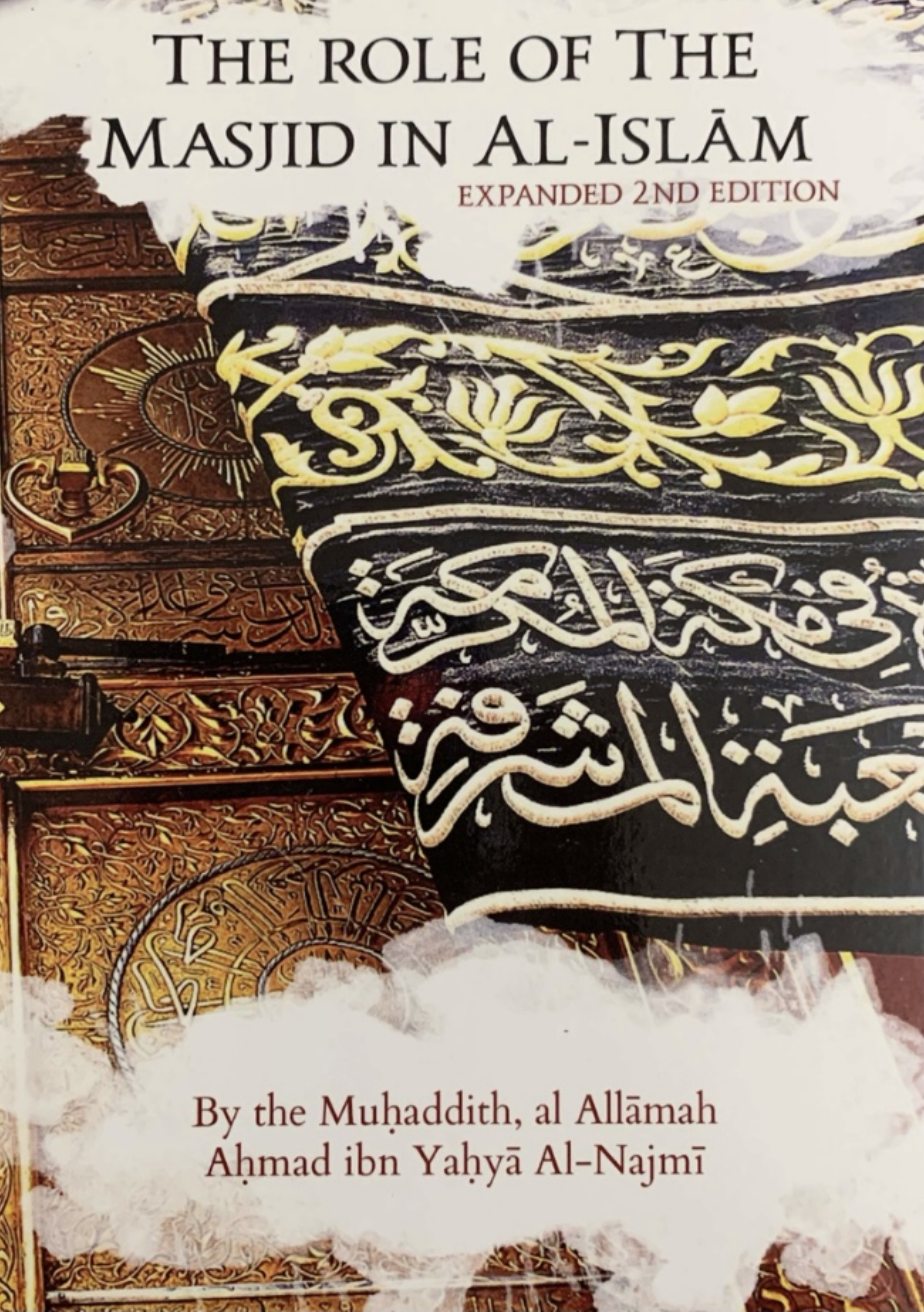


THE ROLE OF THE MASJID IN AL-ISLĀM

EXPANDED 2ND EDITION



By the Muḥaddith, al Allāmah
Aḥmad ibn Yaḥyā Al-Najmī

The Role of the *Masjid* in *al-Islām*

By the *Muḥaddith*, *al-‘Allāmah*
Aḥmad b. Yaḥyá al-Najmī (رَحْمَةُ اللَّهِ)

Translated by Abū al-Ḥasan Mālik al-Akhḍar



© Al-Rahmāniyyah Publishing

All rights reserved.

No part of this book may be reprinted or reproduced or utilized in any form, or by any electrical, mechanical or other means now known, or hereafter invented, including photocopying and recording, without prior permission from the publishers.

2nd Edition 1438AH/May 2017CE

Published by:

Al-Rahmāniyyah Publishing

1032 Spruce St.

Camden, NJ

08103

U.S.A.

Electronic mail: ibnakhdar@alrahmaniyyah.com

Also from AL-RAḤMANIYYAH PRESS

A Glimpse at Humor in the Prophetic Sunnah

Benefits from the Introduction to Ṣaḥīḥ Muslim

Until the Sun Rises from the West

The Autobiography of al-Imām Muqbil b. Ḥādī al-Wadī

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

Table of Contents

Translator's Foreword	7
The Role of the <i>Masjid</i> in <i>al-Islām</i>	9
Appendix I: Our <i>Shaykh</i> Muqbil b. Hādī al-Wādī (رحمة الله) on the Virtue of Establishing <i>Masājid</i> upon the <i>Sunnah</i>	22
Appendix II: <i>Shaykh</i> Ṣāliḥ al-Fawzān on the Obligation of Banishing the People of <i>Shirk</i> and Innovation from the <i>Masājid</i>	26
Appendix III: <i>Al-Imām</i> Muḥammad b. Ṣāliḥ al-'Uthaymīn (رحمة الله) on the Virtue of the One Who Cleans the <i>Masjid</i>	29

Appendix IV: <i>Shaykh al-Islām</i> Ibn Taymiyyah (رَحْمَةُ اللَّهِ) on Harming the People of the <i>Masjid</i>	34
Appendix V: <i>Shaykh</i> Muḥammad Bazmūl (حفظه الله) on Rulings Pertaining to the <i>Masjid</i>	36
Appendix VI: <i>Shaykh</i> al-Fawzān (حفظه الله) on Returning the <i>Masājid</i> to Their Rightful Place ..	54
Appendix VII: What has been Related Concerning the Construction and Expansion of the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) <i>Masjid</i>	68
Appendix VIII: <i>Al-'Allāmah</i> Muḥammad Jamāl al- Dīn al-Qāsimī (رَحْمَةُ اللَّهِ) on Striving to Remove Innovations from the <i>Masjid</i>	77
Bibliography	79

Translator's Foreword

IN HIS *Ṣaḥīḥ*, *Imām* Muslim (رَحْمَةُ اللَّهِ) collects the narration of the noble companion 'Uthmān b. 'Affān (رَضِيَ اللَّهُ عَنْهُ):

((سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
مَنْ بَنَى مَسْجِدًا لِلَّهِ تَعَالَى , بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ))

“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 (عَزَّوَجَلَّ) 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. Yaḥyá al-Najmī (رَحْمَةُ اللَّهِ) entitled “The Role of the *Masjid* in *al-Islām*.”

We thank Allāh (عَزَّوَجَلَّ) 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*

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. Ḥādī al-Wadīī (رَحْمَةُ اللَّهِ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (عَزَّ وَجَلَّ) 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 (عَزَّ وَجَلَّ) has power over all things.

Abū al-Ḥasan Mālik al-Akhḍar

13th of *Rajab*, 1438 *Hijrī*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Role of the *Masjid* in *al-Islām*

ALL PRAISE is for Allāh (سُبْحَانَہٗ وَتَعَالَى), and may Peace and Prayers be upon the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family, and companions.

To proceed:

That which is not hidden from those who possess knowledge of the Islāmic Legislation, specifically the science of *Hadīth*, *Tafsīr*, and *Siyar*, is that during the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his rightly guided successors (رَضِيَ اللهُ 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 (رَضِيَ اللهُ عَنْهَا), in which the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated,

((قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا بَعْدُ، فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ
شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ
فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةً شَرْطٍ، كِتَابُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ
لِمَنْ أَعْتَقَ))

“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 (رضي الله عنه) said to a people in the marketplace, “You are here while the inheritance of the Messenger of Allāh (صلى الله عليه وسلم) 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

² Collected by Muslim in his *Ṣaḥīḥ* (nos. 3756 and 3758)

knowledge. They returned to Abū Hurayrah (رضي الله عنه) 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‘adh b. Jabal and Abū Mūsā [al-Ash‘arī] (رضي الله عنهما) to Yemen and said to them,

((يَسِّرًا وَلَا تُعَسِّرًا، وَيَسِّرًا وَلَا تُنْقِرًا، وَتَطَاوَعًا وَلَا تَخْتَلَفًا))

“Be easy [upon the people], and do not make things difficult. Be obedient, and do not differ.”³

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.⁴ It was also where standards were presented.

³ Collected by al-Bukhārī in his *Ṣaḥīḥ* (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 *Ṣaḥīḥ 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'iz⁵ (رَضِيَ اللَّهُ عَنْهُ), the married couple who invoked curses on one another⁶,

⁵ TN: He is alluding to the narration concerning the noble companion Mā'iz b. Mālik (رَضِيَ اللَّهُ عَنْهُ) who came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, "Purify me." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Purify you from what?" He replied, "From adultery." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked him, "You committed adultery?" He answered, "Yes." So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded that he be stoned. This narration is collected by Muslim in his *Ṣaḥīḥ* (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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about this for me." So 'Āsim asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 Allāh (ﷺ). When ‘Āsim returned to his family, ‘Uwaymir came to him and said, “O ‘Āsim, what did Allāh’s Messenger (ﷺ) say to you?” ‘Āsim said to ‘Uwaymir, “You did not bring me good. The Messenger of Allāh (ﷺ) disliked me asking this question.” ‘Uwaymir said, “By Allāh, I will not rest until I ask him about it.” ‘Uwaymir went to the Messenger Allāh (ﷺ) while he was sitting among the people and said, “O Messenger of Allāh, 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 Allāh (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 *Ṣaḥīḥ* (no. 1492).

⁷ TN: ‘Abd Allāh b. ‘Umar (رضي الله عنه) reported that a Jew and a Jewess who committed adultery with one another were brought to Messenger of Allāh (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 (رضي الله عنه), who was with the Messenger of Allāh (ﷺ), said,

Additionally, delegations would meet in the *masjid*, because the Prophet (ﷺ) 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:

يَا مُحَمَّدُ ، إِنَّ مَدْحِي زَيْنٌ ، وَأَنَّ دَمِّي شَيْنٌ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
(ذَاكَ اللَّهُ))

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

Then Allāh (سُبْحَانَهُ وَتَعَالَى) revealed the verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَأَنْقُوا اللَّهَ

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

“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 (ﷺ) commanded that the [man and woman] be stoned. ‘Abd Allāh b. ‘Umar (رضي الله عنه) 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 *Ṣaḥīḥ* (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-Hujurāt* 49:1].⁸

Also, the callers and those who commanded good and forbade evil were dispatched from [the *masjid*]; thus, ‘Ali (رضي الله عنه) said to Abū al-Hayyāj al-Asadī,

((أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ «أَنْ لَا تَدَعَ
صُورَةً إِلَّا طَمَسْتَهَا وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»))

“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.”⁹

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 (رضي الله عنهن) 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*,

⁸ See *Tafsīr al-Ṭabarī* (21/347)

⁹ Collected by Muslim in his *Ṣaḥīḥ* (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*],

((صَدَقَكَ وَهُوَ كَذُوبٌ))

“He has told you the truth, while he is a liar.”¹⁰

Additionally, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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. Mālīk (رَضِيَ اللهُ عَنْهُ).¹¹ Likewise, [he would meet them in the *masjid*] when something would sadden him, as found in his statement,

((مَنْ يَعْذُرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي))

“Who will aid me against a man who has harmed me concerning my family?”¹²

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

¹⁰ Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 2187)

¹¹ *Ibid.*, (no. 4418)

¹² *Ibid.*, (no. 2518)

﴿ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْأَعْدُوِّ
 وَالْأَصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
 الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ
 مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ ﴾

“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, men whom neither trade nor sale diverts them from the Remembrance of Allāh (with heart and 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].

And His (سُبْحَانَهُ وَتَعَالَى) Statement,

﴿ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
 دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ
 يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ﴾ ﴿٤٠﴾

“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-Hajj* 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the actions of the *Salaf al-Ṣāliḥ* (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 (سُبْحَانَهُ وَتَعَالَى) 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 (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصِّنَّ عَلَيْهِم بِمَا كَانُوا يَعْمَلُونَ ﴿٧﴾ ﴾

“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-A’rāf 7:6-7].

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ ﴾

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

We ask Allāh (سُبْحَانَهُ وَتَعَالَى) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family, and companions.

Written by Aḥmad b. Yaḥyá b. Muḥammad al-Najmī
10/04/1426 Hijri¹³



¹³ Taken from *Rasā'il al-Najmī al-Fiqhiyyah* (pp. 39-43)

Appendix I: Our *Shaykh* Muqbil b. Hādī al-Wādī (رَحْمَةُ اللَّهِ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in a friendly, virtuous environment with your brothers. It has been related in *Ṣaḥīḥ Muslim* that Jābir b. ‘Abd Allāh (رَضِيَ اللَّهُ عَنْهُ) said,

((حَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَزَادَ بَنُو سَلَمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ»، قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ قَدْ أَرَدْنَا ذَلِكَ، فَقَالَ: «يَا بَنِي سَلَمَةَ دِيَارِكُمْ تُكْتَبُ آثَارِكُمْ، دِيَارِكُمْ تُكْتَبُ آثَارِكُمْ»))

“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 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 *Ṣaḥīḥayn*, Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((إِذَا تَوَضَّأَ، فَأَحْسَنَ الوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لَا يُخْرِجُهُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً، إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى، لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ، مَا دَامَ فِي مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ))

“Whoever performs *wudū*’ 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 *Ṣaḥīḥ* (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.”¹⁵

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 (ﷺ) said,

((مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ))

“I was not ordered with building extravagant *masājid*.”¹⁶

He also stated,

((لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ))

“The Hour will not be established until the people compete in constructing [extravagant] *masājid*.”¹⁷

¹⁵ Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 477), and Muslim in his *Ṣaḥīḥ* (no. 272)

¹⁶ Collected by Abū Dāwūd in his *Sunan* (no. 448). It has been authenticated by *Shaykh* al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 475).

¹⁷ Collected by Abū Dāwūd (no. 449), al-Nasāī (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 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-mihrāb*, 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the time it was built—likewise, the elevated *minbar* which exceeds three steps.¹⁸



(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It has been authenticated by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 476).

¹⁸ See *Tuḥfah al-Mujīb* (pp. 129–130)

Appendix II: *Al-Shaykh* Ṣāliḥ al-Fawzān (حفظه الله) on the
Obligation of Banishing the People of *Shirk* and
Innovation from the *Masājid*

AL-'ALLĀMAH Ṣāliḥ al-Fawzān (حفظه الله) said,

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ﴿١٨﴾

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 Imān, the people of *Tawḥīd*, 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 (عَزَّوَجَلَّ). 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*.

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ ﴾ ﴿١٧﴾

“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 (عَزَّوَجَلَّ) Alone and His worship alone.

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ ﴿١٨﴾

“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 (عَزَّوَجَلَّ). 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 Allāh (عَزَّوَجَلَّ) has prohibited.¹⁹



¹⁹ Refer to <http://www.albaidha.net/vb/showthread.php?t=40610>

Appendix III: *Al-Imām* Muḥammad b. Ṣāliḥ al-'Uthaymīn
(رَحْمَةُ اللَّهِ) on the Virtue of the One Who Cleans the *Masjid*

THE NOBLE COMPANION Abū Hurayrah reported,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًّا فَقَقَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا مَاتَ قَالَ ((أَفَلَا كُنْتُمْ آذَنْتُمُونِي)) قَالَ فَكَأَنَّهُمْ
صَغَّرُوا أَمْرَهَا أَوْ أَمْرَهُ فَقَالَ ((دُلُّونِي عَلَى قَبْرِه)) فَدَلُّوه فَصَلَّى عَلَيْهَا

“There was black woman who used to take care of the *masjid*. The Messenger of Allāh 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 Islām *al-Imām* Muḥammad b. Ṣāliḥ al-'Uthaymīn stated,

²⁰ Collected by al-Bukhārī in his *Ṣaḥīḥ* (nos. 446 and 1272) and Muslim in his *Ṣaḥīḥ* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((عَرِضْتُ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاةُ يُخْرِجُهَا 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 بِنَاءِ الْمَسَاجِدِ فِي الدُّورِ
((وَأَنْ تُنْظَفَ وَتُطَيَّبَ))

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 *ḍa‘īf* (weak). Refer to his *Da‘īf al-Tarḥīb wa al-Tarḥīb* (no. 184).

“The Messenger of Allāh commanded that *masājid* be built in the villages, and that they be kept clean and perfumed.”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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said²³,

((لَتُزْحَرِفُنَّهَا كَمَا زَحْرَفَتْ الْيَهُودُ وَالنَّصَارَى))

²² Collected by al-Tirmidhī in his *Jāmi*’ (no. 594) and Abū Dāwud in his *Sunan* (no. 455). *Shaykh* al-Albānī has graded this narration *Ṣaḥīḥ* (authentic). Refer to his *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (no. 279).

²³ Collected by Abū Dāwud in his *Sunan* (no. 448). This is the statement of noble companion Ibn ‘Abbās. However, *Al-Imām* al-Albānī states, “It is possible that Ibn ‘Abbās 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)” (*al-Hudá wa al-Nūr*).

Indeed, you will excessively beautify [the *masājid*] as the Jews and Christians [excessively adorned their places of worship].²⁴



²⁴ *Sharḥ Riyād al-Ṣāliḥīn* (3/60-61)

Appendix IV: *Shaykh al-Islām* Ibn Taymiyyah (رَحْمَةُ اللَّهِ) on
Harming the People of the *Masjid*

SHAYKH AL-ISLĀM Ibn Taymiyyah (رَحْمَةُ اللَّهِ) 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 unbecoming 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out to his companions while they were praying and raising their voices in recitation [of the *Qur'ān*] and said,

((أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبِّهِ، فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ))

“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.”²⁵ 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.²⁶



²⁵ This is from the ḥadīth of Abū Saʿīd al-Khudrī (رضي الله عنه) who said, “The Prophet was making *ʿitikāf* in the *masjid*. He heard the people raising their voices in recitation [of the *Qurʾān*], 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-Fatāwá* (22/205)

Appendix V: *Shaykh* Muḥammad Bazmūl (حفظه 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 الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨)

“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,

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا﴾

﴿بِالْعُدُوِّ وَالْأَصَالِ﴾ (٣٦)

“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,

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ

مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢١﴾﴾

“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-A’rāf* 7:29].

And the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified that the *masājid* are the most beloved of places to Allāh. Abū Hurayrah related that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا
وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا))

“The most beloved of places to Allāh are the *masājid*, and the most hated of places are the markets.”²⁷

From the virtue and status of the *masājid* is that the *Islāmīc* 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 *Ṣaḥīḥ* (no. 671).

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,

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا
 تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلَىٰ سَفَرٍ
 اَوْ جَاءَ اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوْا مَاءً فَتَيَمَّمُوْا
 صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾﴾

“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:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا

مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِينَ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

“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.”

What is intended, according to one of two sayings of the scholars of *tafsīr*, is that the statement “Do not approach prayer...” means “do not approach the places of prayer, i.e. the *masājid*, 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 ‘Ubaydah, 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-Baṣrī, Yaḥyá b. Sa‘īd al-Anṣārī, Ibn Shihāb, Qatādah, et al. This interpretation is strengthened by what Abū Dāwud collects on the authority of ‘Āishah:

جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةً فِي
 الْمَسْجِدِ فَقَالَ ((وَجْهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ)) ثُمَّ دَخَلَ النَّبِيُّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَمْ يَصْنَعُ الْقَوْمُ شَيْئًا رَجَاءً أَنْ تَنْزِلَ فِيهِمْ رُخْصَةٌ
 فَخَرَجَ إِلَيْهِمْ بَعْدُ فَقَالَ ((وَجْهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لَا
 أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ))

“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 *ḍa‘īf* (weak). See *Da‘īf Sunan Abū Dāwud* (no. 232).

this verse. In brief, this allowance does not contradict the general prohibition.”³⁰

The position of prohibiting the menstruating woman and the sexually impure person from entering the *masjid* is held by Abū Ḥanīfah, the Mālikis, the Shāfi‘is, and the Ḥanbalis. ‘Awn al-Dīn Yaḥyá 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 Dāwud. 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:

³⁰ *Al-Sayl al-Jarār* (1/69)

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا
 أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ
 فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ (١١٤)

“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 يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ﴾

“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,

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا ﴾

بِالْعُدُوِّ وَالْأَصَالِ ﴿٣٦﴾

“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 سَعِيدٍ كَانَ سَفْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ وَأَمَرَ عُمَرُ بَيْنَاءِ

الْمَسْجِدِ وَقَالَ أَكِنَّ النَّاسَ مِنَ الْمَطَرِ وَإِيَّاكَ أَنْ تُحْمَرَّ أَوْ تُصْفَرَّ فَتَفْتِنَ

النَّاسَ وَقَالَ أَنَسٌ يَتَبَاهُونَ بِهَا ثُمَّ لَا يَعْمُرُونَهَا إِلَّا قَلِيلًا وَقَالَ ابْنُ

عَبَّاسٍ لَتَرْحُفَنَّهَا كَمَا رَحَفَتْ الْبُهُودُ وَالنَّصَارَى

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].”³¹

Ibn ‘Abbās reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ)) ،

قَالَ ابْنُ عَبَّاسٍ لَتَزْحَرِفُنَّهَا كَمَا زَحْرَفَتْ الْيَهُودُ وَالنَّصَارَى

“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].”³² 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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).

((مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لَهُذَا))

“Whoever hears a man announcing in the *masjid* some object he lost, let [the one who hears this] say to him, ‘May Allāh not return it to you, for the *masājid* were not built for this.’”³³

This ḥadīth 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. Mālik reported, the Messenger of Allāh said,

((الْبُرَاقُ فِي الْمَسْجِدِ حَاطِيَةٌ وَكَفَّارَةٌ دَفْنُهَا))

“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.

³³ *Ṣaḥīḥ Muslim* (no. 568)

³⁴ *Ibid.*, (no. 552)

Jābir b. ‘Abd Allāh stated that the Messenger of Allāh said,

((مَنْ أَكَلَ مِنْ هَذِهِ الْبُقْلَةِ الثُّومَ وَقَالَ مَرَّةً مِنْ أَكَلِ الْبَصَلِ وَالثُّومِ وَالْكُرَّاثِ فَلَا يَغْتَرِبَنَّ
مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِمَا يَتَأَذَى مِنْهُ بَنُو آدَمَ))

“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,

﴿يَبْنَى آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا﴾

﴿وَأَشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (٣١)

“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

³⁵ Ibid., (no. 564)

drink but waste not by extravagance, certainly He (Allāh) likes not *al-Musrifūn* (those who waste by extravagance)” [*al-‘Arāf* 7:31].

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

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَعَنْ النَّبِيعِ وَالِإِشْتِرَاءِ فِيهِ وَأَنْ
يَتَخَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

‘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 Ishāq. 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 *Tābiʿīn* permitted selling and buying in the *masjid*. There are other *aḥādīth* related from the Prophet permitting the recitation of poetry in the *masjid*.³⁷

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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ اللَّهُمَّ
افتح لي أبواب رحمتك وإذا خرج فليقل اللهم إني أسألك من فضلك))

“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:

((أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ
وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ أَقْطُ قُلْتُ نَعَمْ قَالَ فَإِذَا
قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّي سَائِرَ الْيَوْمِ))

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.’”³⁸

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

Abū Qatādah al-Salamī related that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

((إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ))

“When one of you comes to the *masjid*, let him pray two *rak'ahs* before he sits.”³⁹ It is collected by *al-Shaykhān* (i.e. al-Bukhārī and Muslim).

This *ḥadīth* 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-Harām* and other than it.

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-Fawzān (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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,

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أَعَدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ ﴿١١﴾

“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-Hadīd* 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 أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ

ءَامِنُونَ ﴿٣٧﴾

“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 Islāmīc 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,

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ

أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

“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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

((إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ))

“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.”⁴¹

⁴¹ *Da'if*: Collected by al-Tirmidhī in his *Jāmi'* (no. 3093) and Ibn Mājah in his *Sunan* (no. 802), on the authority of Abū Sa'īd al-Khudrī. *Shaykh* al-Albānī has graded the narration *ḍa'if* (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:

﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ

حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

“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,

((إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَلَا تُسْرِعُوا فَمَا
أَذْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا))

“When you hear the *Iqamah* (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.”⁴²

And [this person] has missed out on the reward of going to the *masjid* [early] in anticipation of the prayer. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 *Iqamah* 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

⁴² Collected by al-Bukhārī in his *Ṣaḥīḥ* (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 *Ṣaḥīḥ*, *Imām* Muslim collects the narration related by Abū Sa'īd that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw his companions lagging behind [from the front rows] and said to them,

((تَقَدَّمُوا فَأَتُمُّوا بِي وَلِيَأْتِيَ بِكُمْ مَنْ بَعْدَكُمْ وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ 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.”⁴³

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 يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى﴾

⁴³ Collected by Muslim in his *Ṣaḥīḥ* (no. 438).

“They (i.e. the hypocrites) came not to *al-Ṣalāh* (the prayer) except in a lazy state” [*al-Tawbah* 9:54].

And He says of them,

﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى﴾

“And when they stand up for *al-Ṣalāh* (the prayer), they stand with laziness” [*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 *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 *Zakāh*. They

fear a day when the hearts and eyes will [fearfully] overturn.

The *masājid* are absent of those who make *ʾitikāf*, 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ
 خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى
 الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ
 بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةِ اللَّهِمْ صَلَّى
 عَلَيْهِ اللَّهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ

The *Ṣalāh* (prayer) offered in congregation is twenty-five times superior (in reward) to the *Ṣalāh* 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 *Ṣalāh*

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."⁴⁴

Also, in his *Muwattá*, Mālik reports,

مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ فِي صَلَاةٍ مَا دَامَ
يَعْمِدُ إِلَى الصَّلَاةِ وَإِنَّهُ يُكْتَبُ لَهُ بِإِخْدَى حُطُوتَيْهِ حَسَنَةٌ وَيَمْحَى عَنْهُ بِالْأُخْرَى
سَيِّئَةٌ فَإِذَا سَمِعَ أَحَدَكُمْ الْإِقَامَةَ فَلَا يَسْعَ فَإِنَّ أَعْظَمَكُمْ أَجْرًا أَبْعَدَكُمْ دَارًا قَالُوا لِمَ
يَا أَبَا هُرَيْرَةَ قَالَ مِنْ أَجْلِ كَثْرَةِ الْخُطَا

Abū Hurayrah said, "Whoever performs *wuḍū'* 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."⁴⁵

⁴⁴ Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 620), on the authority of Abū Hurayrah.

⁴⁵ *Al-Muwattá* (no. 65)

Also, Abū Hurayrah related that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((أَلَا أُدَلِّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ إِسْبَاغُ الوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ))

“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 *Ribat*.”⁴⁶

Buraydah reports that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ))

“Give glad tidings to those who walk to the *masājid* in the dark, of a complete light on the Day of Resurrection.”⁴⁷

⁴⁶ Collected by Muslim in his *Ṣaḥīḥ* (no. 251).

⁴⁷ *Ṣaḥīḥ*: Collected by al-Tirmidhī in his *Jāmi’* (no. 223), and Abū Dāwud in his *Sunan* (no. 561). *Shaykh* al-Albānī has authenticated it in his *Ṣaḥīḥ al-Jāmi’* (no. 5134).

Additionally, Abū Hurayrah relates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

((أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا))

“The most beloved of places to Allāh are the *masājid*, and the most hated of places are the markets.”⁴⁸

Allāh 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 بُيُوتِ أَيْدِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْأَصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يُخَافُونَ يَوْمًا نَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ
مَا عَمَلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

“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, men whom neither trade nor sale diverts them from the Remembrance of Allāh (with heart and

⁴⁸ Collected by Muslim in his *Ṣaḥīḥ* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Masjid

IN THE "Virtues of the *Anṣār*," *Imām al-Bukhārī* relates,

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَنَزَلَ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهَا أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أُرْسِلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي السُّيُوفِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِنِجْنَاءِ أَبِي أَيُّوبَ وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ وَيُصَلِّيَ فِي مَرَابِضِ الْعَنَمِ وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ فَأُرْسِلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ فَقَالَ يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا قَالُوا لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ فَقَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ فُبُورُ الْمُشْرِكِينَ وَفِيهِ حَرْبٌ وَفِيهِ نَخْلٌ فَأَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبُيُورِ الْمُشْرِكِينَ فُنِشَتْ ثُمَّ بِالْحَرْبِ فَسُوِّيتَ وَبِالنَّخْلِ فَفُطِعَ فَصَفُّوا النَّخْلَ قِبَلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتِيهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْجُرُونَ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَهُمْ وَهُوَ يَقُولُ:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

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



⁵⁰ See *Ṣaḥīḥ al-Bukhārī* (no. 3932).

ALSO IN THE "Virtues of the *Anṣār*," he collects the narration of 'Urwah b. Zubayr:

فَلَبِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى وَصَلَّى فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكْتَ عِنْدَ مَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسَهْلٍ وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي حَجْرٍ أَسْعَدَ بْنِ زُرَّارَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَرَكْتَ بِهِ رَاحِلَتُهُ هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلَامَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا فَقَالَا لَا بَلْ نَهَبَهُ لَكَ يَا رَسُولَ اللَّهِ فَأَبَى رَسُولُ اللَّهِ أَنْ يَقْبَلَهُ مِنْهُمَا هَبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا ثُمَّ بَنَاهُ مَسْجِدًا وَطَفِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ مَعَهُمُ اللَّيْنِ فِي بُنْيَانِهِ وَيَقُولُ وَهُوَ يَنْقُلُ اللَّيْنِ:

هَذَا الْحِمَالُ لَا حِمَالٍ خَيْرٌ هَذَا أَبْرُّ رَبَّنَا وَأَطْهَرُ
وَيَقُولُ :

اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ فَارْحَمْ الْأَنْصَارَ وَالْمُهَاجِرَةَ

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 As'ad 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*.”⁵¹



⁵¹ See *Ṣaḥīḥ al-Bukhārī* (no. 3906).

Concerning the expansion of the Prophet's *Masjid*, al-Tirmidhī relates,

عَنْ ثُمَامَةَ بْنِ حَزْنِ الْقُشَيْرِيِّ قَالَ: عَثْمَانُ فَقَالَ ائْتُونِي بِصَاحِبَيْكُمْ اللَّذَيْنِ
 الْبَاءُكُمْ عَلَيَّ قَالَ فَجِيءَ بِهِمَا فَكَأْتَهُمَا جَمَلَانِ أَوْ كَأْتَهُمَا حِمَارَانِ قَالَ فَأَشْرَفَ
 عَثْمَانُ فَقَالَ أَنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَيْهِمْ
 اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعَذَّبُ غَيْرَ بئرِ رُومَةَ فَقَالَ مَنْ
 يَشْتَرِي بِئرَ رُومَةَ فَيَجْعَلُ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ يَخْرِجُ لَهُ مِنْهَا فِي الْجَنَّةِ
 فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أَشْرَبَ حَتَّى أَشْرَبَ مِنْ مَاءِ
 الْبَحْرِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ
 ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِي بُقْعَةً آلِ فُلَانٍ
 فَيَزِيدُهَا فِي الْمَسْجِدِ يَخْرِجُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ
 تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهَا رُكْعَتَيْنِ.

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.’”⁵²



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 سَفْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ وَأَمَرَ عُمَرُ بِنَاءِ
الْمَسْجِدِ وَقَالَ أَكِنَّ النَّاسَ مِنَ الْمَطَرِ وَإِيَّاكَ أَنْ تُحَمَّرَ أَوْ تُصَفَّرَ فَتَفْتِنَ النَّاسَ
وَقَالَ أَنَسٌ يَتَبَاهُونَ بِهَا ثُمَّ لَا يَعْمُرُونَهَا إِلَّا قَلِيلًا وَقَالَ ابْنُ عَبَّاسٍ لَتُرْحَرِفُنَّهَا
كَمَا رَحَرَفَتِ الْيَهُودُ وَالنَّصَارَى

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 *ḥadīth* said, ‘They will boast about them (i.e. *masājīd*) rather than visiting them frequently [to offer prayers].’ Ibn ‘Abbās said, ‘You will surely decorate your *masājīd* as the Jews and Christians decorated [their churches and synagogues].’”⁵³



⁵³ *Ṣaḥīḥ al-Bukhārī* (p. 97)

Appendix VIII: *Al-‘Allāmah* Muḥammad Jamāl al-Dīn al-Qāsimī (رَحْمَةُ اللَّهِ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) says,

((كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ))

“All of you are shepherds, and all of you are responsible for your flock.”⁵⁴

There is no question that the *masjid*, and what transpires there, is the responsibility of the *imām*, the *muadhin*, 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 *Ṣaḥīḥ* (no. 853) and Muslim in his *Ṣaḥīḥ* (no. 1829).

with gentleness and kindness, if possible, as found in the aforementioned narration of the Prophet (صلى الله عليه وسلم) removing the phlegm.⁵⁵



⁵⁵ See *Iṣlāḥ al-Masājid* by al-Qāsimī (p. 40)

BIBLIOGRAPHY

- Al-Albānī, Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ/Da'īf Jāmi' al-Tirmidhī*. Al-Riyāḍ: Maktabah al-Ma'ārif, 1419 AH.
- Al-Albānī, Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ al-Jāmi'*. Beirut: Al-Maktabah al-Islāmī, 1408 AH.
- Al-Albānī, Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ Sunan Abū Dāwūd*. Al-Riyāḍ: Maktabah al-Ma'ārif, 1419 AH.
- Al-Albānī, Muḥammad Nāṣir al-Dīn. *Da'īf al-Targhib wa al-Tarhib*. Al-Riyāḍ: Maktabah al-Ma'ārif, 1421 AH.
- Al-Albānī, Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ al-Targhib wa al-Tarhib*. Al-Riyāḍ: Maktabah al-Ma'ārif, 1421AH.
- Al-Bukhārī, Muḥammad. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dar Turuq al-Najāh, 1422 AH.
- Al-Fawzān, Ṣāliḥ. "The Obligation of Banishing the People of Shirk and Innovation from the Masājid." Albaidha.net. <http://www.albaidha.net/vb/showthread.php?t=40610>.
- Al-Fawzān, Ṣāliḥ. "Return the *Masājid* to Their Rightful Place." Sahab.net. February 19, 2004. Accessed May 03, 2017. <https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=39800>.
- Al-Ḥajjāj, Muslim. *Ṣaḥīḥ Muslim*. Beirut: Dar Iḥyā al-Turāth al-'Arabī, 2010.
- Al-Najmī, Aḥmad. *Rasa'il al-Najmī al-Fiqhiyyah*.
- Al-Nasā'ī, Aḥmad. *Sunan al-Nasā'ī*. Ḥalab: Maktabah al-Matbū'ah al-Islāmiyyah, 1406 AH.
- Al-Qāsimī, Muḥammad. *Iṣlāḥ al-Masājid*. Beirut: Al-Maktabah al-Islāmī, 1399 AH.
- Al-Qizwīnī, Muḥammad. *Sunan Ibn Mājah*. Cairo: Dar Iḥyā al-Turāth al-'Arabī, 2010.

- Al-Shawkānī, Muḥammad. *Al-Sayl al-Jarār*. Dar Ibn Ḥazm.
- Al-Ṭabarī, Muḥammad. *Tafsīr al-Ṭabarī*. Beirut: Muassasah al-Risālah, 1415 AH.
- Al-Tirmidhī, Muḥammad. *Jāmi' al-Tirmidhī*. Dar al-Gharb al-Islāmī, 1996.
- Al-'Uthaymīn, Muḥammad. *Sharḥ Riyād al-Ṣāliḥīn*. Al-Riyād: Dar al-Waṭn, 1426 AH.
- Al-Wādī, Muqbil. *Tuḥfah al-Mujīb*. Sana: Dar al-Āthār, 1423 AH.
- Anas, Mālik. *Al-Muwaṭṭā'*. Abū Dhabi, UAE: Muassasah Zāyid b. Ṣulṭān, 1425 AH.
- Bazmūl, Muḥammad. "Rulings Pertaining to the Masjid." Albaidha.net.
<http://www.albaidha.net/vb4/showthread.php?t=21606>.
- Hilālī, Taqī Al-Dīn, and Muḥammad Muḥsin Khan. *Translation of the meanings of the Noble Qur'an in the English language - Tafsīr ma'ānī al-Qur'ān al-Karīm bi-al-lughah al-Injilīziyah*. Madinah, K.S.A.: King Fahd Complex for the Printing of the Holy Qur'an, 1419.
- Ibn Kathīr, Ismā'īl. *Tafsīr Ibn Kathīr*. Beirut: Dar al-Kutub al-'Ilmiyyah, 1419 AH.
- Ibn Taymiyyah, Ahmad. *Majmū' al-Fatāwā*. KSA: Mujamma' al-Malik Fahd Li al-Tibā'ah, 1416.