



The Plot of the Enemies of Islām to Destroy the Masājid

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Muftī Radā'-ul-Haq hafizahullāh, the renowned expert of the Islāmic sciences, analyses the plot of the enemies of Islām against the Masājid – the most noble and sanctified places on earth in the sight of Allāh Ta'ālā.

Muftī Radā'-ul-Haq hafizahullāh hails from a family of great scholars who have been serving Islām for centuries. May Allāh Ta'ālā allow us the chance to benefit from his deep knowledge, insight and spiritual effulgence. Āmīn



“The speaker before me spoke on the importance of the Masājid. He explained that the Masājid play the role of a headquarters; a central point; a hub, for the Muslims. Whatever plots and plans are being made against the Muslims, one part of these plots is to detach the Muslims and move them away from the Masājid. Moreover, (the plot is) to demolish and destroy the Masājid. This is because the Masājid are the central points for the Muslims. When these important hubs and headquarters are destroyed, then the Muslims will have nothing remaining.

Therefore, the scholars explain that at first, a Masjid was set up and established on earth.

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ﴾ آل عمران: ٩٦

Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] - blessed and a guidance for the worlds. [Sūrāh Al-‘Imrān: 96]

Allāh Ta'ālā established the Ka'bah Musharrafah first on earth. The scholars explain, as reported in history reports, that it was the angels that built the Ka'bah Musharrafah first. The Ka'bah Musharrafah is a Masjid, it is the best Masjid. For a single Salāh performed there, the reward equals a hundred thousand or more Salāh.

The Ka'bah Musharrafah was Built a Number of Times

After this, Sayyidunā Ādam 'alayhi as-salām had constructed the Ka'bah Musharrafah. Similarly, Sayyidunā Shīth 'alayhi as-salām had built the Ka'bah Musharrafah. Thereafter, Qusayy Ibn Kilāb of the Jurhum tribe had built the Ka'bah Musharrafah, then the Quraysh. Rasūlullāh sallallāhu 'alayhi wa sallam had assisted in this particular construction (of the Quraysh). During the construction, when the time had come to place the Hajar Aswad, i.e., the Black Stone, in its place, there was fear of a fight breaking out amongst the different tribes. One tribe said, 'we shall place it', another said, 'we shall place it'. Finally, it was decided that there is no need to dispute. Whoever will arrive first at the Ka'bah Musharrafah, he will be the one that will place it in its spot.

Rasūlullāh sallallāhu ‘alayhi wa sallam was approximately thirty-five years old at the time. Allāh Ta’ālā had caused everyone to fall asleep. Then, in the evening, Rasūlullāh sallallāhu ‘alayhi wa sallam was the first to reach and come to the Ka’bah Musharrafah. As the people arrived later, they saw him. They said, “Muhammad Amīn’, i.e., the reliable and trustworthy one, has arrived.” Allāh Ta’ālā had blessed Rasūlullāh sallallāhu ‘alayhi wa sallam with the highest level of intelligence before Nubuwwah. He was extremely intelligent and brilliant. In order to please everyone, he instructed that a sheet be placed down. He then said that the Hajar Aswad should be placed on the sheet and one leader from each tribe should lift the sheet. They were all pleased with this suggestion. Then, when they all raised it to the spot of placement, Rasūlullāh sallallāhu ‘alayhi wa sallam placed it in its position. The objective was achieved and everyone was happy too.

After this, the Ka’bah Musharrafah remained the way the Quraysh had built it. It had one door and the Hatīm area outside. Then, later on, Sayyidunā ‘Abdullāh Ibn Zubayr radiyallāhu ‘anhu had constructed the Ka’bah Musharrafah. He placed two doors on the ground level. The Hajar Aswad was taken inside.

Then, Hajjāj Ibn Yūsuf built it again, in the way it was during the life of Rasūlullāh sallallāhu ‘alayhi wa sallam. Thereafter, scholars like Imām Mālik rahimahullāh and others had issued fatwā that the Ka’bah Musharrafah should not be touched further. It should be left as is.

The Relationship of Muslims with the Masjid is under attack

The objective of discussing this topic is that the relationship that Muslims have with the Masjid and the relationship that they should ideally have, it is now being weakened, as though it is being totally destroyed and uprooted. We hear talk in other countries, ‘this Masjid is very old, we have closed it. Therefore, do not perform Salāh in it.’ However, the older the Masjid is, the more spiritual light it contains. It has older spiritual light and spiritual effulgence. Even more Salāh should be performed in it. It is a part of history, whereas it is being closed and shut. We hear of other places, even in Pakistan. There is a Masjid in Karachi. It was built forty to forty-five years ago. The judge had issued a judgment that it is part of a park and it should hence be turned into a park. The people responded and said that they have the required permission and documentation for the Masjid. They said that they are not in need of a park, but need and require a Masjid.

Similarly, in India, the eyes are on the Babri Masjid and other Masājid. We heard about a case in Saudi Arabia that a judgement was given regarding an old Masjid that it would soon be turned into a park or playground. The Masjid will be demolished. The Musallīs were worshipping and crying inside at the prospect of the Masjid soon being destroyed. Hence, there are plots being made against the Masājid in various ways.

Ploy to Efface the Blessed Sunnah

Rasūlullāh sallallāhu ‘alayhi wa sallam is reported to have said that the Masjid is for Salāh, for Dhikr, for Tilāwat. These Masājid are being destroyed and demolished. You are aware that under the pretext of Corona, people were standing together outside the Masjid before and after the Salāh, but whilst inside, they were practicing social distancing. This is all done in order to efface and remove the spiritual light of the Sunnah. There is spiritual light and effulgence in the Sunnah. The grace and bounty of Allāh Ta’ālā is linked to the Sunnah.

Hold onto the Sunnah

Moreover, with regard to the Sunnah, Rasūlullāh sallallāhu ‘alayhi wa sallam is reported to have said, ‘Hold firmly onto my Sunnah and the Sunnah of my rightly guided Khulafā’. Hold onto it tightly with your molars.’ So, we see plots being made against this Sunnah to the extent that in most places, there is an end to Corona, but it is still ‘present’ in some Masājid. This is cause for regret. All of these ploys and plots are being implemented where we hear and see Masājid being destroyed, Masājid being demolished, Masājid being closed and shut, or, where Salāh is performed, it is being done in ways contrary to the Shari’ah and contrary to the blessed Sunnah.

People gather at functions and parties of drinking and amusement. People gather in malls and markets, but the Masjid has ‘not committed a sin’, yet the people do not gather there.

A Person will be with whom he loves

We should take it as a great bounty from Allāh Ta’ālā upon us that he has strengthened our relationship with the Masjid, we come and sit in the Masjid and remember Allāh Ta’ālā. There is an incident of a Bedouin Sahābī. He was not aware and did not have the knowledge. He had come to the Masjid and in one corner, he sat down and began to urinate. He felt that the Masjid was an area to relieve one’s self. This was the way of old. People would relieve themselves in a corner of a covered area. The Sahābah radiyallāhu ‘anhum wanted to rebuke him. Rasūlullāh sallallāhu ‘alayhi wa sallam said, “Leave him.” This is because if a person is stopped suddenly whilst urinating, he will experience difficulty. Sometimes, illness will result from this. If he had to stand up suddenly, his private parts would have been exposed. On account of standing up, urine would have spread and splashed further. When he completed, the Sahābī radiyallāhu ‘anhu explains, “Rasūlullāh sallallāhu ‘alayhi wa sallam did not rebuke or reprimand me. He simply said, “Brother, the Masājid are built for the remembrance of Allāh Ta’ālā, for Tilāwat, for Salāh, they are not built for relieving one’s self.”

It is reported about this very same Sahābī radiyallāhu ‘anhu that he asked Rasūlullāh sallallāhu ‘alayhi wa sallam, “When a person reaches the hereafter, what will he do?” Rasūlullāh sallallāhu ‘alayhi wa sallam said, “A person will be with whom he loves.” He was sincere but he was not knowledgeable of the ruling.

How to remember Allāh Ta'ālā in the Masjid

We also gather in the Masjid and gather for Dhikr. Rasūlullāh sallallāhu 'alayhi wa sallam is reported to have said, "Whoever says 'lā ilāha illā Allāh', the doors of the heaven are opened for him to the point where the words reach the 'arsh." These words are taken through the skies until the 'arsh by Allāh Ta'ālā.

Rasūlullāh sallallāhu 'alayhi wa sallam is also reported to have said, "No group of people gather to remember Allāh Ta'ālā, except that mercy covers them." The Arabic word here conveys a very high-level display of love, like a person would take his child in his lap and cover him or her. Furthermore, the Hadīth says, "Tranquillity descends upon them, the angels envelop them and Allāh Ta'ālā speaks about them by His special angels." What can be said when Allāh Ta'ālā speaks of a person by His special ones? What a great bounty this is? Allāh Ta'ālā remembers a person with His mercy, his grace, and His bounty.

Rasūlullāh sallallāhu 'alayhi wa sallam is also reported to have said, "No people gather to remember Allāh Ta'ālā, except that a caller calls out, 'stand up, for you have been forgiven'." When a person is forgiven, he is covered in the mercy of Allāh Ta'ālā.

Upon return from an expedition, some Sahābah radiyallāhu 'anhum began to do Dhikr quite loudly. Rasūlullāh sallallāhu 'alayhi wa sallam said, "Be soft on yourself because Allāh Ta'ālā is All-Hearing, He is not deaf." There is no need to scream or shout whilst engaged in the remembrance of Allāh Ta'ālā. In the Noble Qur'ān, Allāh Ta'ālā tells us not to be so loud as to cause difficulty and inconvenience to others. One should remember Allāh Ta'ālā in a low voice and recite the Noble Qur'ān in a low voice.

Allāh Ta'ālā has established the Masājid so that the Dhikr of Allāh, Tilāwat and Salāh can take place. We also come to the Masjid for Dhikr, for Salāh.

Allāh Ta'ālā says,

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾﴾ الأعراف: ٢٠٥

And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless. [Sūrah Al-A'rāf: 205]

This refers to being soft or to be in solitude, with a voice that is not so loud. With a moderate tone and voice.

This blessed Sahābī radiyallāhu ‘anhu, i.e., the one who engaged in very loud Dhikr, was placed into the grave by the blessed hands of Rasūlullāh sallallāhu ‘alayhi wa sallam when he passed away.”

Translator’s Note:

May Allāh Ta’ālā reward Mufti Radā’-ul-Haq hafizahullāh and accept us amongst His chosen servants who will protect and guard the Masājid – the noblest and most virtuous places on earth – with our tongues, pens, hands, hearts, lives, and souls. Āmīn

