

Etiquettes of the **MASJID**

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Etiquettes of the masjid

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or do suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

“Whoever sends *salat* upon me once, Allah showers him with 10 mercies, and an angel is appointed to convey the *salat* to me.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ”, meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam;
- you will sit in a respectful manner;
- you will refrain from laziness during the *bayan*;
- you will listen to the *bayan* to reform yourself;
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Imam Ahmad Raza Khan and respect for the masjid

¹ *Mu'jam Kabeer*, vol. 8, p. 134, Raqm 7611

² *Jami' al-Saghīr*, p. 81, Hadith 1284

It was raining heavily in Bareilly during the blessed month of Ramadan. Due to the extreme cold, people were wearing woollen clothes and staying warm covered in their quilts. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was performing *i'tikaaf* and spent every moment in the remembrance of Allah and His Messenger. The people left after offering Maghrib prayer, and the time for the Isha prayer drew near. The Imam became worried as he had to perform wudu, but there was no place to be safe from the cold rain whilst doing so. If wudu is performed in the masjid, the floor will be covered with used water, and the cold, heavy rain made it nearly impossible to go outside! What should be done? Those chosen by Allah for Islam are blessed with knowledge and wisdom. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ derived a solution that everyone who respects the masjid will admire and adopt. He رَحْمَةُ اللهِ عَلَيْهِ folded his quilt and performed wudu whilst sitting on it. He spent the entire night awake shivering due to the cold but not one drop of water fell on the masjid's floor.¹

Varying forms of disrespecting the masjid

Dear Islamic brothers, Imam Ahmad Raza Khan's رَحْمَةُ اللهِ عَلَيْهِ level of respect and honour for the masjid can be understood from the incident we just discussed. He put himself in difficulty during a cold, rainy night to ensure no drops of water would fall in the masjid. It is unfortunate that many of us are unaware of the correct etiquettes for the masjid, and usually after performing wudu, people leave wet footprints on the masjid floor and drops of water continuously fall from their hands and face. Remember! For the water from the washed limbs of wudu to drop in the masjid is impermissible and a sin.² Similarly, the people observing *i'tikaaf* during Ramadan abandon the etiquettes of the masjid by engaging in gossip, laughing loudly, eating betel leaf and spitting it into

¹ *Faizan e Ala Hazrat*, p. 121

² *Bahar-e-Shari'at*, vol. 1, p. 647

a corner of the masjid, and sometimes tearing off the threads of the carpet. Performing such actions shows disregard for the holiness, purity and sanctity of the masjid.

Allah Almighty states in regard to the cleanliness of the masjid:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

“And We emphasised to Ibrahim and Isma’eel that [they must] purify My House well for those who perform tawaaf [circumambulation], and those who perform *i’tikaaf* [i.e. the devotional seclusion in a mosque], and those who bow down and prostrate.”¹

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states in relation to this verse: “From this, we realise that the masjids must be kept clean. Unclean and ill-smelling objects should not be brought into the masjid.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, it is our responsibility to act upon the command of the Quran. We must keep the masjids clean of impure and unpleasant things. Many blessed narrations also command us to clean the masjid. *Sayyiduna* Anas رَضِيَ اللهُ عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “It is impermissible to urinate, defecate and bring impure things into the masjid. These masjids are for recitation of the Quran, dhikr of Allah and prayer.”³ It is mentioned in another Hadith: “Construct masjids and remove anything repulsive from them, as whoever builds a masjid for the pleasure of Allah will have a house built for him by Allah in Paradise.” A man said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Should the masjids be built on passageways?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes!

¹ [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 125)

² Noor al-Irfan, Para 1, Surah Al-Baqarah, Ayat 125

³ Musnad Imam Ahmad, vol. 4, p. 381, Hadith 12983

Cleaning the areas and passageways around the masjid is the bridal gift of the heavenly maidens.”¹

Cleaning the masjid is an act of great bounty and blessing. Here is another narration pertaining to this.

A unique reward for cleaning the masjid

Sayyiduna Ubaid bin Marzooq رَضِيَ اللهُ عَنْهُ reports that a woman would clean a masjid in Madinah. When she passed away, news of this was not conveyed to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ walked by her grave and asked, “Whose grave is this?” The honourable Companions عَلَيْهِمُ الرِّضْوَانُ replied, “Umm Mihjan.”

“The woman who would clean the masjid?”

“Yes”, replied the Companions. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered for people to form rows and then performed the funeral prayer. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the woman in the grave and asked her what she found to be the most excellent action she had done in the world. The Companions asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Can she hear this?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “You do not hear more than what she does.” Then, he said, “She answered my question like so: ‘Cleaning the masjid (is what I found to be the most superior action).’”²

Dear Islamic brothers, you have heard how great it is to love the masjid and partake in cleaning it. Due to the blessings of it, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed her funeral prayer. After listening to this incident, here are some necessary clarifications.

¹ *Majma' al-Zawaid*, vol. 2, p. 113, Hadith 1949

² *Attargheeb Wattarheeb*, vol. 1, p. 122, Raqm 4

1. The shariah attaches utmost significance to the sanctity of the veil. During the lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, women would offer the prayers with the congregation in the masjid. Due to a change in the time and state, women were prohibited from attending the masjid. It is mentioned in *Fatawa Razawiyyah: Sayyiduna Umar رَضِيَ اللهُ عَنْهُ* prohibited women from entering the masjid. The people mentioned this to *Sayyidatuna A'isha رَضِيَ اللهُ عَنْهَا*. She responded [in support of *Sayyiduna Umar's رَضِيَ اللهُ عَنْهُ* decision]: "If these troublesome conditions were present during the lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he too would have prevented women from attending the masjid."¹
2. From this blessed incident, we learn that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can speak to any deceased person he wishes with the power granted to him by Allah. We also learn that the deceased is capable of listening to and understanding the speech of creation. Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَزِيمَةً states:

Living people have different capabilities of listening. Some people can hear things that are close by, and some can hear things from far away, like the prophets and *awliya*. This power does not decrease after death, it only increases. Therefore, you can call out to the deceased when visiting their graves but not from afar. However, you can call out to the prophets عَلَيْهِمُ السَّلَام and *awliya رَحِمَهُ اللهُ عَزِيمَةً* from afar as they could listen to distant things during their lives.²
3. Dear Islamic brothers, if the closest relative of the deceased is unable to offer the funeral prayer, he has the choice of offering the funeral prayer at the grave. It is mentioned in *Bahar-e-Shari'at*, volume 1, page 838:

¹ *Fatawa Razawiyyah*, vol. 9, p. 549

² *Ilm al-Quran*, p. 208

If a [funeral] prayer is led by someone other than a close relative who is neither superior to the close relative and nor did he give permission for this to happen, and the close relative was not present, then the prayer can be repeated. If the deceased is buried, the [funeral] prayer can be offered at the grave. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a close relative of all the Muslims during his blessed era. Thus, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: “During the blessed era of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is the closest relative (greatest owner) of all Muslims. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: اَنَا اَوْلَى بِالْمُؤْمِنِينَ مِنْ اَنْفُسِهِمْ ‘I am a greater owner of the people than themselves.’¹ When a funeral prayer was offered without informing the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeated it. This is as if the first funeral prayer was offered by someone other than a close relative. A close relative has the choice of performing the funeral prayer again.”² This is why the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the funeral prayer at the grave of Umm Mihjan رَضِيَ اللهُ عَنْهَا and when he asked about the most superior action, she said it was to clean the masjid.

Dear Islamic brothers, we should ensure the masjids remain clean and pure, as the one who cleans the masjid is beloved to Allah. It is mentioned in a Hadith: مَنْ اَكْفَأَ الْمَسْجِدَ اَكْفَأَهُ اللهُ, meaning, “Whoever loves the masjid becomes beloved to Allah.”³ The people who clean the masjids and remain within them to perform worship are very fortunate. Indeed, the masjid is a great blessing from Allah and an excellent form of protection from the attacks of the Devil. Sayyiduna Abd al-Rahman bin

¹ Muslim, p. 874, Hadith 1619

² Fatawa Razawiyyah, vol. 9, p. 291

³ Majma' al-Zawaid, vol. 2, p. 135, Raqm 2031

Ma'qil رَضِيَ اللهُ عَنْهُ states: "We would be told that الْمَسْجِدُ حَصْنٌ حَصِينٌ مِنَ الشَّيْطَانِ the masjid is a strong fort which provides protection from the Devil."¹

The wonderful atmosphere of the masjid

It is unfortunate that only a few people worship in the masjid in order to remain safe from the evil of the Devil. Rather, our condition has deteriorated to the extent that the masjids are empty when the time of prayer is upon us. The markets, streets, cinemas and amusement parks remain busy, however. The muezzin [the caller to prayer] repeats حَمِّعْ عَلَى الْفَلَاحِ [come to success] five times a day and invites us to the masjid, but we are deprived of attending. Therefore, feel remorse when you witness such scenes. With the intention of acting upon pious deed number two of the booklet "72 Pious Deeds", encourage your family, neighbours and relatives to pray in the masjid. Join the movement to repopulate the masjids and encourage people who are not praying to start praying. Ensure to protect the masjid too; you cannot take possession of buildings that are occupied by residents, otherwise people can claim an empty house for themselves. Here is the description of pious deed number two: Today, have you offered the five daily salah with *jama'at* (congregation)? (May we never miss offering salah in the first row with the primary takbir.) Through the blessings of acting upon this pious deed, you will always offer the prayers with the congregation in the first row. إِنَّ شَاءَ اللهُ

Dear Islamic brothers, remember the blessed age in which the masjids would remain populated day and night with worshippers. *Sayyiduna* Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazaali رَضِيَ اللهُ عَنْهُ states:

¹ *Musannaf Ibn Abi Shaybah, vol. 8, p. 172, Raqm 4*

Pious people would remain in the masjids due to their worry for the Hereafter. They would use their life to gain the eternal blessings in the Hereafter. Due to the large number of worshippers, people would sell food and drink outside the masjid so they could eat with ease.¹

سُبْحَانَ اللَّهِ! How amazing was that time when the masjid was busy day and night. Today, it is worrying and saddening to see them deserted and abandoned. Dear Islamic brothers, earn halal wealth; fulfil the rights of your parents, family and others; spend your free time in the remembrance of Allah and His Messenger; and remain in good company.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyiduna Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “When you see someone who attends the masjid regularly, testify to his faith, as Allah Almighty states:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

‘Only those uphold the mosques of Allah who believe in Allah, and the Last Day.’^{2,3}

The commentator of the Quran, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ states in *Tafseer Na’eemi*: There are 11 ways of populating the masjid:

1. Constructing a masjid.
2. Making additions to it.

¹ *Kimiya e Sa’adat*, vol. 1, p. 339

² [*Kanz-ul-Iman (translation of Quran)*] (Part 10, Surah Al-Tawbah, verse 18)

³ *Sunan Tirmizi*, vol. 4, p. 280, Raqm 2626

3. Making it spacious.
4. Repairing it.
5. Laying down carpets, mats etc.
6. Fortifying its walls.
7. Decorating and lighting the place.
8. Praying and reciting the Quran in it.
9. Establishing an Islamic madrassah.
10. Entering and going regularly.
11. Delivering the azan, saying the takbir, and leading prayers.¹

He further states: “Building a masjid, or populating it, or having the passion to pray with the congregation are signs of a perfect believer. Such people will die upon faith, **إِنْ شَاءَ اللَّهُ**.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Populating the masjids and Dawat-e-Islami’s role in this

Dear Islamic brothers, you have heard that populating the masjids by offering the prayer with congregation, remembering Allah, as well as learning and teaching Islamic knowledge, are all signs of a true believer. Instead of wasting our free time in useless actions, we should spend that time in the masjid. **لَهُ**, Dawat-e-Islami has given us many opportunities to spend our time in the masjid and acquire a treasure of Islamic knowledge. For example,

¹ Tafseer Na’eemi, vol. 10, p. 201

² Tafseer Na’eemi, vol. 10, p. 204

1. There is a collective *i'tikaf* during the entire month of Ramadan or during the last 10 days. Thousands of Islamic brothers are taught about that which is obligatory in Islam, and they are taught about various Sunnahs.
2. Those who travel with the Madani *qafilahs* stay in the masjid. Hence, they spend most of their time in the masjid and gain an opportunity to learn about Islam.
3. There is a study circle of the *tafseer* of the Quran after the Fajr prayer. A minimum of three verses are recited along with the translation from *Kanz ul Iman* and *tafseer* from *Khaza'in ul-Irfan/ Noor ul-Irfan/ Siraat ul-Jinaan*.
4. After the prayers, Madani pearls of knowledge are given through a *dars* from the books/booklets of Ameer of Ahl ul-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*.
5. Some Madani centres (Faizan e Madina) of Dawat-e-Islami have established a "Dar al-Sunnah". People are taught the essentials of Islam, the practical method of prayer, as well matters of the Sunnah and etiquettes of various topics. Be part of this great work and attain the mercy of Allah.
6. Madrasah al-Madinah (for adults) teaches people how to pronounce the Arabic letters correctly when reciting the noble Quran. *الْحَمْدُ لِلَّهِ* the masjids are populated through the blessings of this too.
7. *الْحَمْدُ لِلَّهِ*, courses are held from time to time during Madani training sessions. Many Islamic brothers are fortunate to visit the masjid via these courses.

Be mindful of the etiquettes of the masjid

Dear Islamic brothers, visiting and loving the houses of Allah is a matter of great fortune. However, it necessary to keep the correct etiquettes in mind and refrain from bringing unpleasant and foul-smelling objects.

Do not take raw meat to the masjid

Mufti Amjad Ali 'Azami رَحْمَةُ اللهِ عَلَيْهِ states:

It is impermissible to eat raw garlic and raw onion in the masjid. It is also impermissible to eat these before going to the masjid. This is the ruling for as long as the smell remains. This ruling also applies to other things that have an odour, e.g. leak, radish, raw meat, kerosene oil, oil lamps that emit bad smell, passing wind etc. A person with bad breath due to an illness, or with a wound which smells, or a person who has applied a medicine with an odour, are prohibited from entering the masjid for as long as the smell remains.¹

It is forbidden to enter the masjid with bad breath

Dear Islamic brothers, a person with bad breath is prohibited from entering the masjid for as long as the odour remains. In relation to this, Ameer of Ahl ul-Sunnah, Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said:

Make a habit of eating less than your fill. If you continue to consume kebabs, burgers, pizzas, ice cream, and fizzy drinks, your stomach will be ruined and, God forbid, you may develop an illness that causes bad breath. It is forbidden to enter the masjid with bad breath; even entering the masjid to pray with the congregation is a sin. Due to little concern for the Hereafter, people gain weight due to greediness. This is the age of “food

¹ Bahar-e-Shari'at, vol. 1, p. 648

culture”, which has caused a number of people to have bad breath. The perfect solution to this is to have a simple diet and eat less than your fill in order to keep your digestive system working correctly. After eating, make a habit of washing your hands and rinsing your mouth thoroughly, otherwise pieces of food will get stuck between your teeth, which causes bad breath. It is necessary to protect the masjid from all bad smells, not just bad breath.

Hence, we must enter the masjid in clean clothes and after applying fragrance. Ponder! If we visited a leader, officer, minister or another great personality, we would wear clean clothes and ensure we smell good. It is unfortunate that this type of preparation is not made before going to the masjid, whereas Allah is the King of all kings. His Majesty is incomparably grand.

The precious turban and clothing of Imam A’zam

It is mentioned on page 184 of the book *Imame ke Fazail*: Imam Abu Hanifah رَضِيَ اللهُ عَنْهُ had a special pair of clothing for the night prayers. It consisted of a shirt, trousers and a turban worth 1,500 dirhams. He رَضِيَ اللهُ عَنْهُ would wear it at night and say: “Adopting beauty for the pleasure of Allah is better than adopting beauty for the people.”¹

In relation to adorning oneself when entering the masjid, it is mentioned in the Quran:

يٰۤاَيُّهَا اٰدَمُ خُذْ وَاٰزِيَّتَكَ مِنْ كُلِّ مَسْجِدٍ

“O children of Adam! Adorn yourself when you go to the masjid.”²

¹ *Tafseer Ruh al-Bayan, Para 8, Surah Al-A’raaf, Ayat 31, vol. 3, p. 154*

² *[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A’raaf, verse 31)*

It is preferable to apply fragrance for salah

Commenting on the abovementioned verse, 'Allamah Sayyid Muhammad Na'im al-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated, "This means dressing in elegant clothing. According to another opinion, it implies combing the hair and applying fragrance. The Sunnah is to have a nice appearance before offering salah, because salah entails conversing with Allah Almighty. So, it is liked to have physical beauty and to apply fragrance when offering salah."¹

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. found in the masjid, and hence, I am protected from spreading foul smells that cause a desecration of the masjid. In reply to this, it is not necessary that only apparent things bring about foul smells in the masjid, rather 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 masjids.

It has been narrated, "Those who backbite and talk in the masjid emit a foul smell from their mouth, leading to the angels complaining about them to Allah Almighty due to their foul smell."²

In 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 bring about a foul smell from the mouth. Have we ever paid attention to the fact that we should avoid useless speech in the masjid? Remember! The purpose of

¹ *Khaazin ul Irfan*, p. 291

² *Fatawa Razawiyyah*, vol. 16, p. 312

constructing masjids is not to indulge in worldly talks, rather it is to remain engaged in the dhikr of Allah.

It is stated in a blessed Hadith: “The person who says *labbayk* to the voice of the person who calls towards Allah Almighty and constructs the masjids of Allah Almighty properly; in return, there is Paradise for him from the court of Allah.” It was humbly asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is meant by the proper construction of masjids?” He said, “Not to speak loudly, nor utter any obscene speech in them.”¹

Our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ would be very mindful of the manners of a masjid and would dislike having worldly conversations in it.

Disrespectful people were removed from the masjid

Sayyiduna ‘Isa عَلَيْهِ السَّلَام would forbid those people who did not know about the manners of masjids from sitting in the masjid for a long time. Once, he عَلَيْهِ السَّلَام saw some people sitting in the masjid engaged in useless conversations. Having folded his shawl, he hit them and removed them from the masjid and said, “You have made the homes of Allah markets of the world, whereas these are the markets of the Hereafter.”²

Sayyiduna Saaib bin Yazid رَضِيَ اللهُ عَنْهُ has narrated, “I was lying in the masjid when someone threw a pebble at me. I saw that it was *Sayyiduna* ‘Umar Faruq al-A’zam رَضِيَ اللهُ عَنْهُ. He asked me to bring two men to him who were talking to each other loudly in the masjid. So, I did as he asked. *Sayyiduna* ‘Umar Faruq al-A’zam رَضِيَ اللهُ عَنْهُ asked them, ‘Where are you from?’ They replied that they were from Taif. He said, ‘If you were residents of Madinah al-Munawwarah, I would have punished you

¹ *Kanz ul ‘Ummaal*, vol. 7, p. 273, *Hadith 20837*

² *Tanbih al-Mughtarrin*, p. 162

severely, because you raised your voices while conversing in the masjid of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹

Dear Islamic brothers, just ponder! These are the righteous people of Allah who would be very mindful of the manners of the masjid. However, on the other hand, we are completely unaware of the manners of the masjid. Not only do we have useless conversations in the masjid, but مَعَادَةَ اللهِ, sometimes obscene language is also used. Such type of disrespect is usually committed in a masjid during a nikah ceremony or Fatihah gathering. Some people are busy in the nikah proceedings or occupied with the recitation of the Holy Quran whilst others start chatting with each other. Then, useless talks, backbiting, tale-telling, jokes and laughter begin in such disrespectful ways اَلْاَمَانُ وَالْحَفِيظُ. 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:

According to a narration, once a masjid headed towards the court of Allah 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.”²

Let us listen to some narrations regarding the condemnation of worldly conversations and laughter in the masjid:

- There will come a time when people will engage in worldly talk in masjids. At that time you must not sit with them. Allah Almighty does not care about them.³

¹ Bukhari, vol. 1, p. 178, Hadith 470

² Fatawa Razawiyyah, vol. 16, p. 312

³ Shu’ab al-Iman, vol. 3, p. 86, Hadith 2962

- Worldly conversations in a masjid consume good deeds in the same way that quadrupeds (four-legged animals) eat grass.¹
- Laughing in the masjid causes darkness in the grave.²

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 also take special care not to make any sound while walking in the masjid. In addition to this, one should not place a walking stick, umbrella, hand-operated fan, slippers, bag, pot etc. in such a way that a 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 Kaaba, ringtones of people's mobile phones and مَعَادَةُ اللَّهِ even musical tunes keep ringing in the sacred masjid-ul-Haraam, 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.)

Pious deed number 49

Dear Islamic brothers, affiliate yourselves with the religious environment of Dawat-e-Islami in order to learn the manners of the masjid as well as sacred knowledge and actively take part in the 12 religious works of the *zayli halqah*. One work from the 12 religious works is to fill in the 72 *Pious Deeds* booklet which has been granted to us by Ameer of Ahl ul-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ as a formula to become pious in the form of questions and answers related to pious deeds. Pious deed number 49 is as follows: "Today, have you tried to refrain from *israaf* (wastage) in the masjid, home, office etc.? (e.g. using lights, fans and

¹ *Ithaf al-Sadah tul Muttaqeen, vol. 3, p. 50*

² *Jami' al-Sagheer, vol. 1, p. 322, Hadith 5231*

electricity without a need, running water excessively, etc.)” Many people are neglectful when it comes to usage of electricity in the masjid or any other place. They leave the fans and lights on unnecessarily; this amounts to *israaf* and is a sin with the ruling being more severe in a masjid because the bill of the masjid is paid using donations which includes the money of many people. Therefore, great precaution is required when using electricity and water in the masjid. As for other things of the masjid, they are not even permitted for personal use, and most people are unmindful of this. May Allah Almighty grant us the ability to fill in the *Pious Deeds* booklet with steadfastness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Prohibition to enter the masjid

Dear Islamic brothers, one of the evils being committed in the masjid is the entry of those who are mentally unstable, children and intoxicated people, as this violates the sanctity of a masjid. On page 1,220 of *Faizan-e-Sunnat*, volume 1, Ameer of Ahl ul-Sunnah, the founder of Dawat-e-Islami, ‘Allamah Abu Bilal Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has said: “It is haram 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 haram. If there is no fear of impurity, then it is *makruh* (disliked).”¹

On page 1,221 of the same book, he has stated: “According to the shariah, it is not permissible to bring small children, the insane (or an unconscious person or one possessed by a jinn) into the masjid, even for spiritual remedies. A baby cannot be brought into the masjid while wrapped properly in a piece of clothing or even in a nappy.”

¹ *Rad al-Muhtar*, vol. 2, p. 518

Dear Islamic brothers, please read a few Madani pearls from page 1,202 to 1,207 of *Faizan-e-Sunnat* (volume 1) about the reverence for the masjid and act upon them. **إِنْ شَاءَ اللَّهُ**, blessings will be attained:

1. Do not throw any type of rubbish inside the masjid. Shaykh ‘Abdul Haq Muhaddith Dehlawi **رَحْمَةُ اللَّهِ عَلَيْهِ** has reported in ‘*Jazb-ul-Quloob*’ that even if a very small particle (e.g. splinter etc.) is thrown in the masjid, it causes as much pain to the masjid as a human feels when there is a small particle of something in his eye.¹
2. Spitting, blowing the nose, taking out dirt from one’s nose or ear and then staining the masjid wall, floor or carpet with them, as well as breaking pieces or threads 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 a handkerchief etc. before entering the masjid. Take great care that no dust particles fall in the masjid.
6. After performing wudu, dry your feet properly in the wudu area; walking inside the masjid with wet feet stains the masjid floor and the carpets become unsightly.

¹ *Jazb al-Quloob*, p. 222

7. Whenever you go from one part of the masjid to the other (for instance, going to the courtyard of the masjid or going from the courtyard to the inner portion), 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 (this means, whilst walking, step onto every mat with your right foot first). Likewise, when the *khateeb* (one delivering the sermon) steps onto the mimbar (the pulpit), he should place his right foot on it first, and he should also step off the mimbar 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 Prophet ﷺ disliked loud sneezing in the masjid. One should also avoid burping. If it is not possible to stop a burp, one should keep the sound as low as possible whether he is in the masjid or not. It is especially discourteous to do so when one is present in a gathering or before a religious personality.

A blessed Hadith states, “A person burped in the presence of the Prophet ﷺ. He ﷺ said, ‘Keep your burp far from us, as those who filled their stomachs in the world for a lengthy time, will remain hungry for a lengthy time on the Day of Judgement.’”¹

One should not make a sound whilst yawning, whether he is in the masjid or anywhere else, because yawning is the laughter of Satan. Try your best to keep your mouth closed when yawning, because if a person yawns with the mouth open, the devil spits in it. 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 the prophets ﷺ are safe from it, if you begin to yawn, recall that the

¹ *Sharh al-Sunnah*, vol. 7, p. 293, Hadith 3944

prophets عَلَيْهِمُ السَّلَام never yawned; this thought will instantly suppress it.¹

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 goes against the etiquette of such an honourable place.

Once, *Sayyiduna* Sari Saqati رَحْمَةُ اللَّهِ عَلَيْهِ was sitting in the masjid alone, and he stretched his legs out. He heard a voice from a corner of the masjid saying, “Sari! Do people sit like this in the court of kings?” He immediately pulled his legs back and did not stretch them out again till his death.²

(Take care even when rocking babies/children and putting them to sleep ensuring that their legs are not towards the qiblah; it is also important to ensure that their front or back does not face the qiblah when helping them answer the call of nature).

12. Entering a masjid with shoes on is an act of disrespect.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, indeed, the manners of a masjid are an extremely sensitive matter. One should pay great attention to it lest he violates the rights of the masjid due to a little carelessness. Shaykh of Tareeqah, Ameer of Ahl ul-Sunnah, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة takes great care

¹ *Rad al-Muhtar*, vol. 2, pp. 498 - 499

² *Sab’a, Sanabil*, p. 131

of a masjid's manners. An Islamic brother has stated: "Once, before entering a masjid, Ameer of Ahl ul-Sunnah took his shoes off, cleaned both feet with a cloth and then entered. Mentioning its reason in a Madani Muzakarah, he said, 'At the time of entering a masjid, I clean my feet with a cloth so that no particle of dust may come into it.' He 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 of Ahl ul-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** often keeps a plastic bag in his pocket in which he places the fallen hair and other particles found on the masjid floor. Sometimes he has more than one plastic bag as well which he gifts to other Islamic brothers after encouraging them to pick up fallen particles etc. from the floor of the masjid.

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

Department of Masjid Construction

Dear Islamic brothers, to truly understand the importance and reverence of the masjid, to become habitual of offering salah with congregation, to attain the passion of acting upon the Sunnah, to spread the call to righteousness, to travel in Madani *qafilahs*, to act upon pious deeds and develop the mindset of encouraging others, attach yourselves to the Islamic environment of Dawat-e-Islami. Assist Dawat-e-Islami as much as possible in advancing the works of Islam. **أَنْجِدْ لِيْهِ**

Dawat-e-Islami is carrying out Islamic work in approximately 80 departments. One department from these is the Department of Masjid Construction, which is the fulfilment of the dream of Shaykh of Tariqat, Ameer of Ahl ul-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, namely that masjids become

populated, their vibrance is restored, and Muslims who have become distant from their Lord due to *nafs* and Satan gain closeness to Allah.

In addition to making efforts to populate existing masjids, Shu'bah Khuddam-ul-masajid is also engaged in constructing new masjids. So, the construction of masjids is constantly taking place. Those areas and cities which are in need of masjids, the responsible Islamic brothers present there from the department gain *shar'i* guidance from Dar al-Ifta Ahl al-Sunnah via the *nigran* of the area, city or advisory committees, and then busy themselves in acquiring plots of land and collecting donations from affluent personalities.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers, concluding the speech, I will gain the privilege of mentioning some Sunnahs to you. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Paradise."¹

The Sunnahs and etiquettes of sleeping and waking up

Dear Islamic brothers, let us listen to Sunnahs and etiquettes of sleeping and waking up from the booklet of Ameer Ahl al-Sunnah titled '*101 Madani Pearls*':

- Dust the bed off properly before sleeping, so that poisonous insects etc. if any, are removed.
- Recite this *du'a* before sleeping: اللَّهُمَّ يَا سَيِّدَ أُمُوتٍ وَأَحْيَا: O Allah, I die and live (sleep and wake up) by Your name.²

¹ Mishkat al-Masabih, vol.1, pg. 55, Hadith 175

² Bukhari, vol. 4, p. 196, Hadith 6325

- Do not sleep after ‘Asr, as there is a fear of losing the intellect. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whoever sleeps after ‘Asr and loses his intellect should blame only himself.”¹
- It is *mustahab* (preferable) to nap for a while in the afternoon.² ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ says, “This is probably for those who remain awake at night offering salah, doing dhikr of Allah or reading and studying religious books, so that the tiredness caused by staying awake at night can be removed by the midday nap.”³
- It is *makruh* to sleep in the early part of the day or to sleep between Maghrib and Isha.⁴

Announcement:

The remaining Sunnahs and etiquettes of sleeping and waking up will be mentioned in the study circles. Therefore, make sure to take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Musnad Abi Ya’la, vol. 4, p. 278, Hadith 4897

² Fatawa Hindiyyah, vol. 5, p. 376

³ Bahar-e-Shari’at, part 16, vol 3, p. 79

⁴ Fatawa Hindiyyah, vol. 5, p. 376