The Role of the Masjid in al-Islām

By the Muḥaddith, al-ʿAllāmah Aḥmad b. Yaḥyá al-Najmī (رضي الله عنه)

Translated by Abū al-Ḥasan Mālik al-Akhḍar
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A Glimpse at Humor in the Prophetic Sunnah

Benefits from the Introduction to Şaḥīḥ Muslim

Until the Sun Rises from the West


“Whoever builds a masjid for the Sake of Allāh, Allāh will build a house for him in Paradise” (Ṣaḥīḥ Muslim).
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Translator's Foreword

In his *Ṣaḥīḥ, Imām Muslim* (رحمت الله عليه) collects the narration of the noble companion ‘Uthmān b. ‘Affān (رضي الله عنه):

((سمعت رسول الله صلى الله عليه وسلم يقول:
من بني مسجد الله تعالى بلبن الله نه بنيا في الجنة))

"I heard the Messenger of Allāh say, "Whoever builds a *masjid* for the Sake of Allāh, Allāh will build a house for him in Paradise." ¹

This narration reminds the believer of the virtue of establishing houses of worship for Allāh’s (عَلَيْهِ السَّلاَم) Sake, as well as the great reward for those who do so. Thus, it pleases us to present a short exposition on this topic by the noble scholar of Islām, al-‘Allāmah, Aḥmad b. Yaḥyā al-Najmī (رحمه الله) entitled “The Role of the *Masjid* in al-Islām.”

We thank Allāh (عَلَيْهِ السَّلاَم) for allowing us to witness the spread of *Salafiyyah* for more than two decades. This, in effect, has created the need for the people of Sunnah

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¹ Collected by Muslim in his *Ṣaḥīḥ* (no. 533)
to establish masājid in a number of cities. Our Shaykh, the Muḥaddith of the lands of Yemen, Muqbil b. Hādī al-Wadiʿī (رحمهالله) encouraged the Salafīs to build masājid upon the Sunnah, that they might commingle in a familiar, loving environment. So the establishment of these places of worship elates all who adhere to this blessed methodology. At the same time, we are fully aware that such efforts require the full cooperation and support of the people, whether it be with their wealth, skills, time, or supplication.

One of the first things the Prophet (صلى الله عليه وسلم) did upon emigrating to al-Madīnah was construct a masjid. This is because the masjid is the cornerstone of the Muslim’s life: a place of devotion, refuge, tranquility, remembrance, and instruction. May Allāh (عَزَّزُهُ) continue to bless these communities in their efforts to establish masājid for Allāh’s worship, founded upon the methodology of the Qur’ān, the Sunnah, and the way of the Pious Predecessors. Indeed, Allāh (عَزَّزُهُ) has power over all things.

Abū al-Ḥasan Mālik al-Akhḍar

13th of Rajab, 1438 Hijrī
All praise is for Allāh (سُبْحَانَاهُ وَتَعَالَى), and may Peace and Prayers be upon the Messenger of Allāh (صَلَّى الله عَلَيْهِ وَسَلَّم), his family, and companions.

To proceed:
That which is not hidden from those who possess knowledge of the Islāmic Legislation, specifically the science of Ḥadīth, Tafsīr, and Siyar, is that during the time of the Prophet (صَلَّى الله عَلَيْهِ وَسَلَّم) and his rightly guided successors (رَضِيَ الله عَنْهُمْ), the masjid was the place from which every good emanated.

Worship, like the performance of the five daily prayers, is established [in the masjid]; and lessons and exhortations are delivered from the minbar, as found in the story of Barīrah (بَرِيرَة), in which the Messenger of Allāh (صَلَّى الله عَلَيْهِ وَسَلَّم) stated,
"What is the matter with a people who make conditions that are not found in the Book of Allāh? Any condition not found in the Book of Allāh is invalid, even if there are a hundred [such] conditions. The Decree of Allāh is more valid, the Condition of Allāh is stronger, and the *Walā’* is for the manumitter."²

The *masjid* is where teachers give instruction in the Qur’ān and Sunnah, and where the scholars and students of knowledge gather. Thus, Abū Hurayrah (ﷺ) said to a people in the marketplace, “You are here while the inheritance of the Messenger of Allāh (ﷺ) is being divided up in the *masjid*. So the people abandoned their transactions and hastened to the *masjid*. [When they arrived] they found only circles of

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² Collected by Muslim in his *Ṣahīh* (nos. 3756 and 3758)
knowledge. They returned to Abū Hurayrah (ﷺ) and said, “We went [to the masjid], but we only found the people sitting in circles learning.” He responded, “That is the inheritance of the Messenger of Allāh (صلى الله عليه وسلم).”

From the masjid, the callers and commanders set out. For indeed the Messenger of Allāh (صلى الله عليه وسلم) sent Mu‘ādh b. Jabal and Abū Mūsá [al-Ash‘arī] (رضي الله عنه) to Yemen and said to them,

((بِسْرًا وَلَا نَعِمُّرًا، وَبِسْرًا وَلَا نَعِمُّرًا، وَتَطَوَّعًا وَلَا مَخْتَلِفًا))

“Be easy [upon the people], and do not make things difficult. Be obedient, and do not differ.”

Also, soldiers were deployed from [the masjid] for expeditions, like on the day of Uḥud. The Prophet (صلى الله عليه وسلم) came out wearing two coats of armor. It was also where standards were presented.

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3 Collected by al-Bukhārī in his Sahih (no. 2873)
4 TN: Al-Sa‘īb b. Yazīd reported, on the authority of a man whom he named, “The Messenger of Allāh (صلى الله عليه وسلم) put on two coats of mail during the battle of Uḥud as a double protection.”
See Sahih Sunan Abū Dāwūd (no. 2332) by al-Albānī.
Furthermore, during his time, and that of his successors, good news of victory was received in the masjid, as well as where verdicts were rendered, as found in the story of Mā‘īz b. Mālik, the married couple who invoked curses on one another.

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5 TN: He is alluding to the narration concerning the noble companion Mā‘īz b. Mālik who came to the Messenger of Allāh and said, “Purify me.” The Prophet said, “Woe to you! Return and seek Allāh’s forgiveness and repent to him.” They repeated this three times; on the fourth time, the Prophet said, “Purify you from what?” He replied, “From adultery.” The Prophet said, “Is he mad?” The people informed him that he was not insane. He then asked if he was intoxicated. Someone went to smell him, but did find the scent of wine. The Prophet asked him, “You committed adultery?” He answered, “Yes.” So the Prophet commanded that he be stoned. This narration is collected by Muslim in his Sahīh (no. 1321).

6 TN: Sahl b. Sa‘d al-Sa‘īdī reported that ‘Uwaymir al-‘Ajlānī came to ‘Āsim b. ‘Adiy al-Anṣārī and said to him, “O ‘Āsim, tell me what you think about a person who finds another man with his wife, should he kill the man, and be killed in retaliation, or what? O ‘Āsim, ask Allāh’s Messenger about this for me.” So ‘Āsim asked the Messenger of Allāh, and he disliked the question and disapproved of it, until ‘Āsim was saddened by what he heard from
the Jews who committed adultery⁷, etc.

the Messenger of Allah (ﷺ). When ‘Āsim returned to his family, ‘Uwaymir came to him and said, “O ‘Āsim, what did Allah’s Messenger (ﷺ) say to you?” ‘Āsim said to ‘Uwaymir, “You did not bring me good. The Messenger of Allah (ﷺ) disliked me asking this question.” ‘Uwaymir said, “By Allah, I will not rest until I ask him about it.” ‘Uwaymir went to the Messenger Allah (ﷺ) while he was sitting among the people and said, “O Messenger of Allah, tell me about a person who found another man with his wife. Should he kill him, and you then put him to death, or what?” The Messenger of Allah (ﷺ) responded, “[Verses] have been revealed concerning you and your wife, so go and bring her.” Sahl said, “They both invoked curses on one another...” This narration is collected by Muslim in his Sahih (no. 1492).

⁷ TN: ‘Abd Allāh b. ‘Umar (родился) reported that a Jew and a Jewess who committed adultery with one another were brought to Messenger of Allah (ﷺ). The Prophet (ﷺ) went to the Jews and said, “What do you find in the Torah concerning the one who commits adultery?” They said, “We darken their faces and make them ride on a donkey back to back; they are then taken around [the city].” He said, “Bring the Torah, if you are truthful.” They brought it and recited it until they came across the verse pertaining to stoning. The person who was reading placed his hand over it and read [only what was] between his hands and what was subsequent to that. ‘Abd Allāh b. Sallām (الموصلي), who was with the Messenger of Allah (ﷺ), said,
Additionally, delegations would meet in the masjid, because the Prophet (ṣallallāhu ʿalayhi wa sallam) did not have spacious dwellings; rather, he simply had rooms for his wives, each having a separate chamber. So he met the Tamīm delegation in the masjid, where one of them called out to him:

بَيَّ، يَا مُحَمَّدٌ، إِنِّي مَدْحِي رَبِّي، وَأَنَا ذَمِي شِيْبٌ، فَقَالَ البَيْتُ صلى الله عليه وَسَلَّمْ:

(ذاَكَ اللّهُ)

“O Muḥammad! Indeed, my praise is a beautification and my dispraise is a disgrace.” The Prophet (ṣallallāhu ʿalayhi wa sallam) responded: “That is only for Allāh.”

Then Allāh (taʿāla) revealed the verses:

يَتَأَهِيْيُهَا الْزِّينَ ۚ عَامِثًا لَا نُقَدِّهَا بِيَدِيِّي ۚ يَدُيُّهَا وَرُسُولِهِ ۚ وَلَفَّوَاهَا اللّهُ

(ۚ أَنَّ اللّهَ سُمِّيَ عَلَيْهِمْ)

“Tell him (i.e. the reciter) to lift his hand.” He lifted it, and under it was the verse pertaining to stoning. Allāh’s Messenger (ṣallallāhu ʿalayhi wa sallam) commanded that the [man and woman] be stoned. ‘Abd Allāh b. ‘Umar (rā) said, “I was one of those who stoned them, and I saw [the man] blocking [the woman] with his body.” This is collected by Muslim in his Sahih (no. 1699).
“O you who believe, do not put yourselves before Allāh and His Messenger. And Fear Allāh. Indeed, He is All-Hearing, All-Knowing” [al-Ḥujurāt 49:1].

Also, the callers and those who commanded good and forbade evil were dispatched from [the masjid]; thus, ‘Ali (ṣallīllāhu ‘alayhi wa sallam) said to Abū al-Hayyāj al-Asadī,

((الا أبعثتك على ما بعثني عليه رسول الله صلى الله عليه وسلم؟ أن لا تدع صورة إلا تصفحتها ولا يتبث مشرفا إلا سوفئته))

“Should I not send you on the same mission the Messenger of Allāh sent me? Leave no image except that you efface it, and no elevated grave except that you level it.”

Further, solutions to problems were sought in the masjid, and fatwas (religious verdicts) were issued there. For how many rulings were unknown, and the people would send someone to the wives of the Messenger of Allāh (ṣallīllāhu ‘alayhi wa sallam) to inquire about those rulings, like the issue of the person who is in a state of ritual impurity, and the sun rises before he makes Ghusl,

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8 See Tafsir al-Ṭabarî (21/347)
9 Collected by Muslim in his Sahîh (no. 2240)
the ruling of the one who kisses while fasting, and other private matters. So the wives of the Prophet (ﷺ) would inform them of his actions, issuing fatwas (religious verdicts). So based upon this, it is correct to say that during the time of the Prophet (ﷺ), the masjid was a house of worship; it was where the five daily prayers were established, where directives were issued from the minbar, where evil was prohibited, where instruction was given, and where teachers and their students gathered.

It was also the place from which the callers [to Allāh] set out, and where the standards were presented. And during the time of the rightly guided successors, it was where the news of victory was received.

So, the masjid was where the Messenger of Allāh (ﷺ) would greet delegations, where problems were solved, and where verdicts were issued. Moreover, the Prophet (ﷺ) used part of the masjid to store the Zakāh before it was disseminated, as found in the ḥadīth of Abū Hurayrah (رضي الله عنه) when he was guarding the Sadaqah, in which the Prophet (ﷺ) stated [concerning Shayṭān],

((صَدَقَكُمْ وَهُوَ كَذَّوْبُ))
“He has told you the truth, while he is a liar.”\(^\text{10}\)
Additionally, the Prophet (ﷺ) used to meet his companions [in the masjid] when something would elate him, as found in the story of the repentance of the three companions who remained behind [in Madīnah during the Tabūk expedition], from the ḥadīth of Ka’b b. Mālik (رضي الله عنه).\(^\text{11}\) Likewise, [he would meet them in the masjid] when something would sadden him, as found in his statement,

\[
(مَنْ يَعْدَرِنيِ مِنْ رَجُلٍ يَلْغِنيِ أَذَةً فِي أَهْلِيِ)
\]

“Who will aid me against a man who has harmed me concerning my family?”\(^\text{12}\)

Therefore, the masjid is a place deserving of praise and tribute in the manner Allāh ( سبحانه وتعالى) has extolled it, as He ( سبحانه وتعالى) states,

\(^{10}\) Collected by al-Bukhārī in his Saḥīḥ (no. 2187)
\(^{11}\) Ibid., (no. 4418)
\(^{12}\) Ibid., (no. 2518)
In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings, men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing al-Salāḥ, nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills” [al-Nūr 24: 36–38].

And His (سبحانه و تعالى) Statement,
Those who have been expelled from their homes unjustly only because they said, ‘Our Lord is Allāh.’ For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Powerful, All-Mighty” [al-Ḥajj 22:40].

Since all benevolent acts emanate from the masjid, those who are responsible for them should only place over them those who are qualified, those who are known for spreading within them lessons, sermons, exhortations, and classes that are evidenced by the Book of Allāh, the Sunnah of His Messenger (ṣallallāhu ‘alayhi wa sallam), and the actions of the Salaf al-Ṣālih (Pious Predecessors). Conversely, they should block anyone who is known, or has been imputed, with clear evidences, of being a ḥizbī
(bigoted partisan), who spreads innovations, affirms them, or calls to them. For indeed Allāh ( سبحانه وتعالى) will ask about those who gave them this authority. Was it entrusted properly or not. There is no doubt concerning this. The questioning will come to pass.

Allāh ( سبحانه وتعالى) says,

\[
\text{فَلَنَّفْسَنَّ اِلَّذِينَ أُرِنِّيَ اِلْيَهُودَ وَلَنَسْتَفْعَلَ الْمُسْلِمِينَ} \rightarrow \text{فَلَنَّفْسَنَّ} \\
\text{عَلَيْهِمْ يَعْلَمُ وَمَا كَانُا غَابِيِّينَ} \rightarrow \text{عَلَيْهِمْ يَعْلَمُ وَمَا كَانُا غَابِيِّينَ}
\]

“Then surely, We shall question those [people] to whom [the Book] was sent and verily, We shall question the Messengers. Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent” [al-ʻAʼrāf 7:6-7].

And He ( سبحانه وتعالى) says,

\[
\text{فَوَرِيَّتِهِ لَنَسْتَفْعَلَهُمْ أُجَمِّعِينَ} \rightarrow \text{فَوَرِيَّتِهِ لَنَسْتَفْعَلَهُمْ أُجَمِّعِينَ} \rightarrow \text{عَمَّا كَانُوا يَعْمَلُونَ} \\
\text{فَوَرِيَّتِهِ لَنَسْتَفْعَلَهُمْ أُجَمِّعِينَ} \rightarrow \text{فَوَرِيَّتِهِ لَنَسْتَفْعَلَهُمْ أُجَمِّعِينَ}
\]

“So by your Lord, We will surely question them all; about what they used to do” [al-ʻHijr 15:92-93].

We ask Allāh ( سبحانه وتعالى) to repair the conditions of the Muslims, allowing them to see the truth and bless
them to adhere to it; and to allow them to recognize falsehood, granting them the ability to avoid it, and not allow it to confuse them, and thus go astray.

May prayers be upon our Prophet Muḥammad (صلى الله عليه وسلم), his family, and companions.

Written by Aḥmad b. Yaḥyá b. Muḥammad al-Najmī
10/04/1426 Hijrī¹³

¹³ Taken from Rasāʾil al-Najmī al-Fiqhiyyah (pp. 39-43)
Appendix I: Our Shaykh Muqbil b. Hādī al-Wādīî (رحمهالله) on the Virtue of Establishing Masājid upon the Sunnah

**QUESTION:** There is a masjid near us whose Imām is Ikhwānī, and he has with him issues that oppose the Islāmic Legislation. When we pray in this masjid, they mock us and drive people away from us. So should we continue to call the people in this masjid in the face of this harm, considering that the Salafī masjid is at a distance?

*Shaykh Muqbil:* If you are able to go to the Salafī masjid, then I advise you with this, that you might benefit from performing prayers upon the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) in a friendly, virtuous environment with your brothers. It has been related in *Sahīh Muslim* that Jābir b. ʿAbd Allāh (رضي الله عنه) said,

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(خلت البقاعة حول المسجد، فأرّادا بنو سَلِیْمَة أن يَنتَقِلُوا إلى قُرْب
المسجد، فَبَلَغَ ذَلِكُ رَسُولَ الله صلى الله عليه وسلم، فَقَالُوا: «إِنِّي بَلْغَيْنِكَ
أنتمُ تُرِيدُونَ أَن تَنتَقِلُوا قُرْبَ المَسْجِدِ»، قَالُوا: نَعَمَ، يا رَسُولَ اللَّهِ قد أَرَدْنا
ذَلِكَ، فَقَالُوا: «بَا بَنِي سَلِیْمَةَ دِيْارُكُمْ تَكُونَ آثَارُكُمْ، دِيْارُكُمْ تَكُونَ آثَارُكُمْ»)
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“Some plots of land became vacant around the masjid, so Banū Salamah decided to move close to the masjid. Word of this reached the Messenger of Allāh (صلى الله عليه وسلم), and he said, ‘Indeed it has reached me that you intend to move close to the masjid.’

‘Yes, O Messenger of Allāh, that is what we intended.’

‘O Banū Salamah, stay in your houses, for your footsteps [walking to the masjid] are recorded,’ he repeated twice.¹⁴

Also, in the Ṣāḥīḥayn, Abū Hurayrah (رضي الله عنه) stated that the Prophet (صلى الله عليه وسلم) said,

((إذا توضئاً، فأحسن الوضوء، ثم خرج إلى المسجد، لا يخرجُ إلا الصلاة، ثم يخط خطوة، إلا رفعت له بجها درجة، وخط عنده بجها خطيبة، فإذا صلئي، ثم تنزل الملائكة تنصب عليهم ما دام في مصلته: اللهم صل عليه، اللهم ارفعه، ولا ينزل أحدكم في صلاتي ما انتظر الصلاة))

“Whoever performs wudu’ and purifies himself well, then leaves out for the masjid, nothing causing him to leave out except prayer, he does not take a step except that it raises him a degree, and removes one of his sins.

¹⁴ Collected by Muslim in his Ṣāḥīḥ (no. 280)
And the angels continuously pray for him, as long as he is in his place of prayer, [supplicating]: ‘O Allāh, send prayers upon him, O Allāh, have mercy upon him.’ And one of you is considered in prayer as long as he is waiting for the prayer to be established.”

Therefore, if they are able to attend the Salafī masjid, this is a good thing; if not, then I advise them to acquire a masjid for themselves that is not overburdening, for indeed the Prophet (ṣallallāhu ‘alayhi wa sallam) said,

(ما أُمْرِيتُ بِتَشْيِيدِ ٱلْمَسَاجِدِ)

“I was not ordered with building extravagant masājid.”

He also stated,

(لا تَطَفَّوْمُ السَّاعَةَ حَتَّى يَتَبَاهَى النَّاسُ فِي ٱلْمَسَاجِدِ)

“The Hour will not be established until the people compete in constructing [extravagant] masājid.”

15 Collected by al-Bukhārī in his Sahīh (no. 477), and Muslim in his Sahīh (no. 272)
16 Collected by Abū Dāwūd in his Sunan (no. 448). It has been authenticated by Shaykh al-Albānī in Sahīh Sunan Abū Dāwūd (no. 475).
17 Collected by Abū Dāwūd (no. 449), al-Nasā‘ī (no. 689) and Ibn Mājah (no. 739) in their Sunan from the Ḥadīth of Anas b. Mālik
So, according to the Sunnah, the *masjid* should be modest, and if you are able [to build] the *masjid* in the same manner as the *Masjid* of Allāh’s Messenger (صلى الله عليه وسلم), then do so. If you are unable to do so, then do not overburden yourself, and do not be extravagant in building *masājid*, for it is indeed in opposition to the Sunnah, like [adorning them with] ornamentations and minarets, along with what they call *al-miḥrāb*, erected in the four corners of *masājid*, and what they call *al-Shurufāt* (balconies). None of this was present in the *masjid* of the Messenger of Allāh (صلى الله عليه وسلم) at the time it was built—likewise, the elevated *minbar* which exceeds three steps.18

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(َ). It has been authenticated by al-Albānī in *Ṣaḥīh Sunan Abū Dāwud* (no. 476).

18 See *Tuḥfah al-Mujīb* (pp. 129-130)
Appendix II: *Al-Shaykh Šāliḥ al-Fawzān* (حفظه الله) on the Obligation of Banishing the People of *Shirk* and Innovation from the *Masājid*

**Al-Allāmah Šāliḥ al-Fawzān** (حفظه الله) said,

> إنما يُعمَّر مسجد الله من مأمون يُنْبِي الله وَلَيْيُؤْمِنُ الآخِرَ

> وأقام الصلوة وءاءات الزكوة

The *Masājid* of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *al-Ṣalāh* and give *Zakāh*” [al-*Tawbah* 9:18].

These are the people of the *masājid*, those who should be responsible for them and placed in authority over them, not the disbelievers and the people of innovation. Rather, [the *masājid*] are under the authority of the people of Iman, the people of *Tawhīd*, the people of ‘Aqīdah (sound creed).

Similarly, the *masājid* must be safeguarded from that which does not befit them, and the greatest [of these affairs] are innovations, newly invented matters, and *Shirk* with Allāh (عَزَّ وَجَلَّ). Thus, it is obligatory to banish the innovators, the people of superstitions, and the
polytheists from the masājid. It is not permissible to allow them to establish themselves or their innovations, superstitions, or Shirk in the masājid.

(It is not for the polytheists to maintain the houses of Allāh) [al-Tawbah 9:17].

Rather, it is obligatory to prevent them from establishing themselves in them. The masājid must remain open for the remembrance of Allāh (عِزّ و جلّ) Alone and His worship alone.

“And the masājid are for Allāh [Alone], so do not call on anyone other than Him” [al-Jinn 72:18].

This is how the masājid are maintained, with Tawhīd and Tā'ah (obedience), worship and remembrance of Allāh (عِزّ و جلّ). Similarly, the masājid are to be safeguarded from that which does not befit them from filth and impurities; and they are to be protected from ignoramuses and children who do wrong in them; in addition to being
protected from the spitting of saliva and phlegm. [All of] this is from what Allah (عَزَّزَّلَهُ) has prohibited.\textsuperscript{19}

\textsuperscript{19} Refer to http://www.albaidha.net/vb/showthread.php?t=40610
Appendix III: Al-Imām Muḥammad b. Ṣāliḥ al-ʿUthaymīn (ṣa.) on the Virtue of the One Who Cleans the Masjid

The noble companion Abū Hurayrah reported,

أَنَّ اِمْرَأَةً سُودَةً كَانَتْ تُفْسَدُ الْمَسْجِدَ أَوْ شَابًا فَقَضَدْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّا أُوْلَئِكَ نَقُولُهَا مَاتَ قَاوْلًا (أَقَالَ كُنْتُمْ أَذَنَّتُمْ) قَاوْلًا فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا أَوْ أُمِرُّهَا فَقَالَ (أَقَالَ كَانَ مِنْ غَيْبَةٍ) فَقَلَّهُوْ فَقَلَّهُ عَلَيْهَا

“There was black woman who used to take care of the masjid. The Messenger of Allah did not see her and enquired about her. The people informed him that she had died. He said, “Why did you not apprise me of her death?” It was as if they had regarded her of little importance. He then said, “Show me her grave.” So they showed it to him, and he offered the funeral prayer for her.”20

The esteemed scholar of Islam al-Imām Muḥammad b. Ṣāliḥ al-ʿUthaymīn stated,

20 Collected by al-Bukhārī in his Šahīh (nos. 446 and 1272) and Muslim in his Šahīh (no. 956).
The author (i.e. al-Nawawī) collects the narration of Abū Hurayrah that a black woman or a youth—the majority of the narrations state that it was a black woman, meaning she was not from the Arab women—used to clean the masjid and remove trash. She died one night, and the companions regarded her of little account, saying, “There is no need for us to inform the Prophet of this tonight.” They then went out and buried her. Later, the Prophet did not see her around and enquired about her. They told him of her passing, and he said, “Why did you not inform me?” Meaning, why did you not notify me at the time of her death. He then said, “Show me her grave.” So they showed it to him, and he offered the funeral prayer for her.

There are a number of benefits found in this ḥadīth:

One of the benefits is that the Prophet used to honor the people according to their deeds and what they performed from acts of obedience and devotion to Allāh. Another benefit is the permissibility of a woman taking on the responsibility of cleaning the masjid, and that this [duty] is not restricted to the men; rather, whoever seeks the reward and cleans the masjid will be recompensed, whether the woman does this herself or
hires someone to clean the masjid and pays for it at her own expense.

Another benefit found in this narration is the legality of cleaning the masājid and removing trash from them. The Prophet (صلى الله عليه وسلم) said,

(عَرَضَتْ عَلَيْيٍ أَجْوَرُ أَمْثَلِي خَلِى الْقَدَّةُ يُبْخَرِجَهَا الرَّجُلُ مِنَ الْمَسْجِدِ)

“The rewards for my Ummah were displayed before me, even [the reward for] the dust that a man removes from the masjid.”²¹ Al-Qadhāh (dust) is something insignificant, and one is rewarded for removing even this from the masjid.

Also, what is found in the narration of Āishah, in which she relates,

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَتَاءِ الْمَسْجِدِ فِي الْدُوْر

(وَأَنَّ تَنَظَّفَ وَتَطَيْبَ)

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²¹ Da‘īf: Collected by al-Tirmidhī in his Jāmi‘ (no. 2916) and Abū Dāwūd in his Sunan (no. 461), on the authority of Anas b. Mālik. Shaykh al-Albānī has graded this narration da‘īf (weak). Refer to his Da‘īf al-Targhib wa al-Tarhib (no. 184).
The Messenger of Allāh commanded that masājid be built in the villages, and that they be kept clean and perfumed.\textsuperscript{22}

The masājid are the houses of Allāh, and they should be looked after and kept clean. However, they should not be extravagantly beautified with that which will distract those who come to pray. For the Prophet (ṣallallāhu ʿalayhi wa sallam) said\textsuperscript{23},

\begin{align*}
\text{((الْمَسْجِدُ يَكُونُ كَمَا رَزَقْتَ الْيَهُودَ وَالْنَّصَارَى))}
\end{align*}

\textsuperscript{22} Collected by al-Tirmidhī in his \textit{Jāmi\textquoteright} (no. 594) and Abū Dāwud in his \textit{Sunan} (no. 455). Shaykh al-Albānī has graded this narration \textit{Ṣaḥīḥ} (authentic). Refer to his \textit{Ṣaḥīḥ al-Tarḥīb wa al-Tarḥīb} (no. 279).

\textsuperscript{23} Collected by Abū Dāwud in his \textit{Sunan} (no. 448). This is the statement of noble companion Ibn ʿAbbās. However, \textit{Al-Imām} al-Albānī states, "It is possible that Ibn ʿAbbās heard the meaning of this statement from the Messenger of Allāh and put it into his own words. And perhaps this relates to the saying of the scholars of ḥadīth, "It is mawqūf (the statement of a Companion), taking the ruling of the marfū′ (narration attributed to the Prophet)" (\textit{al-Hudā wa al-Nūr}).
Indeed, you will excessively beautify [the masājid] as the Jews and Christians [excessively adorned their places of worship].\(^{24}\)

\(^{24}\) Sharḥ Riyāḍ al-Ṣāliḥīn (3/60-61)
Appendix IV: Shaykh al-Islām Ibn Taymiyyah (رحمه الله) on Harming the People of the Masjid

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) was asked about a masjid where the people were reciting Qur’ān, but at the doors of the masjid were people talking excessively, disturbing those who were reciting. He answered,

It is not permissible for anyone to harm the people of the masjid: the people of prayer, recitation, remembrance, supplication, etc., [acts] for which the masājid were built. Thus, it is unbefitting for anyone inside the masjid, at the doors of the masjid or anywhere near it to disturb these individuals. Rather, one time the Messenger of Allāh (صلى الله عليه وسلم) came out to his companions while they were praying and raising their voices in recitation [of the Qur’ān] and said,

("أَلَا إِنَّ كُلُّكُمُ مُنَاصِرُ رَبِّنَا، فَلَا يُؤْدِينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعَ بَعْضُكُمْ عَلَى

(بَعْضِي فِي القِرَاءَةِ)

"O people, all of you are praying confidentially to your Lord, so do not trouble one another, and do not raise your voices over one another
in recitation.”

So if he forbade the person who was praying from raising his voice [in recitation] over another worshipper, how much more for other than this? Therefore, whoever does that which disturbs the people of the masjid or that which leads to a [disturbance], they are to be prevented from this, and Allāh knows best.

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25 This is from the ḥadīth of Abū Saʿīd al-Khudrī (蹑蹬) who said, “The Prophet was making ‘ītikāf in the masjid. He heard the people raising their voices in recitation [of the Qur’ān], so he opened the curtain and said, “O people, all of you are praying confidentially to your Lord, so do not trouble one another, and do not raise your voices over one another in recitation.” This is collected by Abū Dāwud in his Sunan (no. 1332) and authenticated by al-Albānī in Ṣaḥīḥ Sunan Abū Dāwud (no. 1203).

26 Majmūʿ al-Fatāwā (22/205)
The Role of the Masjid in al-Islām

Appendix V: Shaykh Muhammad Bazmūl (حفظ الله) on Rulings Pertaining to the Masjid

The masjid has a tremendous position in al-Islām, and Allāh has ascribed the masājid to Himself. He says,

وَأَنَّ الْمَسْجِدَ الْشَّامِسَ لِلَّهِ فَلاَ تَنْتَعِجُواً مَعَ اللَّهِ أَحَداً (18)

"And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh" [al-Jinn 72:18].

Thus, Allāh has established that He Alone be worshipped in [the masājid], and that His Name be mentioned therein, as He states,

في بيوتِ أَذِنَ اللَّهُ أَنْ تَرِفَعَ وَيْتَحَكِّرُ فِيهَا إِسْمَهُ يَسْتَقِيمُ لَهُ فِيهَا (37)

بالْفَضْلِ وَالْأَصْلِ

“In houses (mosques), which Allāh has ordered to be raised (to be cleaned, and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings” [al-Nūr 24:36].

Allāh has commanded the Muslims to direct their prayers in the direction of the Qiblah of the Sacred House, wherever they may be, sincerely to their Lord, not to
anything besides Him from idols and graven images, and to supplicate sincerely to Allāh, without whistling and clapping.

Allāh says,

"Say (O Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the Qiblah, i.e. the Ka’bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allāh’s Sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two
groups, one blessed (believers), and the other wretched (disbelievers)]" [al-‘Arāf 7:29].

And the Messenger of Allāh (ṣallalla‘alā ‘īyhi ‘nasr) clarified that the masājid are the most beloved of places to Allāh. Abū Hurayrah related that the Messenger of Allāh (ṣallalla‘alā ‘īyhi ‘nasr) said,

((‘An rรสُول اللہ صلی اللہ علیه وسلام قال أحب البلاد إلی اللہ مساجدَهَا
وأبغض الپِّياد إلی اللہ أسواقُهَا))

“The most beloved of places to Allāh are the masājid, and the most hated of places are the markets.”

From the virtue and status of the masājid is that the Islamic Legislation has specified certain rulings and etiquettes exclusively for them, including:

One: The obligation of properly covering the ‘awrah (private areas) in every masjid, and the desire to put on additional clothing if one is able.

Allāh says,

27 Collected by Muslim in his Šahīḥ (no. 671).
“O Children of Adam, take your adornment (by wearing your clean clothes), while praying and going around (i.e. Tawāf) the Ka’bah, and eat and drink but waste not by extravagance, certainly He (Allāh) likes not al-Musrifūn (those who waste by extravagance)” [al-‘Arāf 7:31].

This noble verse is a refutation of the polytheists, concerning their old practice of circumambulating the House in the nude, as related by Ibn ‘Abbās. He said, “They, men and women, used to circumambulate the House in the nude, the men during the day and the women at night.”

Allāh says,

“Take your adornment at every masjid.”

Thus, the matter of adorning oneself is connected to the virtue of the masjid and exaltation of it and the [good]

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28 Tafsīr Ibn Kathīr (3/365)
acts that take place therein, like ‘itikāf, prayer, and circumambulation of the House. It should be noted here that what is of consequence [concerning the aforementioned verse] is the generality of the wording, not the specificity of the reason [of its revelation]. So even if the verse was initially revealed concerning the action of the polytheists at the Ka’bah, what is of consequence is the generality of the [verse’s] wording, and this establishes the preceding conclusion. And success is from Allāh.

Two: The prohibition of the menstruating woman or the ritually impure person tarrying in the masjid.

Allāh says,

"O you who believe, approach not al-Salāh (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state
of Janābah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving” [al-Nisā 4:43].

This verse is a proof of the prohibition of the menstruating woman or the ritually impure person tarrying in the masjid. The point of reference here is Allāh’s Statement:

\begin{quote}

"O you who believe, approach not al-Salāh (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janābah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road
\end{quote}
(without enough water, or just passing through a mosque), till you wash your whole body.”

What is intended, according to one of two sayings of the scholars of tafsir, is that the statement “Do not approach prayer…” means “do not approach the places of prayer, i.e. the masajid, when you are in a state of ritual impurity, except those passing through.” This interpretation of the verse has been related from ‘Abd Allāh b. Mas‘ūd, Anas [b. Mālik], Abū ʿUbaydah, Sa‘īd b. Musayyib, al-Ḍaḥḥāk, ‘Aṭā’, Mujāhid, Masrūq, Ibrāhīm al-Nakha‘ī, Zayd b. Aslam, Abū Mālik, ‘Amr b. Dīnār, al-Ḥakam b. ‘Utbah, ‘Ikrimah, al-Ḥasan al-Ṭaṣrī, Yaḥyā b. Sa‘īd al-Anṣārī, Ibn Shihāb, Qatādah, et al. This interpretation is strengthened by what Abū Dāwūd collects on the authority of ‘Āishah:

جاء رسول الله صلى الله عليه وسلم ووجوه النبي صلى الله عليه وسلم ووجوه البيت عن المسجد (وجوه حذى البيت عن المسجد) ثم دخل البيت صلى الله عليه وسلم ومضغ القول شافعا رجاء أن تثير فيهم رخصة فخرج إليهم يغعد فقال (وجوه حذى البيت عن المسجد فلو ن إلا أجل المسجد ليخاضي ولا يخرج)
“The Messenger of Allāh came and saw that the doors of his Companions’ houses were facing the masjid. He said, ‘Turn the direction of the houses from the masjid. The Prophet then entered, and the people did nothing concerning this, hoping that some concession might be revealed. [The Prophet] again came to them and said, ‘Turn the direction of these (doors) from the masjid, for I do not make the masjid lawful for a menstruating woman nor one who is sexually impure.”²⁹ This is collected by Abū Dāwud, and Ibn Khuzaymah authenticates it.

Commenting on this narration, al-Shawkānī states, “This report indicates the prohibition of the menstruating woman and the sexually impure person entering the masjid. This does not contradict the permissibility of the passerby passing through due to a need, as a group of the companions have interpreted the verse, including Anas, Ibn Mas‘ūd, Jābir, and Ibn ‘Abbās. And perhaps it could be said that this is [in relation to] the traveler, as specified in the second interpretation of

²⁹ Da‘īf: Al-Sunan (no. 232); Shaykh al-Albānī has graded this narration da‘īf (weak). See Da‘īf Sunan Abū Dāwud (no. 232).
this verse. In brief, this allowance does not contradict the general prohibition.”

The position of prohibiting the menstruating woman and the sexually impure person from entering the masjid is held by Abū Ḥanīfah, the Màlikis, the Shāfi‘is, and the Ḥanbalis. ‘Awn al-Dīn Yahyá b. Hubayrah said, “[The scholars] have agreement concerning the prohibition of [the aforementioned individuals] tarrying in the masjid.” I say (i.e. Shaykh Muḥammad Bazmūl), he intends the agreement of the four schools of jurisprudence; otherwise, an opposing view has been reported from al-Muzanī and Dāwūd. They say, “It is permissible for the menstruating woman and the sexually impure person to tarry in the masjid.”

Three: The recommendation of maintaining and constructing masājid and worshipping Allāh in them, without excessive beautification and extravagance in their construction.

Allāh has threatened those who prevent the Name of Allāh from being mentioned in the masājid, and those who destroy them:

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30 Al-Sayl al-Jarār (1/69)
And who is more unjust than those who forbid that Allāh’s Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allāh's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh’s Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter” [al-Baqarah 2:114].

And Allāh has lauded those who fill the masājid with prayer and His remembrance, ascribing no partners to Him in worship. He says,

\[إِنَّمَا يُعْمَرُ مَسْجِدٌ أَنْ لَا إِلَهَ إِلَّا إِلَهُ الَّذِي نَزَّهَ الْأَخْسَرَ وَأَقَامَ الصَّلَاةَ وَمَا أَتَى الْرَّسُولُ أَنْ لَا نَزَّهُ\\]

“The Masājid of Allāh shall be maintained only by those who believe in Allāh and the Last Day; those who perform al-Ṣalāh and give Zakāh” [al-Tawbah 9:18].
The construction of masājid includes building them physically and spiritually, with prayer and worship being performed in them, as Allāh states,

في بيوتِ أذنِ اللهِ أن تُرفعُ وذَٰلِكَ حَكَمُ فِيهَا أَسْمَاهُ ﻛَبُولُ لَهُ فِيهَا

بالْقُضُودِ وَالْأَصَابِلِ

“In houses (mosques), which Allāh has ordered to be raised (to be cleaned, and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings” [al-Nūr 24:36].

In the chapter entitled “The Construction of [the Prophet’s] Masjid,” al-Bukhārī states,

قَالَ أَبُو سَعْدٍ: كَانَ سَفَطُ الْمَسْجِدِ مِنْ جَرِيدٍ النَّحْلِ وَأَمْرُ غَمَّرَ بِهِ

الْمَسْجِدِ وَقَالَ أَكْنَى النَّاسُ مِنْ النَّفْطِ وَإِنَّهُ كَانَ يُحَمَّرُ أوْ يُصَنَّفُ قَتَفَّيْنَ

النَّاسِ وَقَالَ أَنَّهُمْ يَتَبَاهَؤُونَ بِهِمَا لَنْ يَغُمْرُوهُمَا إِلَّا قَلِيلًا وَقَالَ ابْنُ عَبَّاسِ لَنْ تَهْرُقَنَّهَا كَمْا رَهْرُقَتُ البَيْهُدُ وَالْتَصَالِرِ

Abū Sa‘īd said, “The roof of the masjid was made of date-palm leaves. ‘Umar ordered that the Prophet’s masjid be expanded and said, ‘Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial.’ Anas, reciting a part of a ḥadīth said, ‘They will
boast about them (i.e. *masājid*) rather than visiting them frequently [to offer prayers].’ Ibn ‘Abbās said, ‘You will surely decorate your *masājid* as the Jews and Christians decorated [their churches and synagogues].’”

Ibn ‘Abbās reported that the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ (مَا أَمْرَتُ بِتَشْيِيدِ اَلْمَسَاجِدِ)
قَالَ ابْنُ عَبَّاسِ أَلْنِي رَكَّفَتُهَا كَمَا رَكَّفَتُ الْيَهُودَ وَالْنَّسَارَى

“I was not ordered with building extravagant *masjids*.” Ibn ‘Abbās [then] said, “Certainly, you (i.e. the Muslims) will decorate them, just like the Jews and Christians decorated [their places of worship].” This is collected by Abū Dāwud, with a ḥasan chain of transmission.

**Four: The prohibition of announcing lost objects in the *masjid*, and the supplication against the one who does so.**

Abū Hurayrah reported that Allāh’s Messenger (ṣallallāhu 'alayhi wa sallam) said,

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31 *Ṣaḥīḥ al-Bukhārī* (p. 97)
32 See *al-Sunan* (no. 448). Shaykh al-Albānī has authenticated it in *Ṣaḥīḥ Sunan Abū Dāwud* (no. 475).
“Whoever hears a man announcing in the masjid some object he lost, let [the one who hears this] say to him, ‘May Allâh not return it to you, for the masājid were not built for this.’”\(^{33}\)

This ḥadîth expresses the prohibition of announcing lost objects in the masjid. This includes all types of announcements, whether by microphone or posters hanging on the walls or by the door of the masjid.

**Five: The prohibition of spitting in the masjid.**

Anas b. Mâlik reported, the Messenger of Allâh said,

\[(\text{لاَّ يَقُولُ مَسَجِّدُ حَرَامُ فَأَلْبَرَّ نَاخَرَتْهَا دَاخَلَهَا})\]

“Spitting in the masjid is a sin, and its expiation is to bury it.”\(^{34}\)

**Six: The recommendation of perfuming the masājid and guarding them from foul odors.**

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\(^{33}\) Ṣaḥīḥ Muslim (no. 568)

\(^{34}\) Ibid., (no. 552)
Jābir b. ‘Abd Allāh stated that the Messenger of Allāh said,

\[
\text{"Whoever eats from these foul smelling plants (i.e. onions, garlic, leeks, etc.), let him not come near our masjid, for the angels are offended by that which offends humankind."}^{35}
\]

Consider—may Allāh bless you—the smells some of the people bring into the masjid. Some enter smelling like cigarette smoke, some smelling like sweat, others smelling like oil and grease; and this is from that which harms the children of Ādam. So is it proper to enter the masjid with [these smells]? and Allāh says,

\[
\text{“O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going around (i.e. Tawāf) the Ka’bah, and eat and}
\]

\[\text{[Citation: (Ibid., (no. 564)]}\]
drink but waste not by extravagance, certainly He (Allāh) likes not al-Musrifūn (those who waste by extravagance)” [al-‘Araf 7:31].

Seven: The dislike of buying, selling, and [loudly] reciting poems in the masjid.

‘Amr b. Shu‘ayb narrated from his father, on authority of his grandfather (‘Abd Allāh b. ‘Amr al-‘Ās), that Allāh’s Messenger prohibited the recitation of poetry in the masjid, and from selling and buying in it, and [he prohibited] the people from forming circles there on Friday before the Salāh.”36 This is collected by al-Tirmidhī, Abū Dāwud, and Ibn Mājah. Its chain of transmission is ḥasan.

Al-Tirmidhī stated, “A group of the scholars disliked selling and buying in the masjid. This is the view of Aḥmad and Isḥāq. However, it has been reported that

36 Collected by al-Tirmidhī in his al-Jāmi’ (no. 322). Shaykh al-Albānī has graded it ḥasan in Ṣaḥīḥ Jāmi’ al-Tirmidhī (no. 322).
some of the scholars from the Ṭabī‘īn permitted selling and buying in the masjid. There are other aḥādīth related from the Prophet permitting the recitation of poetry in the masjid.”

Eight: The recommendation of saying “O Allāh, open Your doors of Mercy” when entering the masjid.

Abū Ḥumayd or Abū Usayd related that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said,

((قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ إِذَا دَخَلَ أَحَدُكُمُ المسجدُ فَلْيَلْعَبَنِ اللَّهُمَّ
افْتَحِ لِي أَبْنَيْبَ رَحمَتَكَ وَإِذَا خَرَجَ فُلْيَلْعَبَنِ اللَّهُمَّ إِنَّكَ أَسْأَلُكَ مِنْ فَضْلِكَ))

“When one of you enters the masjid, say, ‘O Allāh, open Your doors of Mercy,’ and when he exits, say, ‘O Allāh, I ask You from your Bounty.”

Another supplication for entering the masjid has been related by ‘Abd Allāh b. ‘Amr b. al-‘Ās:

((أَنَّـهَا كَانَ إِذَا دَخَلَ الْمَسْجِدُ قَالَ أَعْوَدُ بِاللَّهِ الْعَظِيمِ وَبِرَجَاهِ الْكَرِيمِ
وَسَلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الْجَهَمِ قَالَ أُفْقَرُ فَلْتَنْعَمَ قَالَ فَإِذَا
قَالُ ذِلِكَ قَالَ الشَّيْطَانُ خَفَفْتُ بَيْنِي سَائِرِ الْحَيَوَانِ))

37 Ibid.
“When the Prophet entered the masjid, he said, ‘I seek refuge in Allāh, the Great, and in His Blessed Face and His Eternal Power, from Shayṭān, the rejected. If [the supplicant] recites this, Shayṭān says, ‘He will be protected from me for the rest of the day.’”

Nine: The recommendation of praying two rak‘ahs when entering the masjid before sitting.

Abū Qatādah al-Salāmī related that Allāh’s Messenger (صلى الله عليه وسلم) said,

((إذا دخل أحدكم المسجد فليركفع ركعتين قبل أن يجلس))

“When one of you comes to the masjid, let him pray two rak‘ahs before he sits.” It is collected by al-Shaykhān (i.e. al-Bukhārī and Muslim).

This hadīth expresses the obligation of a Muslim praying two rak‘ahs when he enters the masjid before sitting. This is a general ruling for all masājid, including al-Masjid al-Ḥarām and other than it.

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38 Collected by Abū Dāwud in his al-Sunan (no. 466).
39 Al-Bukhārī (no. 433) and Muslim (no. 714)
These are a number of rulings and etiquettes of the masājid, demonstrating their virtue and great position in al-Islām.

In conclusion, I ask Allāh to make us from those who listen to speech and follow the best of it. Highly glorified is our Lord, the Lord of Might, above what they have described, and peace be upon the Messengers, and all praise is due Allāh.⁴⁰

⁴⁰ See http://www.albaidha.net/vb4/showthread.php?t=21606
Appendix VI: Shaykh al-Fawzân (حفظه الله) on Returning the Masājid to their Rightful Place

All praise is due to Allāh, Lord of the Worlds. He commanded with racing toward good and cautioned from wasting time. I testify that nothing has the right to be worshipped except Allāh Alone in His Rububiyyah, His Uluhiyyah, and His Names and Attributes; and I testify that Muḥammad (صلى الله عليه وسلم) is His servant and Messenger, who encouraged [the people] to hasten to attend the Friday prayers and congregational prayers. May peace and blessings be upon him, his family, and his companions, who vied [with one another] in acts of good.

Allāh says,

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"لَا يُؤۡتِيهِ مِن نَّبِيٍّ ثَانِيٍّ مِن يَسَاءَهُ وَلَا حَرَامٍ مِّنۢ
أُضۡرَابٍ لِّلَّذِينَ أُطۡسَعُ مَا نَقۡدِرُهُ وَرَسَّلۢهُ دَارِكِشًا وَلَا يَقۡتُلۡهُ وَلَا يَقۡتُلَۢ
"الَّذِينَ أَعۡلَمُونَ بِنَاطِرٍ بِأَنَّهُ طَارَطَ"لِلَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ. ذَلِكَ فَضۡلُ اللَّهِ يَوۡتِيهِ مِنۢ يَسَاءَهُ وَلَا حَرَامٍ مِّنۢ

الفَضۡلُ اللَّا مَعۡظِمٍ (2)
```

“Race one with another in hastening towards Forgiveness from your Lord (Allāh), and towards Paradise, the width whereof is as the
width of heaven and earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He pleases. And Allāh is the Owner of Great Bounty” [al-Ḥadid 57:21].

Know that time passes and lifespans end. Whoever fears travels at night, and whoever travels at night reaches his destination. Indeed, the commodity of Allāh is most valuable, and Allāh’s commodity is al-Jannah. It will not be achieved by desires, noble lineage, the deeds of one’s fathers or forefathers, or an abundance of wealth and children. Allāh says,

وَمَا أَمَارَكُمْ نَكْرُوْلاَ أَوْدِنَكُمْ بِالَّتِي تَفْرُجُونَ عِنْدَنَا لَعَلَّكُمْ تَتَّفَكَّرُوا إِلَّا مَنْ أَمَنَّا

وَعَمِلَ صَلِيحًا فَأُولَئِكَ لِهِمْ جَزَاءُ الصَّالِحِينَ مِمَّا عَمِلُوا وَهُمْ فِي الْغُرَفَتِ

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“And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allāh), but only he (will please Us) who believes (in the Islāmic Monotheism), and does righteous deeds; as for such, there will be twofold reward
for what they did, and they will reside in the high dwellings (Paradise) in peace and security” [Saba 34:37].

If a person’s deeds slow him down, his lineage will not speed him up. Paradise is for the one who believes in Allāh and works righteous deeds, even if he is an Abyssinian slave, and the Hellfire is for the one who disbelieves in Allāh, even if he is a Qurayshī nobleman.

Indeed, we see many who are lazy when it comes to the performance of righteous deeds, yet active when it comes to seeking the worldly life, thoroughly engaged in obtaining that which they covet.

As for the relationship of many to the masājid and attending Jumu‘ah and the congregational prayers, we see a number of those who live next to the masājid and never enter them and are not known in them. Their houses are beside the masājid, but their hearts are far away from them. This is proof of the weakness of Imān in their hearts—or its absence; because attending the masājid for prayer and devotion is a sign of Imān. Allāh says,
The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform al-Ṣalāh (Iqāmah al-Salāh), and give Zakāh and fear none but Allāh. It is they who are expected to be on true guidance” [al-Tawbah 9:18].

And the Prophet (صلى الله عليه وسلم) said,

((إذا رأيت الرجل يعتاد المساجد فاشهدوا الله بالإيمان))

“When you see a man frequenting the masjid, testify to his faith. Indeed, Allāh, Most High, said, ‘The masājid shall be maintained only by those who believe in Allāh and the Last Day.’”

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41 Da’īf: Collected by al-Tirmidhī in his Jāmi‘ (no. 3093) and Ibn Mājah in his Sunan (no. 802), on the authority of Abū Saīd al-Khudrī. Shaykh al-Albānī has graded the narration da’īf (weak) in his checking of al-Tirmidhī (no. 3091).
You witness these individuals occupying the marketplaces, enriching themselves, but they do not turn toward the masājid, nor do they join with the Muslims in establishing the rites of the Religion:

“Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan—they will be the losers” [al-Mujādilah 58:19].

They have deprived themselves of the reward of walking to the masājid, and what is found in that of good and the expiation of sins, so their iniquities remain a burden upon them. Others—and they are many—come to the masājid with apathy and lethargy, and are in anguish and boredom the little time they spend there. Many of them, when they hear the Iqāmah, come hastily and enter the prayer in a disturbed mind state. They fail to maintain the proper etiquette of entering the masjid and disregard the Messenger’s Sunnah, in which he states,
“When you hear the Iqāmah (call to start the prayer), proceed to the prayer with calmness and solemnity and do not make haste. Pray whatever you are able to pray and complete whatever you have missed.”

And [this person] has missed out on the reward of going to the masjid [early] in anticipation of the prayer. The Prophet ﷺ has informed us that the one who sits [in the masjid] in anticipation of the prayer is like the murābiṭ in the path of Allāh. He receives the reward of one who is in prayer as long as he awaits the Salāh, and the angels seek forgiveness for him as long as he is in waiting.

However, nowadays the mu’adhin calls the adhān and a long period of time passes with the masjid empty; no one shows up until the Iqāmah is called, then they come lazily. And coming late to prayer not only causes one to miss out on many blessings, it also opens the door

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42 Collected by al-Bukhārī in his Ṣaḥīh (no. 610), on the authority of Abū Hurayrah.
of negligence concerning prayer. This leads, in the end, to the abandonment of prayer in congregation [altogether].

In his Šahīh, Imām Muslim collects the narration related by Abū Saʿīd that the Prophet ( صلى الله عليه وسلم ) saw his companions lagging behind [from the front rows] and said to them,

(تَفِقَّدُوهَا فَأَقْمُوا بِيَوْمَيْنِ تَسْيَأَتُ مَنْ يَفْسَدُكُمْ وَلَا يَنْزَلَ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يَفْلُحُوهُمُ اللَّهُ)

“Come forward so that you may follow me, and those behind you may follow you. And there will be a group of people who will continue to distance themselves until Allāh distances them.”

This is proof of the danger of lagging behind in the [congregational] prayer, and that the one who lags behind will be distanced by Allāh from His Mercy and Great Bounty. Moreover, being compared to the hypocrites is a sufficient deterrent from lagging behind. Allāh says concerning them (i.e. the hypocrites),

(وَلَا يَأْتُوْنَ الصَّلَاةَ إِلاْ وَهُمْ كُسَالَى)

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43 Collected by Muslim in his Šahīh (no. 438).
“They (i.e. the hypocrites) came not to \textit{al-Ṣalāh} (the prayer) except in a lazy state” \textit{[al-Tawbah 9:54]}. And He says of them,

\begin{quote}
\text{وإِذَا قَامُواٰ إِلَى الْصَّلَاةِ قَامُواٰ كَسَالِی}
\end{quote}

“And when they stand up for \textit{al-Ṣalāh} (the prayer), they stand with laziness” \textit{[al-Nisā 4:142]}. And I believe that if their lagging behind would cause them to miss out some worldly pleasure, they would have been at the head of the people and waited long hours without boredom, and this is only because the worldly life is more beloved to them than the afterlife.

The \textit{masājid} today have been abandoned and are closed most of the time; they are only open for a short period before the prayer. They are absent of those who frequent them and those who spend time in them to remember Allāh. They are absent of those who glorify Allāh in the mornings and evenings, those who are not distracted by business and trade from remembering Allāh, establishing prayer, and paying the \textit{Zakāh}. They
fear a day when the hearts and eyes will [fearfully] overturn.

The masājid are absent of those who make iʿtikāf, those who bow and prostrate [in prayer], and those who attend [the masājid] during periods of the night and at the ends of the day.

In the past, the masājid were places of worship, schools of learning, and points of gathering for the Muslims, where they acquainted themselves with one another. In the masājid, they sought provisions for the next life, the light of Imān, and the strength of certainty. Their hearts were tied to [the masājid], which were more beloved to them than their own homes and their wealth. They were never bored sitting in them, even for long periods, and they never grew weary of frequenting them, even if they were at a distance. They invested their time in the masājid and vied with one another to reach them early. This was the condition of the Salaf concerning the masājid. However nowadays, as you know, many are absent from them; thus, the Ummah has missed out on an abundance of good, and the status of the masājid has diminished in the breasts of many people. The hearts have hardened and the connections have
broken to the point that neighbors do not even know one another and are oblivious to each other’s condition.

Fear Allāh, O worshippers, and return the masājid to their rightful place in your hearts. Go to them early and sit in them often and pay heed to the Prophet’s encouragement of walking to the masājid and sitting in them, that you might remember. Abū Hurayrah relates that Allāh’s Messenger (صلى الله عليه وسلم) said,

صلاء الرجل في الجماعة تضعف على صلاته في بيته وفي سوقه
خمسا وعشرين ضعفاً وذلك أنه إذا توضأ فأحسس الوضوء ثم خرج إلى المسجد لا يخرج إلا الصلاة لم يخط خطوة إلا رفعته له بما درجة وخط عنة
بذا خطبة فإذا صلى لم تزل الملامكة تصلي عليه ما دام في مصلاه اللهم صل
عليه اللهم ارحمه ولا يزال أتحكم في صلاته ما اننظر الصلاة

The Salāh (prayer) offered in congregation is twenty-five times superior (in reward) to the Salāh offered alone in one’s house or in a business, because if one performs ablution and does it perfectly, then proceeds to the mosque with the sole intention of offering prayer, then for each step he takes towards the mosque, Allāh grants him a degree in reward and removes one sin till he enters the mosque. When he enters, he is considered in Salāh
as long as he is waiting for the prayer, and the angels continue to seek Allāh’s Forgiveness for him, saying, ‘O Allāh, be Merciful to him, O Allāh, forgive him,’ as long as he is sitting in his place of prayer.”

Also, in his Muwaṭṭā, Mālik reports,

من توضًّع فَأَحْسَنَ وُضْوَهَةٍ فَلَا تَجْرِحَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ في صَلَاةِ مَا دَامَ يَعْمَدُ إِلَى الصَّلَاةِ وَإِنَّهُ يَكْتُبُ لَهُ إِبْحَدْى خَطْوَتِهِ حَسْتًا وَيَقْبَحُ عَنْهُ الْآخَرُ سَبِيلَةً فَإِذَا سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْتَنَبْ قَانَٰلَ أَنْ أُعْظِمُكُمْ أَحْجَا أَنْبُدُكُمْ دَارًا قَالَوُا لَمْ يَا أَبَا هَرْبَيْرَةُ قَالَ مِنْ أَجْلِ كَثْرَةِ الْحَتَّة

Abū Hurayrah said, “Whoever performs ṭuḍū’ in an excellent manner, then goes out only for the prayer, he is in a state of Ṣalāh, as long as he intends to pray. As he takes one step, a good deed is written, and as he takes a second, an evil deed is erased. When one of you hears the Iqāmah, do not run. For the one whose house is the farthest will receive the greatest reward.” Someone asked, “Why is that, O Abū Hurayrah?” He said: “Because of the greater number of footsteps.”

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44 Collected by al-Bukhārī in his Ṣaḥiḥ (no. 620), on the authority of Abū Hurayrah.
45 Al-Muwatțā (no. 65)
Also, Abū Hurayrah related that the Messenger of Allāh (صِلَاةُ رَحْمَةِ الْعَالَمِينَ) said,

(َلا أَذْكُرُكُمْ عَلَى مَا يَنْفُخُ اللَّهُ بِمَحْطَاتٍ وَيُرْفَعُ بِهِ الدُّرَجَاتِ قَالُوا بَلِي يَا رَسُولُ اللَّهِ قَالَ إِسْبَاعُ الْوُضُوْءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الحَطَاةِ إِلَى الْمَسْجِدِ وَإِنْظَارُ الصَّلاةِ بَعْدُ الصَّلاةِ فَذَكَّرُكُمْ بِالْبِيَاتِ)

“Shall I not inform you of something by which Allāh erases sins and raises people in status?” They said, “Yes, O Messenger of Allāh.” He said, “Performing *wuḍū’ properly* during times of difficulty, taking many steps to the *masjid* (i.e., coming to the *masjid* from afar), and waiting for the next prayer after praying. That is your *Ribāṭ*.”

Buraydah reports that the Prophet (صِلَاةُ رَحْمَةِ الْعَالَمِينَ) said,

(َبِيَأْتِرُ الْمَشْهَارِينَ فِي الظُّلُمِ إِلَى الْمَسْجِدِ بِنَبُورِ النَّهَارِ يَوْمَ الْقِيَامَةِ)

“Give glad tidings to those who walk to the *masājid* in the dark, of a complete light on the Day of Resurrection.”

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46 Collected by Muslim in his *Ṣahīḥ* (no. 251).
47 *Ṣahīḥ*: Collected by al-Tirmidhī in his *Jāmi’* (no. 223), and Abū Dāwūd in his *Sunan* (no. 561). Shaykh al-Albānī has authenticated it in his *Ṣahīḥ al-Jāmi’* (no. 5134).
Additionally, Abū Hurayrah relates that the Prophet (صلى الله عليه وسلم) said,

(أَحِبَّ الْبَلَادَ إِلَى اللَّهِ مُسَاَجِدَهَا وَأَبْقَىَ الْبَلَادَ إِلَى اللَّهِ أَسْوَاقُهَا) 

"The most beloved of places to Allah are the masājid, and the most hated of places are the markets."\(^{48}\)

Allah has honored the status of the masājid and has extolled those who occupy them in obedience, and has promised them a great reward. He says,

فِي بِيوْتٍ أَنْ نَفْعَ وَعِيْصِرُ فِيهَا اسْمَهُ وَيَسْعِي لَهُ دِينُكُم بِالْغَفُورِ وَالْأَصْلَالِ (٣٦) يَجَالُ لَا تَنْثَرُهُم نَقْفَةً وَلَا يَبْعُضُ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الْصَّلَاةِ وَإِنَّ الْبُقْرَةَ لِيَجْعَلَنَّ يَوْمَ الْقَيَامَةِ نَقْلَبً فِيهَا الْقُلُوبَ وَالْأَبْصَارِ (٣٧) لِيُجْرِيْهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُ مِنْ وَزَيَّدْهُم مِنْ فَضْلِهِ وَلَيْدَ أَنْ يَزَرَعَ مَنْ يَذََّلْهُ يَعْفَر بِحُسَابٍ (٣٨)

"In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings, men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and

\(^{48}\) Collected by Muslim in his Šaḥīḥ (no. 671)
tongue), nor from performing al-Salāh, nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills” [al-Nūr 24: 36-38].

May peace and blessings be upon Prophet Muḥammad, his family, and companions.\(^{49}\)

\(^{49}\) See https://www.sahab.net
Appendix VII: What has been Related Concerning the
Construction and Expansion of the Prophet’s (صلى الله عليه وسلم) Mosque

In the “Virtues of the Ansār,” Imām al-Bukhārī relates,

عن أنس بن مالك قال قال قديم النبي صلى الله عليه وسلم المدينة فنزل في حي يقال له نمو غفو بن غفو فاقام النبي صلى الله عليه وسلم أعلى المدينة.

وسلم فيهم أربع عشرة إليه ثم أرسل إلى النبي النجاح فقاموا متقيلي السيف. كأني أنظر إلى النبي صلى الله عليه وسلم على راحلته وأبو بكر ردها وأمن بني النجاح حوله حتى ألف بيبي أئوب وكان يجب أن يصلي حيث أدركه الصلاة ونصلي في مزايا العلم وآية أمر ببناء المسجد فأرسل إلى ماله من بني النجاح فقال يا بني النجاح فأمروا ينشئوها ولهما جرب ولهما نجل فأمر النبي صلى الله عليه وسلم يظهر المشركيين ونهي حرب ونهي فقه فقوموا النبي صلى الله عليه وسلم يظهر المشركيين فتسبحتم ثم بالحرب فقصيتم وباختل فقصفوا النجاح قبالة المسجد وجعلوا عصاذيه الحجازة وجعلوا ينفلون الصحراء وهم يرزجرون والنبي صلى الله عليه وسلم معهم وهو يقول:
When the Prophet arrived in al-Madīnah, he dismounted at the upper side of the city amongst the tribe called Banū 'Amr b. 'Awf. He stayed there for fourteen nights. Then he sent for Banū al-Najjār, and they came armed with their swords. As if I am looking [now] at the Prophet sitting on his mount with Abū Bakr riding behind him, and all of Banū al-Najjār around him, till he dismounted at the courtyard of Abū Ayyūb’s house. The Prophet loved to offer Ṣalāh (prayer) wherever he was when it was due, even at sheep-folds. Later, he ordered that a mosque be built and sent for some people of Banū al-Najjār and said, “O Banū al-Najjār, suggest to me the price of this walled piece of land of yours.” They replied, “No, by Allāh, we do not seek its price except from Allāh.” Anas added, there were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all of that was done). They aligned these cut
date palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls. His Companions brought the stones while reciting some poetic verses. The Prophet was with them, saying,

*There is no goodness except that of the Hereafter,*

*O Allāh, please forgive the Anṣār and Al-Muhājirah.*\(^{50}\)

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\(^{50}\) See *Ṣaḥīḥ al-Bukhārī* (no. 3932).
في ليلة رسول الله صلى الله عليه وسلم في بني عمرو بن عوف يضع عشرة نداء اللهم وعَسَمَ المَسْجِدُ الذي أَسَسَ عَلَى التَّقْوَى وَصَلَّى فيه رسول الله صلى الله عليه وسلم ثم ركبت زاحفة فسأر يمشي معه الناس حتى بركت عند مسجد النبي صلى الله عليه وسلم بالدينة وهو يصلي فيه يؤمنؤن رجال من المسلمين وكان مرزا للنبي ليشهد وسهله علاميت pérdيمين في حجر أُسْعَد بن زَارَة فقل لرسول الله صلى الله عليه وسلم حين بركت به زاحفة هذا إن شاء الله المندل تدعى رسل الله صلى الله عليه وسلم العالمين فسأوهوما بالمرشد ليتبجع مسجدًا فقالا لا بل تبجي لله فأياي رسبل الله أن يقبله منهما هيئة حتى الانتهاء ومنهما ثم بناء مسجدًا وطلق فرس بالله صلى الله عليه وسلم ينفل معهم اللين في بنائه وينقول وهو ينفل اللين:

هذا المخلص لا جمال كثير هذا أبُر رضي وآثر
وينقول:
اللهم إن الأجر آخر الآخرة فارحم الأنصار والمهاجرة
Allāh’s Messenger stayed with Banū ‘Amr b. ‘Awf for ten and some nights and established the mosque (i.e. Quba), which was founded on piety. Allāh’s Messenger offered Ṣalāh (prayer) in it, then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at [the place of] the mosque of Allāh's Messenger in al-Madīnah. Some Muslims used to offer Ṣalāh there in those days, and the place was a yard for drying dates, belonging to Suhayl and Sahl, two orphan boys who were under the guardianship of Asʿad b. Zurārah. When his she-camel knelt down, Allāh’s Messenger, said, “This will be the place, Allāh willing.” Allāh’s Messenger then called the two boys and told them to suggest a price for that yard, so that he might take it as a mosque. The two boys said, “No, but we will give it as a gift, O Messenger of Allāh.” Allāh’s Messenger then built a mosque there. The Prophet himself started carrying unburnt bricks for its building, and while doing so, he was saying, “This load is better than the load of Khaybar, for it is more pious before Allāh and purer and of greater reward.” He was also saying, “O Allāh, the true reward is the reward in the
Hereafter, so bestow Your Mercy on the Anṣār and the Muhājirah."\textsuperscript{51}

\textsuperscript{51} See \textit{Ṣaḥīḥ al-Bukhārī} (no. 3906).
Concerning the expansion of the Prophet’s *Masjid*, al-Tirmidhī relates,

> عن تَمَامَةُ بْنِ حَزْنِ الْفَسْطَارِيِّ قَالَ: عَنْ عُثْمَانِ فِي صَوَامِ الْيَومِ بِصَاحِبِيْكُمْ اللَّهُ كَفَّرَ عَنْهُمْ. فَقَالَ الْبَائِكُمْ عَلَيْهِ قَالَ فَهَلْ أَمْرُكُمُ بِاللَّهِ وَالإِسْلَامِ وَلَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَأَشْرَفَ عَنْهُمْ. فَقَالَ أَنتُمْ فِي صَلَاتِهِ مَهَبَتُكُمْ. فَكَأَحْضَرَهُمْ جَحَلَانُ أَوْ كَأَحْضَرَهُمْ جَحَلَانُ. فَقَالَ فَأَشْرَفَ عَنْهُمْ. لَا يَسْتَطِيعُونَ أَنْ يَسْتَعْدِبُ عَلَى الْفُؤَادِ. فَقَالَ الْبَائِكُمْ عَلَيْهِ قَالَ فَهَلْ أَمْرُكُمُ بِاللَّهِ وَالإِسْلَامِ وَلَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَأَشْرَفَ عَنْهُمْ. فَقَالَ أَنتُمْ فِي صَلَاتِهِ مَهَبَتُكُمْ. فَكَأَحْضَرَهُمْ جَحَلَانُ أَوْ كَأَحْضَرَهُمْ جَحَلَانُ. فَقَالَ فَأَشْرَفَ عَنْهُمْ. لَا يَسْتَطِيعُونَ أَنْ يَسْتَعْدِبُ عَلَى الْفُؤَادِ. فَقَالَ الْبَائِكُمْ عَلَيْهِ قَالَ فَهَلْ أَمْرُكُمُ بِاللَّهِ وَالإِسْلَامِ وَلَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَأَشْرَفَ عَنْهُمْ.

Thumāmah b. Ḥazn Al-Qushayrī states, “Uthmān said, ‘Bring me your two companions who have incited you against me.’ So they were brought as if they were two camels, or as if they were two donkeys. ‘Uthmān looked down at them and said, ‘I ask you by Allāh and Islām, do you know that the Messenger of Allāh came to al-
Madīnah and there was no sweet water in it, except the well of Rūmah? The Messenger of Allāh said, ‘Who will purchase the well of Rūmah and place his bucket alongside the buckets of the Muslims, in exchange for what is better in Paradise?’ So I bought it with the core of my wealth, and today you prevent me from drinking from it, leaving me to drink from the water of the sea?’ They said, ‘O Allāh, yes.’

‘Uthmān then said, ‘I ask you by Allāh and Islam, do you know that the masjid became too confined for its people, so the Messenger of Allāh said, ‘Who will purchase the land of the family of so-and-so, and add it to the masjid in exchange for what is better in Paradise?’ So I bought it with the core of my wealth, and today you prevent me from praying two rak‘ah in it?’ They said, O Allāh, yes.’”

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52 See Jāmi’ al-Tirmidhī (no. 3703). Shaykh al-Albānī graded this narration ḥasan in his Ṣaḥīḥ al-Ｊāmi’ (no. 3701).
Finally, in his Ṣaḥīḥ, in the chapter entitled “The Construction the [the Prophet’s] Masjid,” Imām al-Bukhārī relates,

قَالَ أَبُو سَعِيدٍ كَانَ سَقَطَتُ الْمَسْجِدِ مِنْ جَرِيدِ النَّحْلِ وَأُمَّرَ عُمَّرُ بِبِنَاء
الْمَسْجِدِ وَقَالَ أَكْنَى النَّاسِ مِنْ الْمَطْرِ وَإِيَّاكَ أَنْ تُحْيِي أَوْ تُصَفِّرَ فَتَفَنَّى النَّاس
وَقَالَ أَنَسُ بِتْبَاهِيْنَ بِهَا ثُمَّ لاَ يَعْمُروُنَا إِلَّا قَليِلاً وَقَالَ ابْنُ عَبَّاسِ لَنْ تَحْرَفِنَّهَا
كَمَا زُخْرِفَ الْيَهُودُ وَالْنَّصَارَى

Abū Sa‘īd said, “The roof of the masjid was made of date-palm leaves. ‘Umar ordered that the Prophet’s masjid be expanded and said, ‘Protect the people from the rain. Beware of red and yellow decorations, for they put the people to trial.’ Anas, reciting a part of a hadīth said, ‘They will boast about them (i.e. masājid) rather than visiting them frequently [to offer prayers].’ Ibn ‘Abbās said, ‘You will surely decorate your masājid as the Jews and Christians decorated [their churches and synagogues].’”

53 Ṣaḥīḥ al-Bukhārī (p. 97)
Appendix VIII: Al-‘Allāmah Muḥammad Jamāl al-Dīn al-Qāsimī (رحمه الله) on Striving to Remove Innovations from the Masjid

In al-Madkhal, in the chapter clarifying the command to remove innovations from the masājid, al-Imām Ibn al-Hāj states, “The Messenger of Allāh (صلى الله عليه وسلم) says,

(कल्लक मः राण वॉँकल्लकः मसूल उन रूपीने)"

“All of you are shepherds, and all of you are responsible for your flock.”

There is no question that the masjid, and what transpires there, is the responsibility of the imām, the muadhīn, and the overseer, et al, from those who are in authority. Do you not see [the Prophet’s] action when he discovered phlegm in the direction of the Qiblah? He removed it with his hand, and his great dislike for this has been reported. So if it is determined that the masjid is the responsibility of the imām, then he needs to inspect it. Whatever is present from the methodology of the Salaf, he preserves. Whatever differs from this, he removes,

54 Collected by al-Bukhārī in his Şaḥīḥ (no. 853) and Muslim in his Şaḥīḥ (no. 1829).
with gentleness and kindness, if possible, as found in the aforementioned narration of the Prophet (صلى الله عليه وسلم) removing the phlegm.\textsuperscript{55}

\textsuperscript{55} See \textit{Islāh al-Masājid} by al-Qāsimī (p. 40)
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