

Masjid kay Aadab



# Manners of Masjid



Sunnah-Inspiring speech of weekly  
Sunnah-Inspiring Ijtima



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Manners of Masjid

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

### Excellence of reciting Salat-‘Alan-Nabi ﷺ

Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Salat upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’

(Attargheeb Wattarheeb, vol. 1, pp. 312, Hadees 991)

چارہ بے چارگاں پر ہوں ڈرودیں صد ہزار  
 بے کسوں کے حامی و غمخوار پر لاکھوں سلام

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيَّبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah *عَدَّوَجَلَّ* and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

**Translation from Kanz-ul-Iman:** ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’amaat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Imam-e-Ahl-e-Sunnat and reverence for the Masjid

It was the blessed month of Ramadan and showering rain was falling in the historical city of India, Bareilly. The weather was so cold that people wore woollen clothes laying under thick cotton-filled blankets, but to receive the benefits of Faizan-e-Ramadan, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن was observing I'tikaf in a Masjid. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was spending every moment his in the Zikr of Allah عَزَّوَجَلَّ and Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. People had gone back to their homes after offering Maghrib Salah and the clock showed that the time of 'Isha Salah was approaching. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ got worried about Wudu for 'Isha Salah, but there was no place where he could perform Wudu by avoiding the cold and rains. If he had performed Wudu inside the Masjid, the floor would have been messed with used water. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ could not go out of the Masjid, so what could he do then! However, it should be remembered that the person who Allah عَزَّوَجَلَّ chooses for His religion, also blesses him with understanding and wisdom. A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ found such a brilliant solution to this problem that every person who respects the Masjid will rejoice when he hears it. Rolling his cotton-filled quilt, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ made it thick and performed Wudu sitting on it, and the whole night he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ spent shivering with cold in the state of wakefulness, however he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ did not let a single drop of Wudu water fall on the floor of the Masjid. *(Faizan-e-A'la Hadrat, pp. 121)*

## Different forms of disrespecting a Masjid

Dear Islamic brothers! From the above-mentioned parable we may understand A'la Hadrat's passion of respecting the Masjid, that in the cold and rainy night he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ rather suffer himself, but he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ did not let a single drop of rain water fall on the floor of the Masjid. Alas! In our society, a large number of people are unaware of respecting the Masjid. People usually make impressions of their wet feet on the carpets and floors of a Masjid; they also deliberately let the drops of water fall from their hands and faces.

Remember! It is impermissible and a sin to deliberately let drops of water fall from the body parts washed during Wudu. *(Bahar-e-Shari'at, vol. 1, pp. 647)* Likewise, being careless of the reverence for the Masjid, some of those who

observe I'tikaf in the month of Ramadan have informal conversations/chit-chat, laugh, (chew Paan and Gutkha) etc. They are also seen spitting in a corner of the Masjid and sometimes they pluck the threads of the Masjid's carpets, thus affecting the sanctity of the Masjid. Allah عَزَّوَجَلَّ Himself commands us to keep the Masjid neat and clean, it is stated in verse 125 of Surah Al-Baqarah, part 1:

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

**Translation from Kanz-ul-Iman:** And We enjoined strictly upon Ibraheem and Isma'eel to purify well My house for those who go around it and those who stay therein for I'tikaf and those who bow down (for Ruku') and prostrate.

*(Part 1, Surah Al-Baqarah, verse 125)*

Regarding this blessed verse, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْحَيَّان has said: It has become obvious that Masajid must be kept neat and clean. Filth and offensive-smelling things must not enter the Masjid.

*(Noor-ul-'Irfan, Taht-al-Ayah 125)*

مسجدوں کا کچھ ادب ہائے! نہ مجھ سے ہو سکا

ازطفیلِ مُصطَفٰی فرما إلهی درگزر

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, it is our responsibility to protect Masajid from filth and foul-smelling things and keep them neat and clean by acting upon the Quranic commandment. It is stated in blessed Ahadees as well. Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Undoubtedly no such things as filth, urine and stool are permissible in

Masajid. These Masajid are for the recitation of the Holy Quran, Zikr of Allah ﷺ and for Salah. *(Musnad Imam Ahmad, vol. 4, pp. 381, Hadees 12983)*

It has been stated at another place: Build Masjid and remove dust from them because the person who builds a Masjid for the pleasure of Allah ﷺ, Allah ﷺ will build a house for him in Jannah. A person humbly asked, 'Ya Rasoolallah ﷺ! Should Masjid be built at public roads?' It was replied, 'Yes! And to wipe dust from it is the dower for the Hoor-e-'Ayn (Heavenly Maidens).' *(Majma'-uz-Zawaid, vol. 2, pp. 113, Hadees 1949)*

It has become obvious that to clean a Masjid is a great and virtuous act. Let's listen to a narration regarding this:

### Unique reward for cleaning the Masjid

Sayyiduna 'Ubayd Bin Marzooq رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a woman would clean a Masjid in the blessed Madinah Munawwarah. She passed away but the Beloved Prophet ﷺ was not informed about her death. Once the Beloved Prophet ﷺ passed by her grave, he ﷺ said, 'Whose grave is this?' Then the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly said, 'Umm-e-Mihjan's.' The Noble Prophet ﷺ said, 'Is she the one who would clean the Masjid?' The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ replied, 'Yes'. The Beloved Prophet ﷺ then ordered the people to make a row by her grave and led her funeral Salah. Then addressing that woman, the Beloved Prophet ﷺ said, 'Which work did you find the most preferable?' The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked, 'Ya Rasoolallah ﷺ! Is she listening?' It was said, 'You do not have more hearing than her.' Then the Beloved Prophet ﷺ said, 'This woman said in reply to my question, 'The cleanliness of the Masjid (I found this to be the most preferable deed).' *(Attargheeb Wattarheeb, vol. 1, pp. 122)*

Dear Islamic brothers! Have you noticed how beautiful deed it is to love a Masjid and to take part in its dusting and cleaning! By virtue of its blessings, our Beloved Prophet ﷺ also led the funeral Salah of that woman. Please listen to the necessary explanation of 3 things after listening to this parable.

1. The Sacred Shari'ah lays great emphasis on the sanctity of purdah. In the apparent life of the Beloved Prophet ﷺ, women used to offer Salah with Jama'at in the Masjid, then due to changes in circumstances, women were forbidden to go to the Masjid. It is stated in *Fatawa Razawiyyah*: Ameer-ul-Mu'mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ forbade women from approaching the Masjid; women made this complaint to Umm-ul-Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا, then (in support of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ) she رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'If the circumstances had been this (bad) in the blessed life as well, (then) the Holy Prophet ﷺ would have not permitted women to come to the Masjid. (*Fatawa Razawiyyah*, vol. 9, pp. 549)
2. It has been learnt from this blessed parable that Allah عَزَّوَجَلَّ has bestowed this authority/power upon our Beloved Prophet ﷺ that our Beloved Prophet ﷺ can talk to any dead person anywhere. It has also been learnt that dead people can also listen and understand the talks of creation. Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: During life the hearing ability of a person is different, some hear from a short distance such as the common people and some can hear from a long distance such as Prophets and saints. This ability/power increases and does not decrease after death, so the common dead people can be called out in their graveyard not from a long distance, but Prophets and saints can be called out from a long distance as well because they used to hear from a long distance when they were alive (amongst the people) so they will hear from a long distance even after their apparent passing away. (*'Ilm-ul-Quran*, pp. 208)
3. Dear Islamic brothers! The closest relative of the deceased, if he could not perform the funeral Salah, then he can perform (funeral) Salah at the grave. As it is stated in page 838 of *Bahar-e-Shari'at*, volume 1: If the funeral Salah had been led by anyone who is not superior to the Wali (guardian of the deceased) and the Wali had not permitted him to perform the funeral Salah, the Wali can repeat this Salah provided that he had not attended the funeral Salah. If the deceased person had been buried already then the Wali can offer the funeral Salah at the grave as



well. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the closest Wali of all the Muslims in his sacred era.

A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ الرَّحْمَنِ عَلَيْهِ has said: In the sacred era of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself was the chief Wali of all the Muslims. The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said, 'أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ', i.e. I own the Muslims more than they own their lives.

*(Sahih Muslim, pp. 874 Hadees 1619)*

The funeral Salah was performed without informing the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ repeated it, so it is like this that the first funeral Salah is led by someone without the Wali, then the Wali can perform it again. *(Fatawa Razawiyah, vol. 9, pp. 291)*

That's why the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the grave of Umm-e-Mihjan رَضِيَ اللهُ تَعَالَى عَنْهَا and performed her funeral Salah and when she was asked about the preferable deed, she رَضِيَ اللهُ تَعَالَى عَنْهَا mentioned that cleaning the Masjid was the preferable deed.

Dear Islamic brothers! We should also keep our Masjid neat and clean because one who cleans the Masjid is a beloved of Allah عَزَّوَجَلَّ. It is stated in a blessed Hadees: 'مَنْ أَلَفَ الْمَسْجِدَ أَلَفَهُ اللَّهُ', The one who loves the Masjid, Allah عَزَّوَجَلَّ makes him His beloved. *(Majma'-uz-Zawaid, vol. 2, pp. 135, Raqm 2031)*

People who clean the Masjid and perform worship and spiritual exercises by remaining in it are very fortunate indeed. Undoubtedly, the Masjid is a very beautiful blessing of Allah عَزَّوَجَلَّ and an excellent shield against the attacks of Satan. Sayyiduna 'Abdur Rahman Bin Ma'qil رَضِيَ اللهُ تَعَالَى عَنْهُ has said: We were told that 'الْمَسْجِدُ حِصْنٌ حَصِينٌ مِنَ الشَّيْطَانِ' i.e. The Masjid is a strong fort to be protected against Satan. *(Musannaf Ibn Abi Shaybah, vol. 8, pp. 172)*

## Amazing beauties of the Masjid

Alas! Currently, there are very few people who recite the Holy Quran and perform worship in the Masjid for being safe from the mischief of Satan, **مَعَآذَ اللّٰهِ عَزَّوَجَلَّ** even now the state of Muslims is so terrible that Masajid look deserted during Salah times. On the other hand, squares, markets, cinemas, amusement parks and resorts are fully crowded. The Muazzin invites us by calling out **‘حَيَّ عَلَى الْفَلَاحِ’** (come to success) five times a day, but unfortunately we remain deprived of its attendance, we must feel the sorrow over the desolation of Masajid. Acting upon the Madani In’aam no. 2 out of 72 Madani In’amaat given by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** with good intentions, persuade your family members, neighbours and relatives to perform Salah in the Masjid; be active in this Masjid-filling movement with great enthusiasm and make individual efforts upon every person who does not offer Salah to make him a person who offers Salah, and in this way also protect your Masajid. The house that is settled with its dwellers cannot be occupied, otherwise an empty house can be occupied by anyone.

What is Madani In’aam no. 2? Let’s listen to it attentively: *‘Did you offer all five Salahs with the Jama’at in the first row with the first Takbeer?’ Furthermore, did you try to take even one person with you to the Masjid?’* By virtue of the blessings of acting upon this Madani In’aam, you will be able to have the privilege of offering Salah with Jama’at in the first row with first Takbeer. Moreover, you will also get the opportunity of collecting an abundant treasure of rewards by also inviting others to offer Salah in the Masjid, **لَنْ يَشَاءَ اللّٰهُ عَزَّوَجَلَّ**.

Dear Islamic brothers! Just go back to the blessed era when Masajid were crowded with worshippers day and night. Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali **عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي** has said: ‘The righteous people would remain in Masajid due to pondering over the Hereafter, so that they could collect the blessings of the Hereafter by getting maximum benefits from this brief life. Due to a large number of worshippers, people used to sell food stuffs outside Masajid, making food stuffs easily available to the worshippers. (Kimiya-e-Sa’adat, vol. 1, pp. 339)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a pure era it was when Masajid used to be in full splendour day and night, but sadly today when we see the desolation of Masajid, we become overwhelmed with sorrow. O those Islamic brothers believing in the approaching of death! After earning Halal sustenance, looking after your parents and children etc. and fulfilling the rights of people, whatever time you have then, try to spend it in Zikr and Salat and in the company of good people and pondering over the Hereafter.

بو جائیں مولا مسجدیں آباد سب کی سب  
سب کو نمازی دے بنا یا رَبِّ مُصْطَفَى

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you see someone coming and going abundantly to a Masjid, then bear witness of his faith, because Allah عَزَّوَجَلَّ has said:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

**Translation from Kanz-ul-Iman:** Only those enliven the Masajid of Allah who believe in Allah and the Last Day. (Part 10, Surah At-Taubah, verse 18)

Commenting on the above-mentioned blessed verse, the famous commentator of the Glorious Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْوَالِدَيْنِ has stated in *Tafseer-e-Na'eemi*: Remember that there are 11 ways to enliven a Masjid. (1) Building a Masjid (2) Increasing it (3) Extending it (4) Renovating it (5) Laying out carpets/mats and floor-spreads (6) Painting it (7) Adding lights & adorning it (8) Performing Salah therein & reciting the Holy Quran (9) Establishing religious Madaris in it (10) Visiting it frequently (11) Calling out the Azan & saying Takbeer for leading the Salah. (*Tafseer-e-Na'eemi*, vol. 10, pp. 201)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further said, 'The yearning to construct a Masjid or to fill it or to offer Salah in it with Jama'at is a sign of a true believer. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, such people will die with faith. (Tafseer-e-Na'eemi, vol. 10, pp. 204)

مسلمان بے عطار تیری عطا سے      ہو ایمان پر خاتمہ یا الہی

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Filling of Masajid and Dawat-e-Islami

Dear Islamic brothers! Have you noticed! It is a sign of a true believer that he enlivens Masajid by offering Salah with Jama'at, doing the Zikr of Allah عَزَّوَجَلَّ and providing and gaining Islamic knowledge. Instead of wasting our precious time in useless activities we should also spend our time more and more in a Masjid. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the non-political movement of preaching the Holy Quran and Sunnah – Dawat-e-Islami has provided us with so many opportunities through which we can spend plenty of time in a Masjid and can receive a treasure of Islamic knowledge. For example:

1. Tarbiyyati Ijtima'ee I'tikaf is observed throughout the month of Ramadan or the last 10 days. In this I'tikaf, Islamic brothers are taught Fard 'Uloom and are given Madani training according to the Sunan.
2. The travelling Islamic brothers of Madani Qafilahs stay in Masajid, thus getting the opportunity of spending plenty of time in a Masjid and they receive Islamic knowledge.
3. Madani Halqahs are arranged after Salat-ul-Fajr in which at least 3 verses of the Glorious Quran along with the translation of Kanz-ul-Iman and commentary from Khaza'in-ul-'Irfan/Noor-ul-'Irfan or Siraat-ul-Jinaan are read out.
4. Madani Dars (Madani pearls of Islamic knowledge from the books and booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ) is delivered after different Salahs.

5. In some Madani Marakiz (Faizan-e-Madinah) of Dawat-e-Islami, Madani Training Centres are located in which necessary Islamic knowledge, practical method of Salah and the act of teaching and learning the Sunan and manners take place. You too should participate in this great work of teaching and learning Islamic knowledge and become deserving of Allah's mercy.
6. The recitation of the Holy Quran with correct pronunciation is taught in Madrasa-tul-Madinah for adults. By virtue of its blessings, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, Masajid are filled with worshippers.
7. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, a large number of lovers of the Beloved Rasool are privileged to stay in Masajid for Salahs and different forms of worship through different courses (for example, the 63-day Madani Training Course, 41-day Madani In'amaat and Madani Qafilah Course, 12-day Madani Course for character building) from time to time and on different occasions through Madani Mashwarahs and Tarbiyyati Ijtima'at.

## Introduction to the booklet 'Masajid kay Adaab' [Manners of Masajid]

Dear Islamic brothers! An informative booklet about the manners of Masajid named '*Manners of Masajid*' has been published by Maktaba-tul-Madinah. This booklet has been compiled in the light of Ameer-e-Ahl-e-Sunnat's Madani Muzakaraha containing many new things. It is a priceless Madani bouquet containing beautiful and easy answers to different questions of Ameer-e-Ahl-e-Sunnat *وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ*. The colourful fragrant pearls of this Madani bouquet are giving out different types of fragrances. Let's listen to some highlights of the questions given in this booklet so that we can make our minds to obtain this great booklet for studying ourselves and to send it to others as well.

- For example, some people stand up in the Masjid to mention their problems or illness etc. and make an appeal for help. If they really deserve it, can they be given any assistance or not?
- Can a donation be collected for the Masjid, Madrasah or for any needy Muslim inside the Masjid?

- Who is responsible for the misconduct of small children wandering around and making a lot of noise in the Masjid?
- Fragrances are used through air fresheners, is this not harmful?
- What should be done to make a room fragrant?
- How can steadfastness be attained in the Madani environment of Dawat-e-Islami?
- How can those Islamic brothers who have stopped Madani work of Dawat-e-Islami after becoming upset, be brought closer?

## Take care of Masjid manners

Dear Islamic brothers! It is a great privilege to love Masajid and frequently visit them for Salah and Zikr-o-Azkaar and other forms of worship. Besides this, it is also extremely necessary to protect our Masajid from every type of unpleasant and offensive-smelling things.

## Do not take raw meat into the Masjid

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'It is not permissible to eat uncooked garlic and onion in the Masjid or before going to the Masjid if the smell exists. This ruling applies to everything which has a bad smell e.g. leek, radish, uncooked meat, kerosene oil, the matchstick which produces a bad smell when struck, breaking wind etc. The one suffering from bad breath, bad smelling wound or using medicine which has a bad smell is not permitted to enter the Masjid until the smell is removed.' (*Bahar-e-Shari'at*, vol. 1, pp. 648)

## Entering the Masjid with a bad breath is Haraam

Dear Islamic brothers! It has become obvious that it is forbidden for a person suffering from a bad breath to enter a Masjid until the smell is removed. Regarding this Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated a Madani pearl: One should make it a habit to eat

less than one's appetite, i.e. stop eating while still hungry. If a person eats in excess and gobbles down different things such as Seekh Kebabs, burgers, Aaloo Choley, pizzas, ice-cream, cold drinks every now and then, damaging his stomach and consequently suffering from the disease of bad breath<sup>1</sup>, he will get into an extremely difficult situation as entering the Masjid with a bad breath is Haraam. Entering the Masjid even for offering Salah with Jama'at is also a sin in this state. As most people are not so much concerned about their afterlife nowadays, they seem to have become greedy for food.

Furthermore, the 'food culture' has become popular everywhere and has resulted in a number of people having bad breaths. The best cure for this problem is to eat simple foods less than one's appetite so that one does not have any digestive problems. Also, after eating one should get into the habit of cleaning his mouth by doing Khilal and gargling etc. properly, otherwise particles of food may remain in the gaps between the teeth and would decay, causing offensive smells. It is Wajib to protect the Masjid from all foul odours including bad breath.

Keeping manners of the Masjid in mind, one should go to the Masjid in a neat and clean clothing by putting on fragrance. Just ponder! If we have to go to meet a ruler, minister, officer or any VIP, we wear neat and clean clothes, turban and shawl etc., and put on fragrance, but we do not make such arrangements for going to the Masjid, however, Allah ﷻ is the King of all kings; He ﷻ is the most Glorious and Greatest of all.

## Sayyiduna Imam-e-A'zam's expensive 'Imamah and clothing

It is stated on page 184 'Imamah kay Fazaail [Excellence of the 'Imamah] a 517-page book, published by Maktaba-tul-Madinah that Sayyiduna Imam-e-A'zam Abu Hanifah رضى الله تعالى عنه had expensive clothes sewn for the night Salah; his clothing consisted of a Qamees (upper garment), 'Imamah (turban), shawl and a Shalwar (lower garment) all to the value of 1500 dirhams. He رضى الله تعالى عنه would wear it at night daily and would say: 'الْتَرْتِيْنُ لِلّٰهِ تَعَالٰى اَوْلىٰ مِنَ التَّرْتِيْنِ لِلنَّاسِ'

<sup>1</sup> Bad breath or halitosis is a disease in which an offensive smell emanates from the mouth.

i.e. an attractive appearance for Allah **عَزَّوَجَلَّ**, is better than an attractive appearance for the people. *(Tafseer Ruh-ul-Bayan, vol. 3, pp. 154)*

About having an attractive appearance for going to the Masjid, it is stated in verse 31 of Surah Al-A'raf, part 8:

**يَبْنِيْ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ**

**Translation from Kanz-ul-Iman:** O children of Aadam! Adorn yourself when you go to the Masjid. *(Part 8, Surah Al-A'raf, verse 31)*

### It is preferable to apply fragrance for Salah

Commenting on the abovementioned verse, Sadr-ul-Afaadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi **عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَامِي** has stated, 'This dressing in smart clothing. According to another saying, it implies combing the hair and applying fragrance. The Sunnah is to have a smart appearance before offering Salah, because Salah contains supplication to Allah **عَزَّوَجَلَّ**. So it is Mustahab to have a good appearance and to have fragrance when going for Salah. *(Khaza'in-ul-Irfan, pp. 291)*

### Foul smell of talking in the Masjid

Dear Islamic brothers! This thought may enter the mind that I go to the Masjid for all five daily Salahs in neat and clean clothes by applying fragrance and do not damage the objects etc. lying in the Masjid, that's why I am protected from spreading foul smells that causes a desecration of the Masjid. So it is a humbly reply to this answer that it is not necessary that only apparent things may bring about foul smells in the Masjid, but the majority of us are suffering from such a disease which we do not even realize, and this disease also becomes a cause of foul smells in our Masjid.

It has been narrated that the people who backbite and talk in the Masjid, the angels complain about them to Allah **عَزَّوَجَلَّ** due to their foul smell.

*(Fatawa Razawiyyah, vol. 16, pp. 312)*



In the light of this narration we should analyse ourselves and our society to see whether we too are committing the sins of backbiting or engaging in worldly conversations in the Masjid, as these also brings about an offensive smell from the mouth. Have we ever paid attention to the fact that we should avoid useless talks in the Masjid? Remember! The purpose of constructing Masajid is not to indulge in worldly talks, but we should be busy making the Zikr of Allah ﷻ.

It is stated in a blessed Hadees: The person who says Labbayk to the voice of the person who calls towards Allah ﷻ, and constructs the Masajid of Allah ﷻ properly, so in return there is Jannah for him. It was humbly asked, 'Ya Rasoolallah ﷺ! What is the good construction of Masajid?' It was replied, 'Not to speak loudly and utter any obscene speech in it.'

*(Kanz-ul-'Ummal, vol. 7, pp. 273, Hadees 20837)*

Our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى would take great care of the manners of a Masjid and would dislike having worldly conversations in it.

## Disrespectful people were kicked out from the Masjid

Sayyiduna 'Isa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would forbid the people, who did not know about the manners of Masajid, to sit in the Masjid for a long time. Once he ﷺ saw some people sitting in the Masjid engaged in useless conversations. Having folded his shawl he ﷺ hit them and kicked them out of the Masjid and said, 'You have made the homes of Allah ﷻ markets of the world, though these are the markets for the Hereafter.'

*(Tanbih-ul-Mughtarrin, pp. 162)*

Sayyiduna Saaib Bin Yazeed رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, 'I was lying in the Masjid when someone threw a tiny piece of stone at me. I saw that it was Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked me to bring to him two men who were talking to each other loudly in the Masjid. I did as he رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked them, 'Where are you from?' They replied that they were from 'Taif.' He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'If you were the residents of Madina-tul-Munawwarah I would definitely punish you

because you raised your voices in the Masjid of the Beloved and Blessed Rasool ﷺ! *(Sahih Bukhari, vol. 1, pp. 178, Hadees 470)*

Dear Islamic brothers! Just ponder! These are the righteous people of Allah ﷻ who take great care of displaying proper manners in the Masjid, however, on the other hand we are completely unaware of behaving properly in the Masjid. Not only do we have useless conversations in the Masjid but sometimes bad language is also used. Such kinds of disrespect is usually committed in a Masjid during the Nikah or Teejah ceremony. Some people get busy in the Nikah or become occupied with the recitation of the Holy Quran whilst others start chatting with each other. Then useless talks, backbiting, tale-telling, fun, jokes and laughter begin in such disrespectful ways, *الْأَمَانِ وَالْحَفِيظِ*. For Allah's sake, have some fear! This foolish behaviour of ours can destroy our worldly life and the Hereafter. Even the Masjid itself complains about such people to Allah ﷻ:

According to a narration, once a Masjid headed towards the court of Allah ﷻ to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, 'We have been sent to ruin them.' *(Fatawa Razawiyah, vol. 16, pp. 312)*

Let's listen to narrations about the condemnation of worldly conversations and laughter in the Masjid:

1. There will come a time when people will engage in worldly talk in Masajid, then at that time you must not sit with them. Allah ﷻ does not care about them. *(Shu'ab-ul-Iman, vol. 3, pp. 86, Hadees 2962)*
2. Worldly conversations in a Masjid, eats away good deeds in such a way as quadrupeds (four-footed animals) eat grass.  
*(Ithaf-us-Sadaat-il-Muttaqeen, vol. 3, pp. 50)*
3. Laughing in the Masjid causes darkness in the grave.  
*(Al-Jami'-us-Sagheer, vol. 1, pp. 322, Hadees 5231)*

## Keep your mobile phone on silent mode in the Masjid

Dear Islamic brothers! By keeping all these warnings in mind, protect yourself from being destroyed, and take special care not to make any sound while walking in the Masjid. In addition to this, one should not keep a walking staff, umbrella, hand-operated fan, slippers, bag, pot etc., in such a way that its sound is produced. If someone has a mobile phone whilst in the Masjid, he should keep it on silent mode. Regretfully, this is rarely cared about these days. Even during the Tawaf around the Holy Ka'bah, ringtones of people's mobile phones and even musical tunes keep ringing in the sacred Masjid-ul-Haram, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**, whereas musical tunes are not permissible and a sin even when one is not in a Masjid. (Therefore, this applies more strictly to those who are in the Masjid.)

## Among the 12 Madani activities, one activity is to travel with Madani Qafilahs

Dear Islamic brothers! Actively participate in the Madani activities of Dawat-e-Islami to serve the Sunnah. Travelling with Madani Qafilahs is one of the 12 Madani activities of Zayli Halqahs. Sayyiduna 'Umar Farooq-e-A'zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has said, 'My Ansari neighbour and I used to live in the quarter of the town of Banu Umayyah Bin Zayd that was located at a height of blessed Madinah Munawwarah. We used to go one by one to the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. One day he used to go to Madinah Munawwarah and would tell me the revelation upon his return and one day I used to go and upon my return I used to tell him about the revelation.' (*Sahih Bukhari, vol. 1, pp. 50 Hadees 89*)

Dear Islamic brothers! You have just heard that by travelling with Madani Qafilahs, efforts are made to fill Masajid with those who offer Salah. The lovers of the Beloved Rasool travelling with Madani Qafilahs not only fill the Masjid themselves, but they also persuade other Muslims to frequently come to the Masjid to worship, by presenting the call towards righteousness. Let's make an intention to travel with Madani Qafilahs immediately with the intention to fill the Masjid with worshipers by travelling with Madani Qafilahs.

We should at least also travel with a 3-day Madani Qafilah every month so that we can get the opportunity to gain Islamic knowledge along with the rewards of spreading the call towards righteousness. Travelling with Madani Qafilahs has lots of blessings. Let's listen to a Madani parable for our persuasion:

### Madani parable

This is the summary of what an Islamic brother from Bab-ul-Madinah (Karachi) stated, 'Despite the fact that I had an operation for hernia twelve months ago, my abdominal pain still persisted. I changed doctors and used various medications, but the pain remained. One day, an Islamic brother invited me to travel with a Madani Qafilah. I tried to excuse myself by saying that I had a medical condition and that sleeping on the Masjid floor during the Qafilah would worsen my pain. After a lot of convincing, I accepted his invitation and came to the Aalami Madani Markaz, Faizan-e-Madinah with the intention to travel with a Madani Qafilah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I was blessed to travel with a 3-day Sunnah-inspiring Madani Qafilah with the lovers of the beloved Prophet. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, my hernia pain, which had not been cured with all the medications and treatments, vanished during the three days of the Madani Qafilah.'

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**

Dear Islamic brothers! One of the evils being committed in the Masjid is the entry of children, or those who are mentally unstable and drug addicts, this affects the honour of a Masjid. On page 1220 of *Faizan-e-Sunnat*, volume 1, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has said: It is Haraam to bring such a child into the Masjid (that may make the Masjid's floor impure by urinating etc.). Bringing an insane person into the Masjid is also Haraam. If there is no fear of impurity then it is Makruh.

*(Rad-dul-Muhtar, vol. 2, pp. 518)*

On page 1221, he **وَأَمَّا بَرَكَاتُهُمْ الْعَالِيَةِ** has stated: According to the Shari'ah, it not allowed to bring small children, the insane (an unconscious person or the one possessed by a jinn) into the Masjid even for spiritual remedies. A baby cannot be brought into the Masjid even if wrapped properly in a piece of clothing etc.

Dear Islamic brothers! Please read a few Madani pearls from Page 1202 to 1207 of *Faizan-e-Sunnat* (volume 1) about the reverence for the Masjid and act upon them. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, their blessings will be attained:

1. Do not throw any type of rubbish inside the Masjid. Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has reported in '*Jazb-ul-Quloob*' that even a very small particle (e.g. splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye. (*Jazb-ul-Quloob*, pp. 222)
2. Spitting, blowing the nose, taking out dirt from one's nose or ear and staining the Masjid wall, floor, mat or carpet and breaking pieces or threads etc. from the Masjid's carpet or mat, are all prohibited.
3. There is no harm in blowing the nose with a handkerchief, if necessary.
4. Do not throw the Masjid dust and rubbish etc. at such a place where it may be desecrated.
5. If you want to take your shoes with you into the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief etc. before entering the Masjid. Take great care that no dust particles falls in the Masjid.
6. After performing Wudu, dry your feet properly in the Wudu area; walking inside the Masjid with wet feet makes the Masjid floor and carpets dirty.
7. Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice-versa) place your right foot first. If prayer-mats are laid on the floor of the Masjid, step on them with your right foot first and also step off them

onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khateeb (religious orator) steps onto the Mimber (the pulpit) he should place his right foot on it first and he should also step off the Mimber with his right foot first.

8. If you sneeze or cough in the Masjid, try to keep the voice as low as possible. The Beloved and Blessed Prophet ﷺ disliked the loud voice of sneezes in the Masjid. One should also avoid belching. If it is not possible to stop a belch, one should keep the sound as low as possible whether he is in the Masjid or not. Care should also be taken in this regard whilst one is present in an Ijtima'/gathering or before a religious personality.

A blessed Hadees states, 'A man belched in the presence of the Holy Prophet ﷺ. He ﷺ said, 'Keep your belch away from us as those who fill their stomachs in the world will remain hungry for a long time in the Hereafter.' (*Sharh-us-Sunnah, vol. 7, pp. 293, Hadees 3944*)

One should not make a sound whilst yawning, whether he is in the Masjid or anywhere else because yawning is the laughing of the devil. Try your best to keep your mouth closed (because) when a person yawns the devil spits into his mouth. If the yawn does not stop, press your lower lip with your upper teeth. If this does not help, avoid opening your mouth too much and put the back of your left hand over the mouth. As yawning is from the devil and Prophets ﷺ are safe from it, so if you begin to yawn, recall that the Prophets ﷺ never yawned, this thought will instantly suppress the yawn, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(*Rad-dul-Muhtar, vol. 2, pp. 498-499*)

9. Joking is already forbidden and is strictly impermissible in the Masjid.
10. Breaking wind in the Masjid is prohibited.
11. Stretching your legs towards the Qiblah is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Once Sayyiduna Sari Saqati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting in the Masjid alone, he stretched his legs out. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard a voice from a corner of the Masjid saying, Sari! Do people sit in this manner before the kings?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately pulled his legs back and did not stretch them out again till his death. *(Saba Sanabil, pp. 131)*

(Take care even when rocking babies/children and putting them to sleep that their legs are not towards the Qiblah; it is also important to keep this in mind whilst making them relieve).

## 12. Entering a Masjid with used shoes on is an act of disrespect.

الہی کرم بہرِ شاہِ عَرَبِ ہو      بمیں مَسْجِدوں کا مَیْسَرِ ادب ہو

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Indeed, the matter of a Masjid's manners is extremely sensitive, therefore, one should pay great attention to it lest he violates the rights of the Masjid due to a little carelessness. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ takes great care of a Masjid's manners. An Islamic brother has stated: Once before entering a Masjid, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ took his shoes off, cleaned both feet with a cloth and then entered the Masjid. Mentioning its reason in the Madani Muzakarah he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said, 'At the time of entering a Masjid, I clean my feet with a cloth so that no particle of dust may get in the Masjid.' He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ further said, 'With the intention of acting upon the Sunnah I also apply oil to my beard and eyelashes, but I wipe it completely so that the floor of the Masjid may not be smeared with the greasiness of the oil.'

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ used to have a plastic bag in his pocket in which he would keep the fallen hair and other particles found on the Masjid floor and sometimes he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ would have more than one plastic bag as well which he would give to other Islamic brothers as a gift

after persuading them, thus making their minds to pick up fallen particles etc. from the floor of the Masjid.

For further information about the manners of Masjid obtain Ameer-e-Ahl-e-Sunnat's booklet named '*Keep Masjid Fragrant*' from Maktaba-tul-Madinah and study it. Present it to other Islamic brothers as well as a gift. This booklet can be read online or downloaded from the website of Dawat-e-Islami [www.dawateislami.net](http://www.dawateislami.net).

## Construction of Masjid

It has been a desire of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ that the past glory of our Masjid be restored, that is, the Muslims spend their time in Masjid, worshipping and making the Zikr of Allah عَزَّوَجَلَّ. In addition to the already available Masjid, new Masjid are also being constructed for this purpose. A Majlis named **Majlis Khuddam-ul-Masajid** has been established for this purpose and is rendering its services effectively. There are constant arrangements for the construction of Masjid.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Several Madani Marakiz named Faizan-e-Madinah have also been constructed in different countries of the world, and many others are under construction with the consent of Dawat-e-Islami's Markazi Majlis-e-Shura.

The expenses for the construction of Dawat-e-Islami's Madani Marakiz, Jami'a-tul-Madinah, Madaris-ul-Madinah and for other Madani activities are met through the donations received from Muslims. However, not everyone is allowed to raise these donations etc. because the approval of Dawat-e-Islami's Markazi Majlis-e-Shura is essential for raising funds.

## Summary of the Bayan

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In today's Bayan we have heard the parables of keeping Masjid neat and clean and having reverence for them.

- We have heard a unique faith-refreshing parable of A'la Hadrat's reverence for the Masjid.



- What a gift the woman of blessed Madinah received for cleaning the Masjid that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited her grave and led her funeral Salah.
- It is stated for the fortunate people who frequently come and go to the Masjid that bear witness to their faith.
- اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, efforts are also made to fill Masajid with worshippers who perform Salah, and through different Madani activities of Dawat-e-Islami.
- Talking unnecessarily, laughing, playing, making noises, bringing foul-smelling things or coming with foul smell emanating from your own body or mouth, ringing the bell or musical tone on mobile phones and buying and selling etc. are all forbidden and against the manners of the Masjid.
- If we had done such mistakes in the past, then feel ashamed before Allah عَزَّوَجَلَّ and repent and try to protect ourselves from these evils in future. May Allah عَزَّوَجَلَّ enable us to act upon this!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

جَنَّتْ مِيں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 8 Madani pearls of a conversation

1. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who remains silent attains salvation.' (*Jami' Tirmizi, vol. 4, pp. 225, Hadees 2509*)
2. Make conversation smilingly and politely.
3. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*, in addition to earning reward, you will hold a respectful status before them.
4. With good intentions, make it your habit to talk politely even with a new born baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with the fingers, touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never laughed.
8. Excessive talking and frequent laughing affect one's prestige.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سَفَر کرتا رہوں پَروردِگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid, pp. 65*)

## 3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him.  
(*Al-Qaul-ul-Badi'*, pp. 277)

#### 4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً يَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ الرَّحِيمُ reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

#### 5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

#### 6. Duroid-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

## 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضي الله تعالى عنهما that the Noble and Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

*(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)*

## 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and the magnificent ‘Arsh.