



One section from the book, "Call to Righteousness," written by the renowned spiritual guide and leader of Ahl al-Sunnah **عبد الرحمن بن محمد بن عبد الوهاب**, with additions and adjustments, entitled,

Respecting the Masjid

Our purpose in this world
A cancer patient finds cure

19 Madani pearls about masjids
Secret behind receiving a cure



Shaykh al-Tareeqah Ameer Ahl al-Sunnah
Founder of Dawat-e-Islami Hazrat Allama Maulana

MUHAMMAD ILYAS
Attar Qadiri Razawi **عبد الرحمن بن محمد بن عبد الوهاب**

Translated into English by
Translation Department (Dawat-e-Islami)

مسجد کا احترام

Respecting the Masjid

Respecting the Masjid

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Mawlana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Respecting the Masjid

An English translation of 'Masjid Ka Ihtiram'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ ā*.

Table of Contents

Respecting the Masjid.....	1
Attar's <i>du'ā</i> :	1
The excellence of reciting <i>ṣalāt</i> upon the Prophet ﷺ	1
Our purpose in this world	2
Stamping on the floor of a masjid is forbidden.....	3
Keep your mobile phone on silent in the masjid	4
19 Madani pearls about masjids	4
A cancer patient finds cure.....	10
Five Madani pearls about unwell travellers in Madani Qafilahs.....	11
There is remedy for every disease.....	14
Secret behind receiving a cure	15
Spiritual treatment for cancer.....	16
The sunnah of drinking with one's right hand.....	17
Eating, drinking, giving and taking with the left hand is a practice of Satan.....	19
Why is the left hand used in actions?.....	20

Respecting the Masjid

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Respecting the Masjid¹

Attar's *du'ā*:

O Lord of al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the 21-page booklet *Respecting the masjid*, make them from those who love and respect masjids! Also grant them, their parents and family members forgiveness without accountability!

اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

“O people! Indeed the person who shall be quickly saved from the terrors and accountability of the Day of Judgement, will be he who recited the most *ṣalāt* upon me from amongst you.”²

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ This subject has been extracted from the book: ‘Call to Righteousness’, pages 367 to 380.

² *Firduas al-Akhbār*, vol. 5, p. 277, *hadith*: 8,175

Our purpose in this world

In verse 115 of Sūrah al-Mu'minūn, Allah declared:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

Translation from Kanz al-Īmān: So, do you think that We have created you in vain, and that you are not to return to Us?¹

On page 647 of Maktaba-tul-Madinah's translation of the Quran, entitled *Kanz al-Īmān ma'a Khazā'in al-'Irfān*, the elite scholar of Quran, 'Allāmah Muḥammad Na'im al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ comments on this verse,

Will you not have to arise for recompense in the Hereafter? We in fact created you for worship and made this obligatory upon you. We have made it so you shall return to Us in the Hereafter and receive recompense for your deeds.²

Dear Islamic brothers! We should all be working towards achieving the true objective of our lives. Alongside this, we should also try our absolute best to avoid sin in the process and perform good deeds. We can also keep watching Madani Channel, as watching its programmes with good intentions and

¹ Al-Quran, 23:115

² Khazā'in al-'Irfān

Respecting the Masjid

encouraging others to do the same is a way to please Allah and earn Paradise.

Also, always keep death in mind. When it suddenly strikes, even a newly wedded couple are taken away from each other.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Stamping on the floor of a masjid is forbidden

The Reviver of Islām and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ had immense enthusiasm for calling others to righteousness. He would never miss an opportunity to do this. One successor of the great imam was Muftī Zafar al-Dīn Bihārī رَحْمَةُ اللَّهِ عَلَيْهِ, who explains the following story:

A person known as Nawāb Ṣāḥib came to the masjid to offer salah. Once inside, he casually threw his walking stick upon the floor. Other attendees in the masjid heard the sound of this. Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ said, “Nawāb Ṣāḥib! Even taking loud steps in the masjid is forbidden, let alone dropping a stick so forcefully!” In my presence, Nawāb Ṣāḥib said, “إِنْ هَذَا لِلَّهِ I will not do this again.”

May Allah have mercy on Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ and forgive us without accountability for his sake!

أَمِينٍ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Keep your mobile phone on silent in the masjid

Dear Islamic brothers! It is a must for every Muslim to honour the masjid. Ensure you do not make excessive noise when even walking in the masjid. Also, take care in regards to walking sticks, umbrellas, shoes, bags and anything else; no noise should be made in the masjid by these things being thrown around. If anyone brings a mobile phone in, they should keep it on silent mode.

With great regret, nobody pays attention to this. Even in Masjid al-Ḥarām, that too during *ṭawāf* of the Holy Ka‘bah itself, mobile phones ring loudly. Some of them even have music blaring **مَعَادَ اللَّهِ**. These songs and music remain impermissible inside and outside the masjid.

19 Madani pearls about masjids

Turning our attention to the honour and respect of masjid, we will now discuss some Madani pearls of knowledge extracted from the first volume of *Blessings of Sunnah*¹, directly related to this beautiful topic. These have been slightly changed and amended from the original text. Kindly take these on board as we discuss them and keep these points in mind:

1. It is narrated how a masjid once went to the court of Allah to complain about people engaging in worldly conversations inside it. Some angels met it on the way

¹ *Faizan-e-Sunnat*

and said, “We have been sent to destroy them (i.e., the people who engage in worldly conversations inside the masjid).”¹

2. Another narration describes how a bad smell emanates from the mouths of people who backbite and engage in worldly conversation in a masjid. Angels even complain about them to Allah.

مُخْرَجُ اللَّهِ These are the severe consequences if a person engages in simply sin-free, permissible conversation in a masjid. Now imagine the severity of saying something haram or impermissible!²

3. A tailor is not allowed to sew clothes in a masjid. However, he can do so if the basic purpose of his stay is to monitor children and take care of the masjid. Similarly, a writer cannot do paid work in a masjid.³
4. Never throw any type of rubbish inside a masjid. The hadith expert ‘Abd al-Ḥaqq Dihlawī رَحْمَةُ اللَّهِ عَلَيْهِ reports in *Jadhb al-Qulūb*, “If a small particle or speck finds its way into a masjid, this causes it as much pain as a human feels when something is in their eye.”⁴

¹ *Al-Fatāwā al-Razawīyyah*, vol. 16, p. 312

² *Al-Fatāwā al-Razawīyyah*, vol. 16, p. 312

³ *Al-Fatāwā al-'Alamgiriyya*, vol. 1, p. 110

⁴ *Jadhb al-Qulūb*, p. 222

5. Spitting on the masjid walls, floor and above/below its mats is forbidden. The same applies to blowing the nose, taking something out of one's ear or nose and putting it onto a part of the masjid, and playing with threads or parts of the masjid mats.
6. There is no harm in blowing the nose into a handkerchief (in the masjid), if necessary.
7. If the masjid is swept and any dust or dirt etc., from it is collected, this should not be kept in a place of disrespect.
8. If you want to take your shoes with you into a masjid, shake them free from dirt outside before. If there is dust on the soles of your feet, wipe it off with something like a handkerchief before entering. Take care not to bring even a speck of dust into the masjid.
9. After performing wuḍū in a masjid, dry your feet properly there and then. Walking into a masjid with wet feet makes the floor dirty and displeasing to look at.

Some etiquette of the masjid described by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ are now presented here:

10. When in a masjid, running or walking in a manner that produces excess sound is not allowed.

Respecting the Masjid

11. After performing wuḍū, do not let even a single drop of water drip from your washed body parts on to the masjid floor. (Letting drops of water drip onto the masjid floor from body parts washed in wuḍū is impermissible and a sin.)
12. Whenever you go from one part of the masjid to the other (for example, from the courtyard to the inner portion or vice versa), place your right foot first. If prayer-mats are laid out, step onto them with your right foot first. Even when walking off them and onto the floor of the masjid, ensure to use your right foot again. (i.e., whilst walking, coming and going, step onto every row of prayer-mats with your right foot first). Likewise, when an orator steps onto the pulpit, he should place his right foot on it first. When coming off it, he should again use his right foot.
13. If you sneeze or cough in a masjid, try to keep the sound as low as possible. The beloved Prophet ﷺ disliked the sound of loud sneezing in the masjid. Similarly, one should also suppress their burp. If it is not possible to do this, one should keep its sound as low as possible, whether or not he is in the masjid. Care should also be taken in this regard whilst one is present in a gathering or before a respected religious personality, as it is bad etiquette.

In a hadith, a person burped in the presence of the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, to which it was declared, “Keep your belching far from us, as those who filled their stomachs for a long period in the world, shall remain hungry for a long period on the Day of Judgement.”¹

One should not make a sound whilst yawning, whether in a masjid or anywhere else. This is because yawning is the laughter of Satan. At the onset of a yawn, try your best to keep your mouth closed. When a person opens his mouth to yawn, Satan spits into it. If the yawning cannot be suppressed, press your upper teeth against your lower. If it is not stifled in this manner either, try and prevent your mouth opening too much and place the back of your left hand over your mouth.

These lengths are taken because yawning is from Satan, and the prophets **عَلَيْهِمُ السَّلَامَةُ** are protected from this. If you begin to yawn, think to yourself that the prophets **عَلَيْهِمُ السَّلَامَةُ** never did this. **إِنْ شَاءَ اللهُ** The yawn will come to an end immediately.²

14. Fooling around is forbidden generally and is especially impermissible in a masjid.

¹ *Sharh al-Sunnah*, vol. 7, p. 294, hadith: 2944

² *Radd al-Muhtār*, vol. 2, pp. 498,499

Respecting the Masjid

15. Laughter in the masjid is forbidden, as this brings darkness in one's grave. However, there is no harm in smiling when appropriate.
16. Do not throw anything onto the masjid floor, but instead place it gently. In summer, people often use hand-held fans and then throw them onto the floor of the masjid, producing sound. This should be avoided. (Also, do not throw a cap, shawl or handkerchief etc. inside a masjid in a way that makes loud sounds). Some people carelessly cast sticks and umbrellas, etc., onto the masjid floor, producing sounds. This is not allowed. Respecting a masjid is obligatory for every Muslim.
17. Breaking wind in a masjid is prohibited. Those who are not in *i'tikāf* should go out if necessary. People in *i'tikāf* should eat less food and keep their stomachs light. In this way, they will not break wind except when answering the call of nature. They will not be allowed to leave the masjid for this (but they can use toilet area within the masjid precincts to break wind).
18. Pointing one's feet towards the *qiblah* is forbidden anywhere and everywhere. One should also not stretch their legs outwards in the masjid, as this conflicts with required manners.

The honourable saint, Sarī al-Saqāṭī رَحْمَةُ اللهِ عَلَيْهِ was once sitting in the masjid alone with outstretched legs.

Suddenly, he heard a voice from a corner of the masjid, “Sari! Do you sit in this manner in the court of kings?” He immediately pulled his legs back and did not stretch them out again until the day he passed away.¹

(Take care even when showing affection to babies by picking them up and laying them down, that their feet do not face the *qiblah*. It is also necessary that they are not sat down facing or with their back to *qiblah* when answering the call of nature).

19. Entering a masjid while wearing used shoes is disrespectful.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A cancer patient finds cure

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ اللهُ وَرَسُولُهُ Allah and His Messenger have bestowed abundant grace upon Dawat-e-Islami. Numerous instances have occurred in which patients suffering from diseases declared incurable by doctors, were cured by the blessing of travelling in Madani Qafilahs and making *du`ā* during them.

Below is a summarised version of a beautiful incident related to this topic:

¹ *Sab`a Sanābil*, p. 131

² *Malfūzāt A`la hazrat*, pp. 317 - 323

Respecting the Masjid

An Islamic brother from Hawks Bay (Karachi, Pakistan) was suffering from cancer. He proceeded to travel in one of Dawat-e-Islami's Madani Qafilahs. He appeared dejected and withdrawn throughout the journey. Devotees of the Messenger of Allah comforted and supplicated for him. While sitting one morning, he suddenly vomited a piece of flesh and felt great relief afterwards. Returning from the Madani Qafilah, he consulted a doctor and had medical tests repeated. Much to the astonishment of all, reports showed he had been cured from cancer. **أَلْحَمْدُ لِلَّهِ عَلَىٰ إِحْسَانِهِ**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Five Madani pearls about unwell travellers in Madani Qafilahs

Dear Islamic brothers! Allah bestowed cure upon a cancer patient by the blessings of a Madani Qafilah. Here are five Madani pearls about unwell travellers in Madani Qafilahs:

1. In reality, only Allah is **شَافِي الْأَمْرَاضِ**; the Curer of diseases. Everyone is aware of the fact that even the most senior and experienced doctors sometimes treat a patient and prescribe the best medicines, but this does nothing except increase the illness until they eventually pass away. If any unwell people are not cured during a

Madani Qafilah, one should not fall prey to Satanic whispers.

2. Neither make unwell people who may cause aversion or trouble to others travel with Madani Qafilahs, nor perform *i'tikāf*. A cancer patient once attended *i'tikāf* in Karachi's central Faizan-i-Madinah. Thousands of Islamic brothers attend *i'tikāf* there and are grouped in circles. The Islamic brother suffering from cancer joined one of them.

When others partook in meals at the time of *suhūr* and *iftār*, the unwell brother would only sit with them and not eat, as the cancer in his mouth and throat left him unable to eat entirely. No doubt he deserved heartfelt sympathy, but one can surely understand how uneasy other Islamic brothers would have felt around him. If a person unable to eat anything sits and looks at others as they eat, anyone with common sense can understand how uncomfortable this can make someone.

3. Some patients have severely infected wounds which ooze pus and smell bad. People suffering from this deserve the highest echelons of sympathy and care. However, their illness becomes a cause of trouble for others. They should neither attend *i'tikāf* nor travel with Madani Qafilahs. According to *sharī'ah*, it is also haram to enter a masjid in this condition, as bad smells harm both the Muslims in attendance and angels.

Respecting the Masjid

4. Someone who needs a urine or faecal bag, suffers from leprosy or constantly releases saliva should neither attend *i'tikāf* nor travel with Madani Qafilahs. Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes in the 24th volume of *Fatāwā al-Razawiyyah*: A woman suffering from leprosy was performing *ṭawāf* of the Ka'bah. The second Caliph of Islam, *sayyidunā* 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ exclaimed, "O servant of Allah! Do not cause others trouble. It is better for you to stay at home."¹
5. Those afflicted by psychological disorders or under the influence of jinn, such that they have seizures, cry out, flail around and inadvertently disrespect the masjid and disturb others, should also be made to stay away from the masjid and Madani Qafilahs. Instead of making such patients travel with Madani Qafilahs or attend *i'tikāf*, a representative of theirs should travel on their behalf and make *du'ā* for them.

With good intentions, it is also possible for such a patient or their family members to pay travel expenses for Islamic brothers to travel in 3, 12 or 30 day Madani Qafilahs. This can even be done for those that last 12 or 25 months. These representatives of the unwell person will continue to make *du'ā* for the patient. Allah will have mercy and bestow him with cure.

¹ *Muwatta Imam Malik, vol. 1, p. 388, raqm; 988*

Money for this should only be deposited with a Qafilah-responsible person designated by Dawat-e-Islami. They will ensure travel is undertaken in accordance with organisational procedures. If you give money to just anyone, it is not necessary that he will travel on your behalf. They may even return before the Madani Qafilah is complete.

Bear in mind, no one should unreasonably hurt the feelings of someone unwell. One should visit him, stay in his company and enquire after his health. Let's say a Madani Qafilah is staying in a house etc., instead of a masjid, and someone suffering from an illness which may cause aversion to others, wants to attend. If all other attendees unanimously agree, the unwell person can take part in the Madani Qafilah, without any issue. However, it should still be considered whether other Islamic brothers coming from outside will be hesitant to come or be troubled if they do so.

There is remedy for every disease

Dear Islamic brothers! Cancer is a deadly disease and considered incurable. This is not actually true. As per a hadith in *Ṣaḥīḥ Muslim*, the Messenger of Allah ﷺ said, "There is remedy for every disease. When the remedy reaches the disease, the unwell are made well by the command of Allah."¹

There is medicine for every illness except old age and death. It is a separate matter to say medical experts have not found a cure

¹ *Ṣaḥīḥ Muslim*: 2,204

Respecting the Masjid

for certain diseases yet. Instead of saying there is no medicine for so-and-so disease, it is better to say, “We don’t have a cure for this yet”, or “Scientists have not yet been able to discover any cure for it.”

Medicine only results in cure when Allah wills. Otherwise, it is quite possible that the same medicine can cause death. On occasion, proper medicine prescribed by an expert doctor causes inadvertent negative reaction in a patient, resulting in further severity of disease, disability or death. Then due to people’s ignorance, the doctor faces all kinds of accusations and trouble. It is very far-fetched to think he would cause intentional physical harm or kill a patient. Obviously if he does so, he will become famous for the wrong reasons and people will avoid being treated by him.

Secret behind receiving a cure

Commenting on a hadith, Mufti Aḥmad Yār Khān Na‘īmi رحمته اللہ علیہ writes the following in the 6th volume of *Mirāt Sharḥ-i-Mishkāṭ*, reporting from the author of *Mirqāt*:

When Allah does not will for the curing of a particular illness, He causes an obstruction between the medicine and the illness through an angel, due to which the medicine does not affect the illness. When He wills to

give cure, the obstruction is removed and medicine ameliorates the illness.¹

Spiritual treatment for cancer

An Islamic brother told this servant of Madinah عَنْهُ how his uncle had abdominal cancer. Whilst being treated for this, someone gave him a piece of paper with something written on it. The writing described how a certain person once had terminal cancer and gave up all hope of life. Someone suggested he recite selected verses from different sūrahs of the Quran. He began reciting them on a daily basis with a sincere heart. By the grace of Allah, his condition began to improve. After reciting them for a few years, his cancer was eradicated and he was completely cured.

The Islamic brother's uncle also started reciting these verses as per the guidelines given in the paper. الْحَمْدُ لِلَّهِ (At the time of writing) His condition is also improving amazingly. He thanked Allah and had 2000 copies of that paper printed as beautiful cards, with the intention of benefiting Muslims by distributing them for free.

If a patient recites these verses with the intention of gaining strength for worship, with firm belief, he will not be disappointed. (Duration of treatment: Until the disease is cured.)

¹ *Mirqāt al-Mafātīh: 4,515*

Respecting the Masjid

(Recite the following verses once daily with ṣalāt upon the Prophet ﷺ three times at the beginning and end.)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾¹ ﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾² ﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾³ ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾⁴ ﴿فُلْنَا يِنَارًا كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾⁵ ﴿أَيُّ مَسْنَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾⁶ ﴿أَيُّ مَغْلُوبٍ فَانْتَصِرَ﴾⁷ ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾⁸ ﴿إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ﴾⁹ ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾¹⁰ ﴿وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾¹¹ ﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ﴾¹² ﴿هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾¹³ ﴿أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾¹⁴ ﴿نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾¹⁵ ﴿فَتَبَرَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾¹⁶

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

¹ Al-Quran, 17:82; ² Al-Quran, 26: 80; ³ Al-Quran, 23:118; ⁴ Al-Quran, 27:62; ⁵ Al-Quran, 21:69; ⁶ Al-Quran, 21:83; ⁷ Al-Quran, 54:10; ⁸ Al-Quran, 21:87-88; ⁹ Al-Quran, 11:57; ¹⁰ Al-Quran, 3:173; ¹¹ Al-Quran, 4:81; ¹² Al-Quran, 39:36; ¹³ Al-Quran, 22:78; ¹⁴ Al-Quran, 1:1; ¹⁵ Al-Quran, 8:40; ¹⁶ Al-Quran, 23:14

The sunnah of drinking with one's right hand

Dear Islamic brothers! Without any shadow of doubt, staying in the company of a practicing scholar benefits one's Hereafter greatly.

The renowned hadith expert of Pakistan, *mawlānā* Sardār Aḥmad Qādirī رحمته اللہ علیہ was one of these righteous scholars. His habit was to rectify people whenever he noticed they had left a sunnah. One of his students relates:

In 1373 AH during our hadith studies, we were being given a lesson on *Ṣaḥīḥ Muslim* when a person brought tea for the students of Dār al-Hadith. The tea began to be distributed at the end of the lesson, as per instructions from *mawlānā* Sardār Aḥmad. When it was my turn, I poured some tea and proceeded to draw it closer to my mouth with my left hand. The voice of *mawlānā* Sardār Aḥmad then resonated in Dār al-Ḥadīth, “*Mawlānā!*”, he exclaimed, “You are drinking with your left hand!” I put the cup down, changed hands and began to drink with my right.

When I began to pour more tea for myself, the shaykh called out again, “*Mawlānā!* You are pouring tea with your left hand!” I put down the cup, picked it up with my right hand and began drinking. Smilingly, *mawlānā* Sardār Aḥmad said the following words, طَيِّبٌ طَيِّبٌ—“Good, good!” Even now when I sit alone and recall this

Respecting the Masjid

incident, the sound of طَيْب طَيْب resonates in my ears and tears well up in my eyes.¹

Eating, drinking, giving and taking with the left hand is a practice of Satan

Dear Islamic brothers! One can understand the love *mawlānā* Sardār Aḥmad رَحْمَةُ اللهِ عَلَيْهِ had for the sunnah, from this story. If only we all called to righteousness in the same way and propagated the Sunnah wholeheartedly. The incident is also a reminder of the prohibition of drinking tea with the left hand, based on a hadith which contains prohibition against eating and drinking with the left hand.

It is reported in the first volume of Maktaba-tul-Madinah's published book, entitled *Blessings of Sunnah*:

The Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrated, the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Each of you should eat with the right hand, drink with the right hand, take with the right hand and give with the right hand, because Satan eats with the left hand, drinks with the left hand, gives with the left hand and takes with the left hand."²

¹ *Hayat-e- Muḥaddith-e-A'zam*, p. 157

² *Sunan Ibn Mājah*; 3,266

Why is the left hand used in actions?

Dear Islamic brothers! We are so absorbed in this world, that unfortunately, we do not pay attention to the beautiful sunnah of the Final Messenger of Allah ﷺ.

A hadith explains, “Certainly, Satan circulates inside the human being like the flowing of blood.”¹

It is obvious that Satan will not let us follow the sunnah. He is always attempting to misguide us. It is often observed that though people eat with the right hand, they pick up a few grains with the left one as well. Another common observation is that since the right hand is stained with food because of eating with it, most people drink water with the left hand! When tea is served to people, they hold the handle in their left hand and simply touch their right hand to the cup itself. When someone serves water to others, he holds the jug with his right hand and offers the glass of water to others with his left.

It is stated on page 374 of the book *Hayāt-i-Muhaddith-i-A‘zam*, that *mawlānā* Sardār Aḥmad Qādiri رحمه الله عليه said:

One should make a habit of giving and taking things with his right hand. This habit should be so firm that one’s right hand spontaneously stretches out to receive

¹ *Ṣaḥīḥ al-Bukhārī*; 2,038

Respecting the Masjid

one's book of deeds when presented to him on the Day of Judgement. A person will then attain salvation.

Ya Ilāhī! Nāma-i-a'māl jab khulne lagein

'Ayb posh-i-khalq Sattār-i-khatā ka sāth ho

Meanings of difficult words: *'Ayb posh-i-khalq*: Concealer of the faults of creation; *Sattār-i-khatā*: Concealer of sins.

Explanation of this couplet:

The Reviver of Islām and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has mentioned in the first line of this couplet, *Nāma-i-a'māl jab khulne lagein*. There is an interesting reason for using the word *lagein* instead of *lage*. If he had utilised the latter, the meaning would have been, “When my book of deeds is going to be opened”, whereas his wish is that his book of deeds is not even opened and he is forgiven without accountability. He then wrote *lagein* instead. This makes the couplet mean, “O Allah, may my book of deeds never be opened! May it instead be consigned to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whom You have made a concealer of sins. If you grant me this grace, then his benevolence will hide my acts of disobedience.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

