

EXHIBIT A
AFFIDAVIT OF
SHEIKH MUHAMMAD S. ADLY

STATE OF SOUTH CAROLINA

COUNTY OF LANCASTER

Ikram Ullah Khan, Shahid Hussain Rahu,
Arshad Khan, Mohammad Masroor,
Masoom Shaik, Arafath Mohammad,
Suleman Waheed, Muhammad Mahmood,
Muhammad Ajmal, Zafer Mohamed,
Sarfaraz Khan, Abdul Azeez Mohammed,
Shaik Abdul, Mannan, Aslam Shaik,

Plaintiff,

v.

Mustapha Saoui, Jamal Zoubir, Farooq
Hussain, Marlon Haniff, Izzeldin Shibeika,
Mehdi Wajih, Ahmed Anakkar, Bouna
Cisse, Khaalis Ansaar, Abdul Rahman Shuli
(All in their Official Capacity as Members of
the Shura Governing Body of the Islamic
Community Center of South Charlotte),

Defendants.

IN THE COURT OF COMMON PLEAS

C/A No.: 2022-CP-29-01637

**AFFIDAVIT OF
SHEIKH MUHAMMAD S. ADLY**

Muhammad Sayyid Adly, affirming the testimony set forth below, is over the age of eighteen (18) years and is able to testify as follows.

1. I am providing this testimony to detail my background as an expert in Islamic matters and my opinions on matters concerning the Islamic Community Center of South Charlotte (ICCSC).
2. I am the Imam of the Islamic Center of Columbia. I have been the Imam of this Masjid, or mosque, for over 40 years. I also direct the Columbia Islamic School.
3. I received my religious education in Egypt and Saudi Arabia. This is referenced as "Ijazza" education, and is akin to a license that authorizes its holder to serve as an

authority on Islamic matters, as the religious leader of a Masjid, and as an authority who can instruct others in the tenets of Islam.

4. Because of my background, many persons refer to me as “Sheikh” or “Sheikh Adly,” which in this context is a title for those who obtain an advanced knowledge of Islam, or who are recognized as advanced Islamic scholars. I have also been formally trained in “Fiqh,” which involves the understanding of divine Islamic law and practices of the Sharia.
5. I have served as a teacher at the Holy Mosque in Makkah, Saudi Arabia, and have for many years served as a Hajj guide and consultant in Makkah.
6. Previously, I have also served as an Imam in Masjids in Brooklyn, New York, and as a Representative to the Muslim World League in New York.
7. I am the author of over 70 books about Islam, including *Islam Is...*, which is in its 5th edition and explains the authentic teachings of Islam to persons who read in English.
8. I am currently the Vice Chairman of the North American Imams Federation (NAIF), and a member of the Carolina Islamic Council (i.e., Imams of North Carolina and South Carolina) and of the American Muslim Jurists Association (AMJA).
9. As to the matters presented in the lawsuit involving the ICCSC, it is usual for the Head Imam of the Masjid to serve the Masjid as the final authority on Islamic matters that arise at the Masjid. This includes any decision as to whether a member of the Masjid is meeting the requirement that he or she “should be of good Islamic conduct.”
10. I am informed that the Plaintiffs in this matter were members of the Masjid who attempted to exclude other members of Masjid from an election in late 2022 to the

Masjid's "Shura" on the basis of ethnicity. A "Shura" is usually the elected lay leadership of a mosque.

11. I am specifically informed that the Plaintiffs in this matter circulated a list of 20 members to vote for who were entirely of "Desi"¹ descent. If true, such an attempt to discriminate against other professing Muslims is, to say the least, contrary to the basic principles of Islam. The Plaintiffs' attempt to do such a thing would be shocking, and at its very essence, would be wholly contrary of concept of "good Islamic Conduct" expected of every member of a Masjid.
12. I am also informed that the persons who make up the Shura for the Masjid – many of whom are Defendants in this lawsuit – have learned that the Plaintiffs seek to change the status quo of the prayer times at the Masjid by attempting to supplant the majority of the members at prayer times, including the Friday "Jummah" prayer, as well as the special 30-day Ramadan services ("Tarawih") that follow evening "Isha'a" prayers (which begin this year on March 10, 2024). I am also informed that these attempts to change the status quo at the Masjid also apparently include hiring another Imam.
13. Aside from possibility that any attempt by the Plaintiffs to do these things present a potential threat to the safety of the members of the Masjid, and the likelihood that such an attempt would disturb the peaceful atmosphere of the worship service, these proposed changes are also themselves contrary to Islam.
14. For instance, there can be only one Imam who is the senior religious leader of the Masjid. A mosque could hire other junior Imams to assist with the religious work of the mosque, but these other junior Imams would serve under the leadership and

¹ "Desi" is a term used as a self-description of persons of South Asian descent, primarily from Pakistan, India, and Bangladesh.

authority of the senior Imam. It would be contrary to the tenets of Islam for a faction within a mosque to deny the authority of the existing Imam and seek to hire their own Imam to serve as the mosque's religious authority.

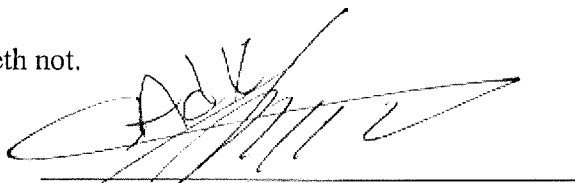
15. Furthermore, I understand that the Plaintiffs have announced that they intend to supplant the Jummah prayer time of the Imam and Shura. This is highly offensive and un-Islamic conduct.
16. The Jummah prayer is the midday Friday prayer and among the most important for Muslims. It can only be offered in congregation, which is something that differentiates it from the usual daily prayers that can also be prayed alone. It includes a Friday sermon, also offered by the Imam or other religious leader appointed by the Imam for that purpose.
17. In Islam, there are specific times set for prayers. As a reference, times required for prayer in the time zone covering Charlotte, North Carolina and Columbia, South Carolina are found at the website <https://www.muslimpro.com/en/Prayer-times-Columbia-SC-SC-United-States-4575352?date=2024-03&convention=ISNA&asrjuristic=Standard/>. On Sunday, March 10, 2024, the time for Jummah prayer will move from 12:35 p.m. to 1:34 p.m., and the Imam of the Masjid must conduct his Jummah prayer and sermon no earlier – and as soon as possible after – that time.
18. In almost every circumstance, a “second” Jummah prayer is not allowed in a Masjid. One of the important purposes of the Jummah prayer is for the congregation of the Masjid to pray together. The only time that a mosque may permit a second “Jummah” prayer would be in circumstances where the number of members simply could not be

accommodated within the mosque. In every other circumstance of which I am aware, second "Jummah" prayers are considered "haram," that is, forbidden by Islamic law.

19. As with the Jummah prayer, I understand that the Plaintiffs have announced that they intend to supplant the efforts of the ICCSC's Imam with another person to lead these special prayers during Ramadan. If this is so, this conduct of the Plaintiffs would be entirely un-Islamic and, in my view, forbidden by Islamic law.

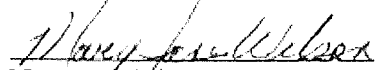
20. In all my years as an Imam and Islamic scholar, I have seldom if ever heard of such conduct as has been ascribed to the Plaintiffs. Such conduct is forbidden by Islamic law and shameful. This especially includes, but is not limited to, the conduct of Plaintiffs that is based on their attempt to discriminate against other Muslims due to race and ethnicity.

21. Further the affiant sayeth not.



Sheikh Muhammad Sayyid Adly

Affirmed and Subscribed to this
29th day of February, 2024.



Notary Public

My Commission Expires: 9/19/32