis (Impure).*
- *Ethanol is what makes wine, brandy, whisky, liquors, beer and all such alcoholic beverages intoxicants.*



(Source: Jamiatul-Ulama Johannesburg  
[www.jamiat.joburg](http://www.jamiat.joburg))

Insha Allah, this un-Islamic and HARAAM ‘drunk’ guideline of ‘sanitize upon entry and exit’ offered by JUSA would be understood by Muslims who have read this topic with an intention to learn and practise the Correct Deen.

### **Most logical proof**

Again, the most logical proof to understand if alcohol sanitizers are befitting of use by a Muslim or not, we ask you, if the Sahaabah (Radhiyallahu anhum) were alive today, would they allow their hands, skins and pores to be sanitized with alcohol?

The Sahaabah, as stated above, did not go into the technicalities of things. To them, every Sunnah or Mustahab was ‘as if’ a Fardh.

### **When wine became Haraam and the Sahaabah’s reaction**

When the Divine Law arrived that alcohol is now Haraam, some Sahaabah who were on their way to Madinah Munawwarah with a caravan of wine which they had purchased to trade with. Those times, a caravan consisted of several camels laden with stock / goods. Yet, through a second person the wine-trader

Sahaabi is told that now the Law is that alcohol is Haraam, he at once halted his caravan and demolished ALL his wine. He did NOT say or think for instance – based on technicalities – that when I purchased the wine it was Halaal; after purchasing it in a Halaal way it remains Halaal to trade with; since the Law of it being Haraam has arrived after its purchase, it will be Halaal to sell it to non-Muslims.

Other Sahaabah who were in Madinah Munawwarah were drinking wine. They were sipping on wine. The moment the news reached their ears that wine is now Haraam, they never even think of swallowing the sip of wine they just took. At once, all the containers, all the barrels and all the glasses in which wine was stored, transported or drunk from, were destroyed. The barrels of wine which had litres and litres of wine in them were all smashed and destroyed.

It is mentioned that on that day the drains of Madinah Munawwarah were flowing with wine. What a scene that must have been. In full compliance to the Divine Law of wine being Haraam, the drains were flowing with wine – Allahu Akbar!

Based on the above display of following the Laws of Allah despite the conditions, if the Sahaabah were alive today, would they have encouraged the use of

alcoholic hand sanitizers and offered it as a guideline upon entry into the Masjid?

#### **4. Limit congregations to 50**

**4) Consider Masjid size with social distancing and limit congregations (<50):** The Haraam and un-Islamic guideline of social distancing has been discussed under number 1.

#### **Becoming confirmed oppressors**

The second part of this guideline of JUSA confirms them (JUSA, including its secretary general) of becoming oppressors in clear and open Qur'anic words.

In fact, the word 'oppressor' is mild, very mild to use, looking at the Arabic grammar in the following Aayat: "*Who is a **greater oppressor** than the one who prevents the Thikr of Allah (i.e. Ibaadat) in the Masaajid, and he strives (plots) in its destruction?*" (Baqarah, Aayat 114)

Imaam Raazi (Rahmatullah alayh) says in his At-Tafseerul-Kabeer in the commentary of this Aayat: "*Verily, the text of this Aayat demands that the one who strives to ruin the Masaajid is worse than a Mushrik (idol worshipper) because Allah's*

*statement: 'Who is a greater oppressor', includes the Mushrik."*

## **Greatest tyrants**

By JUSA prohibiting more than 50 Musallis in the Masjid, they become the confirmed greatest tyrants on earth, especially in this era. Greater, far greater is the crime of oppression of the one who stops others from entering the Masjid, than is the crime of any other oppression, as indicated to in the above Aayat.

The Qur'an Majeed has cursed the Zaalimeen. Aayaat such as the following are found in the Qur'an Majeed:

***"Harken! Allah's Lan'at (Curse) is upon the Zaalimeen."***

## **The History of Oppressors**

In the history of this world, great oppressors lived. Fir'aun, Haamaan, Qaaroon, the 'Aad, the Thamood, the people of Loot and Nooh (Alaihimus salaam), as well as Abu Jahl, Abu Lahab, Umayyah bin Khalaf. All of these amongst others were arch and open enemies of Allah, the Ambiya of their time and the Deen of Allah.

### **Fir'aun**

Fir'aun would torture anyone found to be following the Deen which Nabi Musa (Alaihis salaam) brought.

Fir'aun had murdered thousands of new born babies (sons) that were born to the Bani Israaeel. In the end, Fir'aun also killed his own Muslimah wife in an extreme brutal way. The underlining reason was that she was a Muslimah. What an oppressor was he not?

### **Namrood**

Namrood who was the tyrant in the era of Nabi Ibrahim (Alaihis salaam) was also known for his tyranny. His oppression blinded him from the Haq. This is what Zulm (oppression) does. It blinds the Zaalim from seeing the Haq. When Namrood was told of the Powers of Allah and that Allah is the One Who gives life and death, he called for two of his prisoners who were languishing in his oppressive jails. He pointed to the one and set him free while indicated to his men to behead the other. He then said foolishly, 'I am (also) the one who gives life and death.'

### **Surah Shu'araa – 19<sup>th</sup> Juz**

In Surah Shu'araa' in the 19<sup>th</sup> Juz, Allah Ta'ala speaks about the end results of various Qaums (nations) that were proudful and oppressive. Each one's destruction was in a devastating way. Some were sunk into the ground, others were toppled by the tip of the wing of Hazrat Jibreel (Alaihis salaam), while it rained stones

on others. These nations were utterly destroyed. They were oppressors.

### **The worst oppressor/s as per the Qur'anic Aayat**

However, the worst and greatest oppressors as stated in the Qur'an Majeed are those who prevent and stop others from entering the Masjid to make Ibaadat.

By offering a guideline that encourages Muslims to stop the 51<sup>st</sup> Musalli from entering the Masjid is aiding and abetting in the greater Zulm which is mentioned in the Aayat, *“Who is a greater oppressor than the one who prevents the Thikr of Allah (i.e. Ibaadat) in the Masaajid, and he strives (plots) in its destruction?” (Baqarah, Aayat 114)?*

### **The Masjid is Waqf**

The Masaajid are Waqf. They belong to Allah. Muslims have permission to enter the Masjid. Muslims cannot be barred or stopped from entering a Waqf property.

Why then did we build such huge Masaajid which can accommodate almost 20 times more than the 50 limit?

## **Today This, tomorrow Worse**

In all these guidelines offered by Ulama and JUSA as well as UUCSA, we are compromising on the Sunnats of Deen. Today we have allowed the use of alcohol, wearing a face-mask for Salaah, limiting the congregation and enforcing social distancing in Salaah based on the theories and research of the Kuffar doctors, governments and others, then tomorrow if their research finds that the carpets in the Masaajid ‘breed’ the virus – though in Deen we know there is NO contagion as per the Hadith – then what will these Ulama, JUSA and UUCSA say stop going down onto the carpet to make Sajdah? This could be expected since the more statements are issued by JUSA and its secretary, UUSA and its secretary and other modern-thinking Ulama, the further they deepen and solidify their friendship and their following of the Kuffar and doctors at the expense of the Sunnah, Deen and many other important matters.

Will they say tomorrow that make Sajdah while standing? Will they say tomorrow that remove all carpets from the Masaajid? Or will they – Na’uthu-billah – simply ‘abrogate’ the Sajdah and say that the Salaah should no more have Sujood in them – the posture which brings the servants the closest to Rahman – Allah?

Well, their members have ‘abrogated’ the Jumu’ah Salaahs even before the lockdown by saying words to the effect, ‘from now we have suspended Jumu’ah Salaah for the next few weeks.’

Are they receiving Wahi (Divine Revelation)? Are they Ambiya? Who gave them the Haq (Shar’ee Right) to cancel such an important and emphasised Salaah of Fridays? Is this then not expected that they will compromise even more of Deen, wholeheartedly, as long as the politicians are ‘happy’?

***‘Just one Jumu’ah’ – said the Secretary general of JUSA***

During the court appeal by a group of Ulama-e-Haq, JUSA’s secretary general couldn’t ‘understand’ the court proceedings. In his voice clip he said clearly that no court case should take place, leave the matter as is since it is just one Jumu’ah. Such words were used to disdain the Great Ibaadat of Jumu’ah?

Well, the ‘just one Jumu’ah’ he was hallucinating about turned out to be TEN JUMU’AHS, as the lockdown levels restricted religious gatherings for ALL those TEN Jumu’ahs.

This shows that the secretary general of JUSA does NOT possess fore-sight (Firaasat), which is a Divine



Gift awarded to the Muttaqee (the pious). This shows that the Ulama and ALL those who supported the Ulama-e-Haq for the court case – laymen included – had some foresight with them.

They perhaps sat back and deeply pondered over the matter and possibly concluded that since our authorities have a history of not keeping to things as planned, this lockdown regarding which we were told will be 21-days, might very well end up far more than that. And that is exactly what happened.

They must have sat back and pondered deeply over the examples and situations of our authorities in which the very recent history shows with no doubt the corruption of the same leaders. Many ‘Muslims’ and so-called ‘Ulama’ said words to the effect, ‘don’t make a court-case (for the Masjid to open) as it will inspire Islamophobia where Muslims will be in the limelight, etc.’

Well, the corruption of our authorities we all are aware of. In terms of well-being, financial situation, the bankruptcy of state-owned companies, etc. we all are aware of. Does this not show the corrupt state of our authorities? They can’t even maintain their own companies. Yet, many ‘Muslims’, so-called ‘Ulama and organisations in which Ulama are on board

played this Masjid issue with their letters directed to the President, Minister/s, etc. displaying nothing but their currying favour with these temporary, human, Kuffar leaders.

Had the secretary general took the approach all students of Deen at the Darul-Uloom are told to, by making ‘Mutaala’ah’ (prestudy), then he would not have erred so erroneously by concluding ‘just one Jumu’ah’.

### **General permission for any Musalli – a condition for the validity of Jumu’ah**

For the validity of Jumu’ah, there is a condition called Idhn-e-Aam, which means permission for any Musallee to enter the place where Jumu’ah is performed. If even one Musallee is barred from entry into the venue where Jumu’ah is performed, then the Jumu’ah of all the congregants at that venue is not discharged.

Hence, preventing even a single Musallee from entry into the Masjid is not aligned to the Islamic guidelines. JUSA’s guidelines are not in conformity to Islamic guidelines. This is seen clearly in their guidelines which we have discussed thus far.

## **5. Bring your own Musallah**

5) **‘Bring along your own Musallah’**: This guideline is the product of the ‘fear’ for the man-made virus and the total compliance to the man-made rules for combatting this ‘virus’.

It is sad, utterly sad, to learn that Ulama have made such disgraceful rules which are alien to Deen and offered them to the Ummah to follow in order to ‘combat’ this man-made virus.

### **Why have the Ulama stooped to such a level?**

One may ask as to why the Ulama have stooped to such a level? Ulama are supposed to uphold the Shari’ah, protect the Sunnah at ALL costs and be in the fore to propagate the correct teachings of the Deen. How then do we find them propagating anti-Sunnah and anti-Shari’ah teachings? The simple answer to this – among many, many answers – is that the open transgression, open rebellion and open wrongs which Ulama have opted to be partners in, have desensitized them. This desensitization is actually in Deeni terms weakening the Ummah.

Airing of women voices is allowed by the Ulama on their mouthpieces – Radio so-called ‘Islam’. This

platform actually makes men fantasize and romanticize with the women – young women – whose voices are actually ‘prostituted’ on the air-waves of these radio stations dubbed ‘Islamic’, and sanctioned by the Ulama.

The appearance of the Ulama on TV is not all. In fact, the Ulama have allowed themselves to be seated in the accursed TV studio – Dajjal’s office – with a strange woman – shoulder to shoulder – no social distancing.

The Ulama are supposed to think and react within the Laws of the Deen and Shari’ah. They should not align themselves and hand themselves over to the hands of the authorities who are Kuffar.

### **Why must own Musallahs be brought?**

We ask, ‘why must Musallees bring along their own Musallahs?’ Is it because the authorities have made us think and believe that the virus spreads from the carpets? By this proclamation by Kuffar – who don’t even know the importance of Tahaarat, in fact they don’t even make Istinja after relieving themselves – do we ‘assume’ and ‘accept’ that truly the virus will spread from the Masaajid’s carpets, notwithstanding the following irrefutable facts:

1. Every Musallee has to be in the state of Ghushl to enter the Masjid.
2. Every Musallee has to be in the state of Wuzu before entry into the Masjid.
3. Every Musallee cleansed himself with water (i.e. made Istinja) after relieving himself.
4. Every Musallee has to ensure his body is Paak (clean – no impurity on it) for the validity of Salaah.
5. Every Musallee has to ensure his clothes are Paak for the validity of the Salaah.
6. Every Musallee has to ensure the place of performing Salaah is Paak.

The above sums-up in one word, ‘cleanliness’, a fundamental prerequisite before the entry into any Masjid.

### **The Masaajid vs the market places**

Furthermore, the Masaajid are not the headquarters of evil and wrong. Read the following to understand the comparison of a Masjid to the market place:

Hadhrat Salmaan (Radhiyallahu anhu), narrating a Hadith of Jibraeel (Alaihis salaam) said: ***“If you can, never be the first to enter the souk nor be the last one to leave it, for verily, the souk is the***

*battleground of Shaitaan. There he plants his flag.”*  
(Muslim)

In his Ihyaaul Uloom, Imaam Ghazaali Rahmatullah alaih says: *“Muaaz Bin Jabal Radhiyallahu anhu and Abdullah Bin Umar Radhiyallahu anhu narrated: “Verily, Iblees says to his son Zalnabur: ‘Approach the people of the souks. Adorn for them lies, oaths, fraud, deception and abuse of trust, and be with the one who is the first to enter (the souk) and the last to leave from the souk.”* (Ihyaaul Uloom)

The above clearly shows that Shaitaan’s battleground and meeting place is the Souks (markets, shopping centres and malls, etc.) In them he ‘inspires’ the people to commit wrong and evil like speaking lies, take false oaths, deceive, fraud and abuse trust, etc.

### **The Masaajid are abodes of the Malaaikeh**

The Masaajid, on the other hand, are the Abodes wherein the Angels reside.

The Angels’ Purity is illustrated in the Qur’an Majeed in the word ‘Mutah-haroon’, which means, ‘the Angels are purified (beings).’ (Surah Waaqi’ah, Aayat 79)

This clearly show that the Masaajid have the Pure and Clean creation of Allah Ta'ala frequenting them.

Thus, anyone claiming that the Masjid's carpets are 'spreaders' or 'super-spreaders' of the virus needs to go and re-check his belief in Allah Ta'ala and in the Qur'an Majeed. For indeed, the word in the Aayat quoted above states clearly that the Malaaikeh are very Clean and Pure creation of Allah that reside in the Masaajid.

### **The Malaaikeh frequent the Masaajid**

The Malaaikeh frequent the Masaajid, and on a Friday, they record the rewards which the Musallees have earned as described in the following Hadith:

*“When Friday arrives, angels are at the door of every Masjid to record those (Musallis) who arrive one by one. When the Imam sits (on the Mimbar) to begin (the Khutbah), they close their scrolls and come to listen to the Khutbah. The parable of one who comes early is that of one who offers a fine camel, the next like one who offers a cow, the next like one who offers a ram, the next like one who offers a chicken, the next like one who offers an egg (in the Path of Allah).” (Bukhari and Muslim)*

When we are in the Masjid, we are in the company of the Malaikah. Had the virus spread from the Masaajid, would the Malaikah still be residing in them?

This is a subtle attack on Islam by the Kuffar. They have concluded that carpets spread the virus. Hence, modern-thinking and friends of the Kuffar type of Ulama will offer guidelines based on the ‘pleasure’ of their friends – the Kuffar.

We wonder what the same Ulama’s view is regarding the rugs they may have at home? By the friends of the Kuffar type Ulama saying ‘bring your own Musallah’, shows they accept the research of the Kuffar regarding the carpets being the spreaders of the virus.

### **Another of JUSA’s buddy’s claim**

The recent foolish claim of one of JUSA’s Zimbabwean buddy – a like thinker and actor as JUSA’s secretary general – said in his voice clip that the Masaajid are ‘sooooooper spreaders’ of this virus. He further uttered that once you go into Sajdah on the carpet of the Masjid, you ‘are a goner’.

Do these gentlemen even regard themselves to be Muslims?



There is no need to act in such a manner that the Muslims begin to ‘boycott’ the carpets of the Masaajid – the very same Musallahs whose designs, style and colours were chosen selectively and which costed several thousands of Rands. Some of the Musallahs in our Masaajid were imported from other countries.

### **Islam is a clean religion and water is our purifier**

Islam is a Clean religion. Tahaarat (cleanliness) is half of Imaan as per the Hadith. Water is a purifier. Water is used to cleanse Na-Paaki, impurity and dirt. Water is used to clean major-impurities.

As mentioned above, Musallees enter the Masjid in the state of purity. Our Masaajid are cleaned regularly by paid cleaners. In the event of any major-impurity falling on the Musallah in the Masjid, water is used.

See the following Hadith which explains the use of water to clean major-impurity:

Hazrat Anas bin Maalik (Radhiyallahu anhu) narrates, ***“While we were in the Masjid with Allah's Rasool (Sallallahu alaihi wasallam), a Bedouin (A'raabi) came (in the Masjid) and stood and urinated. The Sahaabah of Allah's Rasool***

*(Sallallahu alaihi wasallam) said, ‘Stop! Stop!’ However, Allah’s Rasool (Sallallahu alaihi wasallam) said, ‘Don’t interrupt him! Leave him alone!’ They left him alone, and when he finished urinating, Allah’s Rasool (Sallallahu alaihi wasallam) called him and said to him, ‘These Masaajid are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur’an.’ He (the narrator) said that he (Nabi Sallallahu alaihi wasallam) then gave orders to one of the people who brought a bucket of water and poured it over (to clean the impurity).” (Muslim)*

The Ulama, Trustees and Imaam who endorse and offer this guideline of Musallees bringing their own Musallahs, display the attitude that the carpets will spread the virus whereas Nabi (Sallallahu alaihi wasallam) mentioned, *“There is no contagion (of disease)...” (Bukhari)*

Furthermore, a beautiful Hadith is mentioned hereunder:

Nabi (Sallallahu alaihi wasallam) said, *“When disease descends from the skies, it is averted from the inhabitants of the Masaajid.” (Ad-Durrul*

*Manthoor, vol. 3, pg. 392; Jaami'us-Sagheer pg. 105)*

## **6. Lectures and community events should be suspended**

### **The role and importance of the Masaajid**

**6) 'Lectures and community events should be temporarily suspended':** A Masjid plays an important role in the lives of every Mu'min. Not only that, a Masjid plays a huge role in the community.

Even in the time of Nabi (Sallallahu alaihi wasallam), the Masjid was used for lectures (Bayaans – in Islamic terms) and community services.

For instance, when Nabi (Sallallahu alaihi wasallam) would leave for a journey, he would leave from the Masjid. And when Nabi (Sallallahu alaihi wasallam) would return from a journey, he would head towards the Masjid. It was here at the Masjid where the Sahaabah (Radhiyallahu anhum) would gather to greet and see Nabi (Sallallahu alaihi wasallam) off; and it was here at the Masjid where they would gather to receive Nabi (Sallallahu alaihi wasallam) upon the return of a journey.

When the Call to Jihaad would be sounded, the Muslim Army would gather at the Masjid. It was again here where Nabi (Sallallahu alaihi wasallam) discussed some of the plans for the Jihaad. It was here where instructions and responsibilities were given.

Regarding Nikaahs, Nabi (Sallallahu alaihi wasallam) emphasized that it be announced and be performed in the Masaajid.

Nabi (Sallallahu alaihi wasallam) used the Masjid to render advices to the Sahaabah. There are Ahaadith which describe that some outsiders entered the Masjid to find Nabi (Sallallahu alaihi wasallam) there with the Sahaabah, rendering talks, etc.

### **Hadith-e-Jibreel**

The famous Hadith named as ‘Hadith-e-Jibreel’ which every Mishkaat-student is well aware of describes that Hazrat Jibreel (Alaihis salaam) entered the Masjid in the form of a human being at a time when the Sahaabah (Radhiyallahu anhum) were seated in the company of Nabi (Sallallahu alaihi wasallam). He then proceeded to the front and sat face-to-face with Nabi (Sallallahu alaihi wasallam). The words in the Hadith describe that his (Hazrat Jibreel) knees touched his (Nabi Sallallahu alaihi

wasallam's) knees. He (Hazrat Jibreel) then asked Nabi (Sallallahu alaihi wasallam) some questions.

After Hazrat Jibreel left, Nabi (Sallallahu alaihi wasallam) commented to the Sahaabah (Radhiyallahu anhum) that the person that came here was Hazrat Jibreel and he came to teach you your Deen (by him receiving answers to his questions it benefitted all of you by learning Deen).

This teaches us that though the Masjid is primarily built for Ibaadat, it also plays an important role in Ta'leem as well.

Besides that, Nikaah, I'tikaaf, Bayaans, etc. are also forms of Ibaadat.

### **Government never restrict what JUSA says**

Furthermore, the government did not restrict lectures and community services in places of religious gatherings but JUSA calls for these to be suspended in their un-Islamic guidelines. It seems JUSA is one above the government in the call to distance the Ummah from the Masaajid.

In another point of JUSA's un-Islamic guidelines is '*Disperse soon after Salaah and perform Sunan and Nawaafil at home/work*'.

Why is JUSA advocating and stipulating such minimal amount of time for Musallis to be in the Masjid – and that too, while in a Haraam-alien-style of social distancing thereby turning the Fardh Salaah into a ‘mock-Salaah’?

Why is JUSA making the going to the Masjid to discharge the Fardh Salaah so difficult?

### **The obstacles for going to the Masjid – a sincere brother’s heartfelt sorrow**

Indeed, JUSA and UUCSA are ‘obstacles’ to the Ummah. By imposing the anti-Islamic guidelines, the simple act of proceeding to the Masjid has become extremely difficult for the Ummah.

Many sincere Muslims have reported their reluctance for going to the Masjid under these conditions. They are caught between their love for the Masaajid and maintaining their honour. One brother expressed his heartfelt sorrow saying: *“It is so humiliating to go to the Masjid these days. As you walk in there is this hype and excitement around the screening table, a team of bully men tasked to do the dirty work, immediately point an ugly thermometer in your face, force you to record your details and tell you to wear a mask.*

*Since when does a Muslim have to gain permission to enter the House of Allah. And that too under rules not even properly enforced by government. The trustees and imams have treated this screening thing as if it was an instruction from Allah. And anyone who dares open their mouth against this ugly system is shunned, and looked down upon as if he is a criminal. I have decided not to perform Salaah in the Masjid again unless these humiliating processes are removed. The imams are responsible for my abandoning the masjid.”*

*(End of the sincere brother’s message.)*

May Allah Ta’ala have Mercy upon this Ummah is all we can say. Are the Imaams, Trustees and the modernised-government-puppet-Ulama trying to become more catholic than the Pope? There would possibly be many other sincere Muslims whose hearts have been broken by the Trustees, Imaams and government-pleasing-Ulama by their enforcing of such anti-Shari’ah guidelines. And this is Zulm (oppression). However, since sincere Muslims are stopped from the Masjid, this Zulm (oppression) is than escalated to the highest form as per the Qur’anic Aayat, ***“Who is a greater oppressor than the one who prevents the Thikr of Allah (i.e. Ibaadat –***

*Salaah) in the Masaajid, and he strives (plots) in its destruction?” (Baqarah, Aayat 114)*

## **Conclusion**

One wonders what the reaction of Hazrat Umar (Radhiyallahu anhu) would had been if he was alive today and saw these anti-Islamic guidelines of JUSA. How would he have reacted had he seen these guidelines pasted on the Masjid notice boards?

Remember, Hazrat Umar (Radhiyallahu anhu) used to walk with a whip and keep a record of even the Muslims who would purchase meat in the market. Had he seen someone buying meat often in just few days, he would reprimand him. How then would he have tolerated for Muslims in a Masjid to follow such guidelines issued by a supposed-to-be ‘Ulama’ of JUSA in which the following is called for:

1. Sanitize hands – most of the sanitizers have 70% and more alcohol.
2. Wear a face mask at all times – apart from this being damaging to one’s health, it is Haraam to perform Salaah while the mouth is covered.
3. Social distancing – A ‘new Deen’ encouraged by JUSA in their anti-Shari’ah guidelines.



The above are just three of their sixteen guidelines offered by JUSA on their posters.

May Allah Ta'ala guide this Ummah. This Ummah has been led astray by the modern thinking, liberal, secular-minded, westernised and government-pleasing gentlemen parading as 'Ulama' in our midst, issuing Deeni guidance.

Just as we refer to expert, senior and top-class doctors for our health issues, so too, should we treat our Deeni issues.

If in the medical world, some experts publicly issue a statement exposing a quack who has been masquerading as a genuine doctor, this will be appreciated by all. This mainly because the fraud can directly harm our Dunya i.e. our health and well-being.

So too should we be appreciative when the Ulama-e-Haq write or speak out against charlatans who are deviated and leading people astray. In fact, here we should be even more appreciative as this is a means of saving our Imaan and Aakhirah.

# Summary

Alhamdulillah, we have presented – *with the Tawfeeq and Fadhl (Grace) of Allah Ta'ala* – a discussion on the ‘new norms’ the modern-thinking ‘Ulama’ are encouraging and enforcing quite vehemently in the Masaajid.

In order for those who lack the time and ability to read this booklet cover-to-cover, we have summarized this booklet in the following 11 points:

1) In the introduction, we had mentioned that we are not advocating the breaking of any of the laws of the land, however, this book discusses the unchangeable Masjid guidelines as taught to us and encouraged by the immutable Shari'ah. Remember, the Masaajid are Waqf. They belong to Allah Ta'ala. Since Allah Ta'ala is the Sole Owner of every Masjid, His Laws which were taught to us by Nabi (Sallallahu alaihi wasallam), have to be implemented in every Masjid. No Imaam, Trustee or ‘Moulana’ has any right to change or terminate any of these Laws. Even in the face of this man-made virus which according to expert Western researchers, originates by the enemy of human-beings, Bill Gates and co., not a single Law of Allah Ta'ala can be changed!

2) The Shari'ah – *which has been perfected 1400 years ago* – does not prescribe any special Salaah in a specific unique style that should be performed during a plague. The most the Shari'ah caters for is Salaatul-Khauf which is exclusive for the battlefield and has a special prescribed method as mentioned in the Qur'an Majeed and the Hadith Shareef. Yet, this Salaah has NO social distancing.

3) No Sahaabi performed any Salaah while social distancing, using alcoholic sanitizers, or covering his mouth and nose, etc., during any of the more devastating real plagues (not man-made ones like this virus) in their respective eras.

4) Wearing a face-mask which covers one's mouth and nose during Salaah is HARAAM. Various Hadith Kitaabs – *such as Abu Dawood Shareef and Ibn Majah* – have mentioned Ahaadith wherein Nabi (Sallallahu alaihi wasallam) **PROHIBITED** the covering of the mouth during Salaah. Can any sane Muslim who claims he loves Nabi (Sallallahu alaihi wasallam) ignore this prohibition of Nabi (Sallallahu alaihi wasallam)?

5) Numerous Ahaadith have been mentioned in this booklet negating the *alien-to-Deen* guideline of social distancing in the Masjid, during the Fardh Salaah.

There are dedicated chapters in almost every Hadith Kitaab that discusses the importance of the Saffs. Gaps in the Saffs (during the Fardh Salaah) are filled by Shayaateen, as the Hadith warns.

6) Allah Ta'ala loves the forming of the Saffs that resemble a solid steel building and has discussed this in a Special Surah named after the Saff – *Suratus-Saff*. While the 'Ulama' who are showing us how ardently they are following the man-made guidelines – *which have been proven by experts to be ineffective* – their very same masters whom they seek to please at the expense of Allah's Pleasure had declared this 'fight' against the (man-made) 'virus' to be a 'war'. Hence, the Qur'an Majeed describes that Allah loves those Muslims who wage war while they stand in Saffs as if they are a solid steel building. Can such a 'solid building' be imagined to be having 1.5m gaps as encouraged by the social distancing rule?

7) Saudis doing social distancing is NOT A PROOF to us. In fact, we are not even interested in Saudi's doings, especially of recent times. Remember how many Muslims condemned them – *the very same 'Ulama' who had condemned Saudi are now pointing towards Saudi to seek their social distancing alien-to-Deen practice to be a 'proof'* – when they arranged

the killing of the journalist in Turkey and when they arranged for an accursed music festival held last year. Hence, this argument falls away and the conclusion we come to is that Saudi's doings has no Shar'ee Basis!

8) Most of the hand sanitizers contain Najis (impure) alcohol. It is Haraam to use it, especially just seconds before entering the Masjid to read Salaah! An informative article explaining Ethanol and other alcohols to be Haraam written by Jamiat Joburg has been reproduced under the topic of hand sanitizers in this booklet. A must read article!

9) The Qur'an Majeed declares anyone that prevents another from the Masjid as the greatest oppressor. The history of this world has seen many tyrants, some of whom are, Fir'aun, Namrood, etc. Surah Shu'araa also discusses the doom of previous nations who were oppressors. Let this be a lesson for each one of us.

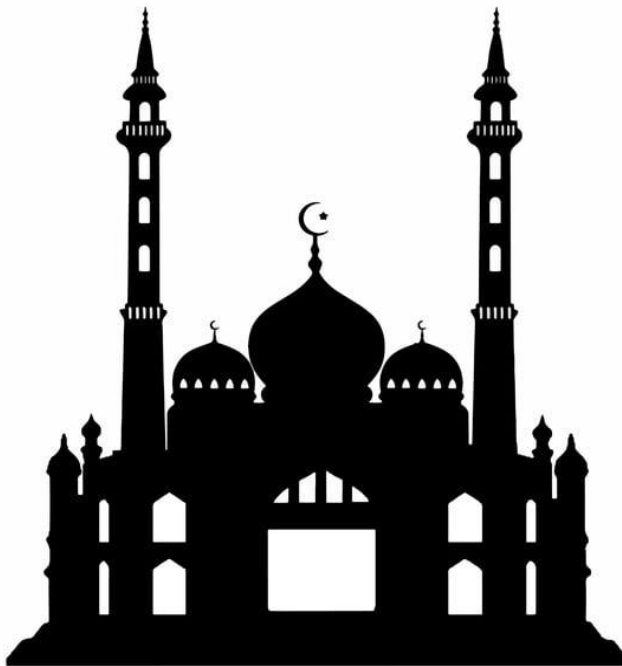
10) For the validity of the Jumu'ah Salaah, there should not be a single Muslim upon whom Jumu'ah is Waajib that is prevented from entering a venue of Jumu'ah. Should he be prevented, the Jumu'ah of every single one who is discharging Jumu'ah Salaah is null and void! How then can this guideline be in conformity to Islamic Laws?

11) The Masaajid are the best spots on earth. The Purity of the Masaajid can be gauged by the fact that the Hadith mentions that there are Malaaiqah in the Masjid. Furthermore, the Purity of the Masjid is far greater than that of the market places because every Musalli entering a Masjid ensures he meets several requirements like he is in the state of purity, his clothing and body are clean, etc.

12) The Masjid plays a huge and important role in the lives of Muslims as well as in the community. Even Nabi (Sallallahu alaihi wasallam) used to conduct lectures in the Masjid. He would also leave for a journey or battle from the Masjid. Nikaahs are encouraged to be performed in the Masjid as per the Hadith. Hence, these clearly denote the importance of the Masjid. By calling for the suspension of such activities breaks apart the link and connection of the Muslims with the Masjid.

Finally, we have to realise and understand that Islamic Laws can't be changed to conform to how governments, rulers and so-called experts want us to practice our Deen. To the contrary, Muslims must know that Islam gives no scope for the changes because Islam is a Divine Perfected Religion. Hence, Muslims and Ulama should rather make it clear to the

government that we can not do what they are asking us to do instead of promoting and enforcing their man-made ineffective guidelines. And in telling the government this, is not a matter of ‘proud attitude’ or wanting to be ‘different from the rest’ as some ‘Ulama’ opined who are actually government-puppets, during the Masjid court-case issue in which they entered the court-room as confirmed enemies of Allah and friends of the Kuffar. Rather, telling the government this is acting upon our inalienable Right of Freedom of Religion!



***“When Allah and His Rasool have decided something, no believing man or woman has a choice about (following or not following) it. Anyone who disobeys Allah and His Messenger is clearly misguided.”***  
***(Ahzaab, 36)***

***“But if anyone opposes Nabi (Sallallahu alaihi wasallam) after the guidance has become clear to him, and follows a path other than that of the believers, We (Allah) will hand him over to whatever he has turned to, and We will enter him into Jahannam. What an evil destination it is!”***  
***(Nisaa, 115)***



***“And he who obeys Allah and His Rasool, and fears Allah, and is careful of (his duty to) Him, these are the successful ones.”***

***(Noor, 52)***

***“Say: ‘If you love Allah, then follow me (Rasulullah) and Allah will love you and forgive your sins.’”***

***(Aal-Imran, 31)***

***“Obey Allah and Rasoolullah (Sallallahu alaihi wasallam), (so) that you may be shown mercy.”***

***(Aal-Imraan, 132)***



***Visit our website:  
[www.custodiansofthehaq.co.za](http://www.custodiansofthehaq.co.za)  
Receive our broadcast messages by sending  
your e-mail address to:  
[admin@custodiansofthehaq.co.za](mailto:admin@custodiansofthehaq.co.za)  
'Be Educated, Informed and Motivated'***