

## Advice regarding building a second salafi masjid in Luton and its effect on splitting the Jamaa'ah

A question<sup>1</sup> was put to **Shaykh Abdul Haqq Turkmani**<sup>2</sup> from Luton Islamic Centre regarding some individuals who, due to their discontent with the current masjid trustees, are setting up a second masjid in Luton. The Shaykh gave a detailed answer in the form of a research paper, which can be read here. [turkmani.com/articles/239](http://turkmani.com/articles/239). (full English translation coming soon on [lutonislamiccentre.com](http://lutonislamiccentre.com))

In summary the Shaykh warned against this project stating **“it is obligatory upon the students of knowledge and the du’at to advise those brothers in opposition and to rebuke them and urge fellow Muslims not to work with them (in setting up a second masjid).”** He also mentioned the following points:

1. Our concern is with multiple masājid and their proximity to each other in one region without an apparent benefit but instead due to splitting in the religion into sects and groups, or due to enmity, hatred and differing about worldly matters – as is the case in this situation (in Luton). So there is no doubt that the multiplicity of masājid and their multitudes in this circumstance is a dispraised matter opposing the purpose of the sharia and the fatwas of prominent scholars.
2. the pursuit of these brothers in building a masjid in the same region as the first masjid, only two kilometres away gives reason to mistrust them because whoever wants to make the word of Allah the highest and to serve the Muslims by building a new masjid, they search for a city or place that there is no masjid in.
3. Indeed, building a masjid with these dispraised intentions falls under the generality of the hadith *“The hour will not be established until the people compete with one another regarding the masājid.”*
4. That building a new masjid close to an old (existing) masjid where the Friday and congregational prayers are prayed without an urgent need or an apparent benefit is impermissible.
5. The prohibition is more severe if the intent behind building the new masjid is to cause harm to the old masjid and to split up those who pray in it, especially if the reasons for splitting are due to a disagreement, enmity or quarrelling.
6. (One) should not participate in building a new masjid in the same neighbourhood that has a masjid which follows the methodology of the Book and the Sunnah, whose doors are open, and Friday and congregational prayers are established in it. This is because this action is not from a type of good thing or righteous action; instead, it is a waste of effort, squandering of wealth and provocation of disunity and discord between the Muslims.

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<sup>1</sup> in May 2023

<sup>2</sup> Shaykh Abd al-Haqq Turkmani studied at the Faculty of Sharia in Baghdad University and under several hadith scholars obtaining an ijazat in hadith from Shaykh Abd al-Ghafar b. Hasan al-Rahmani. In 2010, he was awarded the Naif Bin Abdulaziz Al-Saud International Prize for his contribution to a research paper entitled Interaction with Non-Muslims According to the Prophetic Sunnah.

**Several scholars praised the Shaykh's answer and added some salient points. From them:**

**Shaykh, Professor, 'Āsim Al-Qaryūti<sup>3</sup>** said: (it) is obligatory to note is that if it is desired to build a masjid in any place, it is essential that this is for a necessity or a need in this location. And it is not a masjid which is desired to cause harm to another masjid or the Muslims. The scholars have stated the prohibition of building a masjid next to another masjid, or nearby it, with the intention of causing harm and rivalry due to it splitting the Muslims, causing divisions between them and rebelling. Indeed, every masjid which is built in order to defy the Muslims, causing harm to them, or to show off and gain credit, is a masjid *dirār* (harmful), or at it takes the ruling of one. It is constructed just as *masjid aḍ-ḍirār* was constructed. The Most High states: **And [there are] those [hypocrites] who took for themselves a masjid for causing harm (*dirār*) and disbelief and division among the believers and as a station for whoever had warred against Allāh and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. Do not stand [for prayer] within it – ever. A masjid founded on righteousness from the first day is more worthy for you to stand in. [Sūrah at-Tawbah: 107-108]**

**Shaykh, Walīd Saif al-Naṣr<sup>4</sup>** said: Allāh has praised His sacred House with seniority and called it bait al-'atīq (the Ancient House); He praised it for being ancient and old. And He has recorded for the worshipper therein a tremendous reward in relation to the house, which was built after it by 40 years, i.e. Masjid al-Aqṣā. For the [worshipper] at the first [i.e. Masjid al-Ḥaram] is 100,000, and for the [worshipper] at the second [i.e. Masjid al-Aqṣā] is 250 prayers worth (of reward). Due to this, the Salaf would ask about a masjid, is it old or new? If it was old, they would pray in it. And if it was new, they would bypass it and not pray in it. I advise them to gather, altogether, in a single masjid, and it is the first one, together, in harmony. And the preservation of the unity of the Muslims is one of the foundations of Ahl al-Sunnah wa 'l-Jamā'ah, and one of their signs. And the brothers should hold to this principle, for if this door opens, it will split the Muslims living in one area, and dangers will take place, and we would resemble the hypocrites who built a masjid to cause harm and division between the believers! And Allāh the Most High states: **...and do not dispute and [thus] lose courage and [then] your strength would depart. [Al-Anfāl: 46]**

**Shaykh, Abū 'Uthmān Muḥammad Ḥusain Sha'bān<sup>5</sup>** said: The masjid gathers the people and it does not divide them, not like masjid *aḍ-ḍirār*. And Shaykh al-Islām Ibn Taymiyyah has alluded to a subtle difference between the two masjids (*Majmū' al-Fatāwā*, 7/470). He said: Allāh's states: **A masjid founded on righteousness [Sūrah at-Tawbah: 108].** This [description] comprises the Prophet's masjid and Masjid Qubā', and it comprises every masjid which is founded on righteousness, not like masājid *dirār*. And due to this, the Salaf disliked ṣalāh in whatsoever resembled it and they preferred the old (masjid) over the new because the old one is less likely to have been built to cause harm, unlike the new one where it is feared this is the case. And the old age of a masjid is one of its good qualities. And due to this, Allāh said: **...then their place of sacrifice is at the ancient House. [Al-Ḥajj: 33]**" And he, may Allāh have mercy on him, said (*Majmū' al-Fatāwā*, 31/220-221): The people gathering in one masjid is better than them dividing into two masjids. This is because gathering, whenever it increases in numbers, is better. This is due to the saying of the Prophet: "The ṣalāh of a man with another man is purer than his prayer alone. And his ṣalāh with two men is purer than his prayer with one. And where there is more (people praying), then it is more beloved to Allāh, the Mighty and Majestic."

**Several other scholars also commended the answer by Shaykh Abdul Haq and added some points. From them:**

**Shaykh, Professor Bāsim Faiṣal al-Jawābirah<sup>6</sup>.**

**Shaykh, Doctor Ḥusain al-'Awāyishah, Jordan<sup>7</sup>.**

**Shaykh, 'Abdul-Mālīk al-Ramaḍānī al-Jazā'irī<sup>8</sup>.**

**Shaykh, Professor Ziyād Salīm al-'Ibādī<sup>9</sup>.**

**Shaykh, Doctor Mālīk Ḥusain<sup>10</sup>.**

<sup>3</sup> Professor in Ḥadīth at the Islamic University in Madīnah, then in Imām Muḥammad ibn Sa'ūd Islamic University in Riyadh, Saudi Arabia.

<sup>4</sup> Ijazat in the Kutub Sitta and Muwatta Malik, Ijaaza to recite Hafs and Ijaaza in tafseer Ibn Katheer. Taught al-Bukhari, Muslim and Al-Tirmidhi on numerous occasions.

<sup>5</sup> Researcher and author of Sharia sciences, a graduate from the Faculty of Da'wah and Uṣūl al-Dīn, Amman, Jordan.

<sup>6</sup> Professor in Ḥadīth in the Faculty of Sharia, in the Department of Uṣūl al-Dīn in Jordan University, Amman, Jordan.

<sup>7</sup> A student of Shaykh Allaama al-Albaani. He is a prolific writer having authored more than 100 books.

<sup>8</sup> Researcher and author. Student of Shaykh Abd al-Muhsin al-Abbad, Allama Shaykh Ali bin Nasser Faqihi, Shaykh Allama Hammad Al-Ansari.

<sup>9</sup> Professor in Ḥadīth in the Faculty of Sharia, Jordan University, Amman, Jordan.

<sup>10</sup> Member of the Teachers Council in the College of Islamic Sciences and the Arabic Language in Indonesia, a branch of Imām Muḥammad ibn Sa'ūd Islamic University in Riyadh, Saudi Arabia.