

40 AHĀDĪTH
OUTLINING VARIOUS
VIRTUES OF THE
MASĀJID, THEIR
OCCUPANCY, AND
THEIR ETIQUETTE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

All praise is due to Allah تَبَارَكَ وَتَعَالَى and continuous Salutations on our Master Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ.

Before you is a Kitaab containing forty Mubaarak Ahaadith of Nabi صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ regarding the virtues of performing salaah in the Masjid and other aspects pertaining to the Masjid taken from the kitaaab,

“40 AHĀDĪTH OUTLINING VARIOUS VIRTUES OF THE MASĀJID, THEIR OCCUPANCY, AND THEIR ETIQUETTE”

Prepared by Moulana Abdullah Bin Abdul-Samad Patel of England. May Allah تَبَارَكَ وَتَعَالَى grant Moulana the best of both worlds for his sterling effort and responding to the need of the time.

The need was felt that these Mubarak Ahadith and explanations be shared on WhatsApp to increase accessibility and benefit. This need was taken on by our colleague and class mate, Qari Shabbeer Desai of Umzinto. He commenced the first Hadith. However, due to Qari Sahib's busy schedule it was then handed over to us. We have merely copied the Mubarak Ahadith with the explanations from the original PDF and have made slight adjustments to the language to suit South African communities. There are a few explanations that were left out for certain reasons.

We make Dua that Allah تَبَارَكَ وَتَعَالَى accept this effort and reward all those who assisted in preparing and propagating it.

Allah تَبَارَكَ وَتَعَالَى make it a means of benefit for the entire Ummah till the day of Qiyamah and grant us all Allah's تَبَارَكَ وَتَعَالَى perpetual pleasure. Ameen

GENERAL VIRTUES OF THE MASAJID

{1}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“The most beloved of places to Allah تَبَارَكَ وَتَعَالَى are the Masājid, and the most detested of places to Allah تَبَارَكَ وَتَعَالَى are the markets.”

[Ṣaḥīḥ Muslim; Ibn Ḥibbān]

EXPLANATION

The Masājid are the most beloved of places to Allah تَبَارَكَ وَتَعَالَى, because He is remembered abundantly in them, whilst the marketplaces are generally places where we become forgetful and negligent of Allah تَبَارَكَ وَتَعَالَى. Naturally, if the Masjid is the most beloved place in the eyes of Allah تَبَارَكَ وَتَعَالَى, the people who frequent the Masjid are also the most beloved in His eyes.

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Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“There are seven whom Allah تَبَارَكَ وَتَعَالَى will shade in His Shade on the Day when there is no shade except His Shade:

- 1. A just ruler.*
- 2. A youth who grew up in the worship of Allah تَبَارَكَ وَتَعَالَى.*
- 3. A man whose heart is attached to the Masājīd.*
- 4. Two men who love each other for Allah’s تَبَارَكَ وَتَعَالَى sake, they meet for that and part upon that.*
- 5. A man who is called by a woman of beauty and position (to engage in Haraam)but he says: ‘I fear Allah تَبَارَكَ وَتَعَالَى.*
- 6. A man who gives charity and hides it, such that his left hand does not know what his right hand gives in charity.*
- 7. A man who remembers Allāh تَبَارَكَ وَتَعَالَى in private and his eyes shed tears.”*
[Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim – Agreed Upon]

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Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“The angels pray for the one who sits in his place of ṣalāh as long as he does not break his wuḍū, by saying, O’ Allāh, forgive him, O’ Allāh, have mercy on him.”
[Bukhari and Muslim]

EXPLANATION

How blessed is the person who sits in the Masjid in the company of the angels! Though he may not be engaged in du‘ā or remembrance, the angels pray on his behalf, and what can be said of the prayers of the perfect creation of Allāh تَبَارَكَ وَتَعَالَى (The Angels) whose sole purpose is to obey and worship Him! Surely, we have hope, that any du‘ā they make on our behalf is accepted.

Sayyidunā Abū'l-Dardā' رَضِيَ اللَّهُ عَنْهُ reports from Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

"The Masjid is the house of every pious person, and Allāh تَبَارَكَ وَتَعَالَى has granted comfort and mercy for whom the Masjid is his house, and that they will easily cross the bridge to the pleasure of Allāh, to Paradise."

[Ḥilyat al-Awliyā; Tabarānī; Musnad Al-Bazzār]

EXPLANATION

The word 'bayt' (house) is used deliberately because a person spends majority of his time at home. It is as if the ḥadīth refers to those people who make the Masjid their home by spending a large portion of their time therein. For such a person, Allāh تَبَارَكَ وَتَعَالَى promises to grant them comfort and mercy, both in this world and the hereafter, and will enable them to cross the bridge to the pleasure of Allāh تَبَارَكَ وَتَعَالَى, in Jannah, Inshā-Allāh. What an honour!

This ḥadīth indicates, like many others, that those who are attached to the Masjid, are those who are more Allāh-conscious, because remaining in the Masjid helps a person avoid sins especially as the person is in the company of the angels and other pious like-minded individuals.

{5}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

"Those who assemble in a house among the houses of Allah تَبَارَكَ وَتَعَالَى (Masaajid) to recite the book of Allah تَبَارَكَ وَتَعَالَى and to learn and teach it, tranquility descends upon them, mercy enshrouds them, the angels surround them and Allah تَبَارَكَ وَتَعَالَى mentions them in the presence of those near him."
(Sahih Muslim)

EXPLANATION

This Hadīth clearly indicates that the Masjid's purpose is not solely for congregational ṣalāh, but also for other individual and collective acts of worship. 'Sakīnah' refers to a special contentment, peace and tranquillity which is Allāh-given, and cannot be achieved by anything of this dunya.

{6}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

"No Muslim attends the Masjid regularly for ṣalāh and remembrance (of Allāh تَبَارَكَ وَتَعَالَى), except that Allāh تَبَارَكَ وَتَعَالَى expresses joy, just like the family of an absent person express joy when the one who is absent returns to them."
[Musnad Aḥmad; Sunan Ibn Mājah]

EXPLANATION

Every time a person attends the Masjid, Allāh تَبَارَكَ وَتَعَالَى treats him with love and attention. He is like the one who after being absent, finally returns home. Imagine the joy and anticipation with which his family await him, the hospitality they have in store, the embrace they have been waiting to give him! All these emotions are intense, but still limited due to our human

restrictions. The love, attention, joy and anticipation shown by Allāh تَبَارَكَ وَتَعَالَى is unfathomable and His hospitality for His slaves is unimaginable.

{7}

Sayyidunā Salmān al-Fārsī رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“No Muslim performs wudū and does so properly, except that he is Allāh’s تَبَارَكَ وَتَعَالَى visitor, and it is a duty upon every host to honour their visitors.”

[Tabarānī - Sahīh]

EXPLANATION

This hadīth teaches us that when a person performs wudū from home, he is honoured by becoming a visitor of The Almighty Allāh تَبَارَكَ وَتَعَالَى.

This hadīth helps us understand that the Masājid belong only to Allāh تَبَارَكَ وَتَعَالَى, and we are simply His deputies on this earth. Hence, we must take care of the Masājid and fulfil its rights; for the host invites only those guests who respect and honour his home.

Sayyidunā Abū Sa‘īd رَضِيَ اللَّهُ عَنْهُ reports that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“If you see a man committed to the Masjid, bear witness to his Imaan. Verily, Allāh تَبَارَكَ وَتَعَالَى says in the Quraan Majeed, ‘The Masājid are only occupied by those who have Imaan in Allāh and the Last Day, establish ṣalāh and give charity’.”

[Jāmi‘ al-Tirmidhī; Musnad Aḥmad]

EXPLANATION

Being committed to the Masjid means to attend it frequently, to remain attached to it and to serve the Masjid by cleaning it, etc as is suggested in a narration collected by Imām Tirmidhī رَحِمَهُ اللَّهُ. Such a person is surely a believer, for the hypocrite can pretend for a short while, but cannot remain committed to this state of pretension. It is the consistency and sincerity which distinguishes the believer from the hypocrite.

VIRTUES OF THE DIVINELY SANCTIFIED MASAJID

{9}

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ says, “I asked,

“O Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ What was the first Masjid on the earth?” He answered, “The Masjid al-Ḥarām [in Makkah].” Abū Dharr رَضِيَ اللَّهُ عَنْهُ then asked, “Which is the next oldest Masjid?” Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The al-Aqsa Masjid.” Abū Dharr asked, “How much time was there between building the two Masājid?” Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Forty years.” Then he said, “Wherever you may be at the time of salāh, you must perform Salah, for the entire earth is a place for salāh for you.” (Bukhari and Muslim)

EXPLANATION

The Ummah is indebted to the Sahaaba رَضِيَ اللَّهُ عَنْهُمْ who asked Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sterling questions and which he would respond to with answers that provide us clarity in our Deen. The first Masjid for salāh was built in Makkah. Forty years later, in Jerusalem, the Masjid al-Aqṣā was built. This Masjid is named Aqṣā due to its distance from Makkah.

The entire earth being a place of salāh is a blessing specific for this Ummah, ensuring that lack of a built Masjid is no longer an excuse for missing salāh.

{10}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Salāh in this Masjid of mine (Masjid al-Nabawī) is better than a thousand salāh in any other Masjid, except the Masjid al-Harām (of Makkah).”

(Bukhari and Muslim)

EXPLANATION

The increased reward of Salāh is of the great virtues which Allāh تَبَارَكَ وَتَعَالَى has blessed the sacred Masājid with. Each of the three sacred Masājid has its own manifold rewards, distinguishing them from the common Masjid. Salāh in the Masjid al-Harām of Makkah is 100,000 times more rewarding than salāh in any Masjid other than the divinely sanctified ones.

A believer should try his utmost to gain this immense reward throughout his life by visiting the holy cities and spending maximum time in the confines of the Masājid. Evil deeds committed in these Masajid are worse than in other places just as good deeds offered within them secure an increased reward. The same applies to blessed times stipulated by Allāh تَبَارَكَ وَتَعَالَى.

{11}

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{12}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

***“Do not undertake a journey to visit any Masjid except three: Masjid Al-Haram, this Masjid of mine and Masjid Al-Aqsa”.
(Bukhari and Muslim)***

EXPLANATION

Contrary to the opinion of a small minority, this hadīth is not a prohibition from travelling to any place besides these three. This hadīth actually refers to travelling to any other Masjid with the hope of a greater reward, which is reserved to only these three and Masjid Qubā. The inclusion of Masjid Qubā is understood from a narration which has been reported by Imām Ibn Mājah, in which Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“He who makes wuzu at his home, comes to Masjid Qubā and offers two rakats therein, will receive the reward of an Umrah.”

HELPING TO BUILD A MASJID

{13}

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“Whoever builds a Masjid seeking the pleasure of Allāh, be it small or big, Allāh builds a house for him in paradise.”

[Jāmi‘ al-Tirmidhī]

EXPLANATION

Allāh تَبَارَكَ وَتَعَالَى rewards the sincerity of good actions, not just the apparent magnitude of them. The great benefit of this is that those who have been given less of the dunya do not feel left out due to their lack of resources. Allāh تَبَارَكَ وَتَعَالَى loves every sincere effort made for His Dīn, be it big or small.

The reward mentioned in this hadīth is not only for those who build an entire Masjid, but also for those who contribute towards building a Masjid. In this world, we are restricted by the resources and materials available to us. However, in the Aakhirah, there are no restrictions in Allāh’s تَبَارَكَ وَتَعَالَى treasures. The house He builds for us will be beyond our imagination, greater than anything this lowly world has to offer.

Sayyidunā ‘Abd-Allāh Ibn Abbas رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

“Whoever builds a Masjid for Allāh – though it be the size of the ground nest of a sandgrouse bird – Allāh will build for him a house in Paradise.”

[Musnad Ahmad]

EXPLANATION

Sandgrouse birds are common in the Arabian Peninsula. Unlike other birds, they build their nests resembling small hills on the ground. Under the nests they hide their eggs. These egg-nests are no larger than a few inches in diameter. Again, this hadīth indicates that whatever the size of a sincere deed, Allāh will accept it, as he promises in Sūrah al-Zilzāl,

“And whoever performs an atom’s weight of good, will see it”.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

“After the believer dies and whilst he is in his grave, the reward for seven types of good actions continue flowing for him:

- 1. Knowledge that he taught and spread.*
 - 2. A river he caused to flow.*
 - 3. A water-well he dug.*
 - 4. A tree he planted.*
 - 5. A Masjid he built.*
 - 6. A Qur’ān he bequeathed.*
 - 7. A pious child who will seek forgiveness for him after his death.”*
- [Musnad Bazzār - Sahīh]*

EXPLANATION

There are multiple ahādīth of this essence in the hadīth kitaabs which indicate that a person is continuously rewarded for his good deeds after his death although he no longer has the capacity to carry them out. This is undoubtedly a great favour of Allāh تَبَارَكَ وَتَعَالَى.

Of these actions is building a Masjid. The person will receive the reward for every good that takes place within the Masjid, be it those who perform salaah, those who recite the Qur’ān, those who make the zikr of Allah تَبَارَكَ وَتَعَالَى, and those who remember Him in any other way. Though the deceased sleeps in his grave, his rewards continue to accrue and will benefit him when he needs it the most in the hereafter.

THE VIRTUES OF ATTENDING THE MASJID DESPITE DIFFICULTIES

{16}

Sayyidunā Buraydah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“Give glad tidings of perfect light on the Day of Resurrection to those who walk to the Masjid in darkness.”

[Abū Dāwūd; Jāmi‘ al-Tirmidhī]

EXPLANATION

People living in countries which do not benefit from artificial light will understand the hardship of travelling to Fajr and ‘Ishā when the darkness of the night envelopes the atmosphere, creating a world of dangerous unknowns, be it the attack of harmful animals or humans. The darkness is a time to rest which makes the journey all the more difficult. Allāh’s تَبَارَكَ وَتَعَالَى promise to grant them perfect light in the hereafter is an example of ‘al-jaza’ min jins al-’amal’, the principle that the reward is from the same genre as the deed. The day of judgement will also be a place of darkness, except for those whom Allāh تَبَارَكَ وَتَعَالَى favours by granting them divine light with which they will be able to see.

{17}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Whoever attends the Masjid in the morning or in the evening, Allāh prepares for him in Jannah a hospitality every time he attends in the morning or in the evening.”

(Bukhari and Muslim)

EXPLANATION

The ‘Ulamā write that Rasūl ﷺ is most likely referring to the Fajr and ‘Asr salāh. This is due to the difficulty in attending both. During the latter portion of the night, the negligent servants of Allāh تبارك وتعالى sleep in their beds, so those who make the sacrifice to visit the Masjid are the blessed ones who are promised divine hospitality in Jannah. The hadīth of Bukhārī describes this hospitality as:

“Which no eye has witnessed, nor an ear has heard of, nor even the thought of it has crossed the heart of a human.”

The same reward remains for visiting the Masjid in the evening at the time of ‘Asr. This is because it is usually a time of slumber after a hard day’s work, when people prefer to relax and rest.

Sayyidunā Abū Razīn رَضِيَ اللَّهُ عَنْهُ reports from Sayyidunā ‘Abd-Allāh Ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ who said,

“I came to Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked him, “O’ Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I am a blind man, my house is far away (from the Masjid), and I have a guide who does not follow me. Is it possible that permission be granted to me for performing ṣalāh in my house? He asked, “Can you hear the adhan (call to ṣalāh)?”

I said, “Yes.” He said, “I cannot find any permission for you (to leave ṣalāh in the Masjid).”

[Ahmad; Abū Dāwūd; Ibn Mājah]

EXPLANATION

Understand the importance of performance of ṣalāh in the Masjid to our Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he did not permit a blind companion to abandon ṣalāh therein. What can be said of our condition? We seek every little excuse to discard ṣalāh in the Masjid, though we can hear the adhan in our homes. A narration, either from Sayyiduna ‘Alī رَضِيَ اللَّهُ عَنْهُ or Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly mentions,

“There is no ṣalāh for the neighbour of the Masjid except in the Masjid”

[Al-Istidhkār, Ibn Hibbān in al-Majrūhīn]

This Hadith informs us of the extreme importance of attending the Masjid for ṣalāh.

Sayyidunā Ubayy Ibn Ka‘b رَضِيَ اللَّهُ عَنْهُ says:

“There was a man, and I do not know of any other man, whose house was further than his from the Masjid and he never missed the ṣalāh (in congregation). It was said to him or I said to him: “If you were to buy a donkey you could ride upon it in the dark nights and in the burning sand.” He said, “I do not like my house to be situated by the side of the Masjid, for I (eagerly) desire that my steps towards the Masjid and back from it, should be recorded when I return to my family.” Upon this, Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Allāh has gathered all of that (rewards) for you!”
[Sahīh Muslim]

EXPLANATION

Look at the eagerness this companion shows for reward. He does not use his distance from the Masjid as an excuse to miss congregational ṣalāh. Rather, he uses it as a motivation to attend, citing the great reward in store. This attitude is referred to in the Ahādīth as ‘ihtisab’ (hoping for reward), as we have been advised to do when performing good deeds. Such zeal for performing good deeds prompted Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s response,

“Allāh has gathered all of that (rewards) for you”, i.e. for your attitude, for your punctuality with the congregational ṣalāh, for walking to the Masjid, etc.

Sayyidunā Jābir Ibn ‘Abd-Allāh رَضِيَ اللَّهُ عَنْهُ reported:

There were some plots vacant around the Masjid. The Banū Salima tribe decided to relocate (to this land) and come near the Masjid. This (news) reached Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so he addressed them saying,

“I have received' (information) that you intend to relocate near the Masjid.”

*They said, “Yes, O’ Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we have intended this.”
Upon this, He (Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,*

*“O’ Banū Salima, remain in your abodes, for your steps (to the Masjid) are recorded;
remain in your abodes, for your steps are recorded.”
(Sahih Muslim)*

EXPLANATION

This hadith shows the passion Sahaba رَضِيَ اللَّهُ عَنْهُمْ had for the Masjid, that they were intent on moving their entire dwellings. This may be reasonable or expected of a single person, but the entire tribe’s desire to move demonstrates their united passion for the Masjid. This was also the habit of our concerned elders who made the Masjid the central focal point of their lives and their communities. It was due to Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conviction of their attachment to the Masjid that He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permitted them to remain in their dwellings and encouraged them to benefit from the greater rewards of walking to the Masjid.

For those with weaker īmān it is certainly advisable to live closer to the Masjid, so we have fewer obstacles in attending the Masjid for congregational salāh.

THE VIRTUES OF CONGREGATIONAL SALAH IN THE MASJID

{21}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ asked his companions,

“Shall I not inform you of those (deeds) through which Allāh erases sins and by which he raises ranks? Performing ablution (wudū’) thoroughly in difficult conditions, (taking) many steps towards the masājid, and waiting for (the next) salāh after (having performed) salāh, for verily, that is ribāt, that is ribāt, that is ribāt!”
[Musnad Ahmad, Sahīh Muslim]

EXPLANATION

A person is rewarded for wudū, for it is the key to multiple acts of worship. The deeds that are most handsomely rewarded are the obligatory deeds. Since salāh is obligatory and praying it in the masjid is the most complete performance of salāh, the wudū required to perform it will also be obligatory and highly rewarding.

Patience, resilience and steadfastness draw Allāh’s divine assistance, for they are the key to servitude and worship.

A person cannot be an ardent worshipper without exercising patience and showing resilience. As mentioned in other ahādīth, taking steps to the Masjid causes sins to be erased and ranks to be elevated. The reason for this great reward is the steadfastness it requires, to attend consistently despite the obvious difficulties.

The well-known meaning of ribāt is to take part in the defence of the Islamic frontiers. This is undoubtedly a noble action.

In this hadīth, Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ has referred to these actions as ribāt because just as soldiers guard the frontiers, so also by his actions, a man

guards himself against the onslaught of the Shaytān and his base Nafs (inner self). [Mirqāt al-Mafātīh]

{22}

Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“He who leaves his house in the condition of wudu towards the obligatory salāh (in the masjid), his reward is like the reward of a pilgrim (Haji) in the state of ihrām. And he who sets out to pray the forenoon salāh, nothing spurring him on except this, then his reward is like that of a person performing the ‘Umrah, and one salāh followed by another without any deviation in between is written in the ‘illiyyīn (the register of those who will be given the highest stages of Jannah).”

[Abū Dāwūd]

EXPLANATION

As with other ahādīth, it is clear that the spiritual journey of a worshipper attending the Masjid starts at home. Hence, there is continuous encouragement to perform the wudū at home. Once the spiritual journey begins, the reward also begins to flow for this person, as this simile describes. The one who intends the obligatory salāh is rewarded like a Hāji who has donned the ihram, intending to perform the rituals of the obligatory pilgrimage. A person who wishes to perform nafl (optional salāh) in the Masjid is also given a remarkable reward, like the one intending Umrah, (the optional pilgrimage). The distinction is made because a person performing obligatory deeds earns the greatest rewards. The rewards of the optional deeds are comparatively less.

The simile may also be used to give us a baseline from which we can understand how great this person’s reward will be. Generally, we do not visualize the reward of a person praying salāh, but we understand the magnitude of the reward for a person going for Hajj. Even if a person's reward will not be exactly like the one going for Hajj, it will be comparable, so understand the magnitude of the deed you have been ordered to perform.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said,

“Whoever performs wuḍū and does it properly, then leaves intending salāh, it is as if he is in salāh as long as his intention is for salāh. And for every step he takes, a good deed will be written, and for every other, a sin is wiped off. Then, when one of you hears the iqāmah, then do not run, because the greatest reward is reserved for those living furthest away.” They said, “Why, O’ Abū Hurayrah?” He replied, “Due to the increased footsteps.”

[Muwattā]

EXPLANATION

This hadīth again displays the grace and favour of Allāh تَبَارَكَ وَتَعَالَى on this Ummah. Although we may not be engaged in salāh, we are rewarded simply for waiting for salāh. Every step is rewarded, not only to raise our ranks, but also to forgive the numerous minor sins we commit daily.

The command to avoid running is so that the person remains dignified when approaching the Masjid. Also to avoid any risk of injury, which could potentially deprive him from the blessings of the Masjid.

The greatest reward is reserved for those furthest away because their sacrifice is the greatest in accordance to the principle, “The reward is dependent on the effort.”

Some ‘Ulamā have also mentioned that this promise of greater reward is also applicable to those who use cars to attend the Masjid. However, by consensus, it is more rewarding if a person walks to the Masjid due to the explicit wording of the hadīth.

Sayyidunā ‘Abd-Allāh Ibn Mas‘ud رَضِيَ اللَّهُ عَنْهُ has said,

“Whoever would like to meet Allāh tomorrow (i.e. on the Day of Judgement) as a Muslim, let him preserve these (five daily) salāh where the call for them is given (the Masājid), for Allāh has prescribed the sunan al-hudā (ways of guidance) to your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and they are part of the sunan al-hudā. If you pray in your home like this one who remains behind in his home, you will have abandoned the Sunnah of your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and if you abandon the Sunnah of your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ you will go astray. There is no man who makes wuzu and does it well, and proceeds to any Masjid from among the Masājid, except for every step he takes, Allāh تَبَارَكَ وَتَعَالَى writes a reward for him, raises him in rank and erases one of his sins. I remember when no one stayed behind from the ṣalāh except a hypocrite whose hypocrisy had been exposed. A man was brought to the Masjid supported by two others, until he joined the row (of Musallees).”

[Sahih Muslim]

EXPLANATION

This narration from Sayyidunā ‘Abd-Allāh Ibn Mas‘ud رَضِيَ اللَّهُ عَنْهُ is self-explanatory. It is a common principle amongst the scholars of hadīth that if a companion mentions virtues of actions, they must have heard it from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for they are not in a position to mention divine virtues without instruction. Of the commands given to the final Ummah in the Qur’ān is to follow the path of the Ambiya عَلَيْهِمُ السَّلَامُ, as mentioned in Sūrah al-An‘ām,

“These are they whom Allāh guided, therefore follow their guidance....” [6:90]

Similar to what is mentioned in this narration.

This narration also shows the zeal of the companions رَضِيَ اللَّهُ عَنْهُمْ and the best generations after them to attend the congregational salāh in the Masjid, even

if they were so unwell or injured that they would need to be supported by two men. This has also been recorded regarding our Nabī ﷺ himself, a few days prior to His ﷺ demise [Bukhārī].

ANGELS OF THE MASAJID

{25}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

“Indeed, the Masājid have pegs (those who spend considerable time within); the angels are their companions, if they are absent, the angels search for them; if they are sick, the angels visit them, and if they are in need, the angels assist them”

[Musnad Ahmad; Al-Targhīb wa'l-Tarhīb - sahīh]

EXPLANATION

This hadīth introduces a unique dimension to the way we understand the Masājid. The Masjid has been likened to a tent which is held in place by its pegs. There may be huge sheets of fabric covering the tent and beautifying it but the pegs are the essential pieces which keep it established and firmly anchored to the ground. People generally look at the walls and the foundation as those components which contribute most significantly to the establishment of the Masjid. However, one should understand that the most important aspect of the Masjid is not the walls, but the people who remain attached to it and frequent it regularly. They are its pegs and its foundation.

How fortunate are these individuals whose companions are the pure angels, who care for them, assist them and look out for them.

This special friendship is because the angels also reside in the Masjid and create bonds with those who spend significant time within them too. If a person has some need, he often has to deal with it using his own talents and strengths. But when a person remains attached to the Masājid, the angels assist him in his works. From this it becomes apparent that the one frequenting the masjid and visiting it regularly, derives a benefit for his Aakhirah, as well as a special perk in this worldly life.

Sayyidunā Abū Humayd رَضِيَ اللَّهُ عَنْهُ or Sayyidunā Abū Usayd رَضِيَ اللَّهُ عَنْهُ report from Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“When one of you enters the Masjid, he should recite,

‘Allāh-umma’ftah lī abwāba rahmatik’

‘O’ Allāh, open for me the doors of your mercy’, and when he leaves, he should recite,

‘Allāh-umma innī as’aluka min fadlik’

‘O’ Allāh, I ask you from your favour.”

[Sahīh Muslim; Abū Dāwūd; Nasā’ī]

NOTE

The term ‘Masjid’ mentioned in Ahādīth refers to the four walls of the area that Salaah takes place within not the entire building (the area where Sunnah Mu'takifeen have to be within i.e excludes the Sehan, Wuzu Khana etc). Hence, these supplications are to be made when entering and exiting the actual Salaah area, not upon entering and exiting the main doors of the building.

EXPLANATION

This hadīth informs us of the sunnah supplications when entering and leaving the Masjid. We ask Allāh تَبَارَكَ وَتَعَالَى for His mercy when entering the Masjid because therein resides His special mercy and His angels who make Dua for the Musallees. It would be a great shame if we entered His house yet left deprived of His mercy.

Upon leaving the Masjid, we ask Allāh تَبَارَكَ وَتَعَالَى for His favour because we are leaving a sanctuary of mercy and goodness to the vice-filled world. We will fall

into it, were it not for Allāh's تَبَارَكَ وَتَعَالَى favours upon us. We ask Allāh تَبَارَكَ وَتَعَالَى for goodness both within the walls of the Masjid and outside the Masjid.

THE ETTIQUETTE OF THE MASJID

{27}

Sayyidunā Abū Zubayr رَضِيَ اللَّهُ عَنْهُ narrates, I asked Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ: Have you really heard Nabī of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,

“A person is in salāh so long as he is waiting for the salāh”? He replied, “One night, we waited for Nabī of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the ‘Isha (night) salāh, but he was held back, until it was almost midnight or it had reached midnight. Then Nabī of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and we read Salaah, after which he told us to sit. He proceeded to give a sermon and said: "Verily (many) people have prayed and have gone to sleep, whereas you remained in salāh, so long as you kept waiting for salāh."

[Musnad Ahmad]

EXPLANATION

Salāh, particularly congregational salāh in the Masjid, is greatly rewarding as is corroborated by the previous hadīth. In fact, it is such a blessed deed that a person waiting for it is rewarded as if he is in salāh. One should wait with the same composure and etiquette required during salāh. One should remain attentive to Allāh تَبَارَكَ وَتَعَالَى, be aware in whose house he is sitting, and remain cognisant of the king he is seeking. If he waits for salāh in this manner, it can reasonably be expected that the quality of his salāh, the concentration and devotion of his salāh will be comparatively greater.

Sayyidunā Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ reports,

“A black woman who used to sweep the Masjid of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away in the night. When Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awakened, he was informed of her death. He then said, “Why did you not inform me [about her passing away]?” He then left with his companions and stood by her graveside. He recited the takbīr (and performed the salāt al-Janāza) with his companions behind him and prayed for her. He then turned and left.

[Sunan Ibn Mājah]

EXPLANATION

Look at the honour afforded to the sweeper of the Masjid by Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself! Though the companions thought they were allowing him to rest, he reprimanded them, and insisted on visiting her grave to repeat the salāh over her. This hadīth also teaches us multiple lessons like the swiftness of the initial salāh al-janāzah, the love of the companions for Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his love for those who served the Masjid.

Sayyidunā Haywah Ibn Shuraih رَحِمَهُ اللهُ reported,

“I met Sayyidunā ‘Uqbah Ibn Muslim رَضِيَ اللهُ عَنْهُ and said to him: It has been reported to me that you narrate from Sayyidunā ‘Abd-Allāh Ibn ‘Amr رَضِيَ اللهُ عَنْهُ from Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that when he would enter the Masjid, He would say:

‘A’udhu bi’llahi’l-Azīm wa bi-wajhi-hi’l-karīm wa sultanihi’l-qadīm min al-Shayṭān al-rajīm’

‘I take refuge in Allāh, The Magnificent, and in His Noble Countenance, and in His Eternal Domain, from the rejected devil’.

He (‘Uqbah) asked, “Is it only that much?”

I (Haywah) said, “Yes.”

He (‘Uqbah) said, "When anyone says so, the devil says, ‘He is protected from me all day long."

[Abū Dāwūd; Al-Targhīb wa’l-Tarhīb]

EXPLANATION

This supplication is often neglected despite its authenticity and powerful meaning. We take refuge in Allāh تَبَارَكَ وَتَعَالَى from Shayṭān’s plotting and scheming whilst in the Masjid so we can remain protected from his evil, and benefit from the pure environment therein. How unfortunate is the person who attends the gatherings of the angels yet insists on bringing Shayṭān inside with him.

Sayyidatunā Ā'isha رَضِيَ اللَّهُ عَنْهَا reported,

“Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered us to build Masājid in every area (neighbourhood), and that it should be cleaned and perfumed”.

[Jāmi‘ al-Tirmidhī; Sunan Ibn Mājah; Abū Dāwūd]

EXPLANATION

It is of vital importance to build Masājid in every locality so that the residents of that particular area are able to carry out their acts of worship inside the Masājid with ease, thereby keeping the Masājid occupied, without the difficulty of going to Masājid that may be far from their homes.

Another bonus for building Masājid in every locality is that it will unite the Muslims of that particular area and increase their mutual love as they will see each other five times a day.

As the Masājid are the houses of Allāh تَبَارَكَ وَتَعَالَى, it is imperative that we keep the Masjid as well as its surrounding areas clean and perfumed. There are many virtues for assisting in the cleaning of the Masjid. If we have the right intention (in cleaning the Masājid to please the angels and our Muslim brothers who frequent them), the reward will be multiplied.

{31}

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ reported from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said,

“The deeds of my nation were presented to me, The good deeds as well as the bad deeds. I found from amongst the good deeds, removing an obstacle from the path (road). I found from amongst the bad deeds, mucus which was not buried in the Masjid.”

[Sahīh Muslim; Musnad Ahmad]

EXPLANATION

It is the right of the Masjid and the Musallis that we refrain from disrespect and causing distress. As most Masājid are carpeted nowadays, we should ensure that we blow our nose or spit inside a tissue or handkerchief. If anything happens to fall on the carpet, we should clean it immediately.

{32}

Sayyidunā Anas Ibn Malik رَضِيَ اللَّهُ عَنْهُ reports that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“The rewards of my ummah were placed before me, even for removing a speck of dust from the masjid, and the sins of my ummah were presented to me, I did not see a sin greater than a sūrah or āyah of the Qur’ān which a person memorised, then forgot.”

[Abū Dāwūd; Jāmi‘ al-Tirmidhī; Ibn Khuzaima]

EXPLANATION

Memorising the Qur’ān is a highly rewarding act of piety, such that a narration mentions that a person’s ranks in Jannah is determined by the Qur’ān they memorise and recite. ‘Forgetting it’ means to forget how to read it looking inside a mushaf. This can only happen due to constant negligence of Allāh’s تَبَارَكَ وَتَعَالَى Divine Word.

{33}

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported: Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“If anyone hears someone make an announcement of a lost item inside the Masjid, he should say, “May Allāh not return it to you”. This is because the Masājid have not been built for this purpose.

[Abū Dāwūd; Sahīh Muslim]

EXPLANATION

The sole purpose of building a Masjid is for the remembrance and worship of Allāh تَبَارَكَ وَتَعَالَى, recitation of the Qur’ān, disseminating discourses and other acts which serve a Deeni purpose. Hence, making an announcement of a lost item inside the Masjid is against the etiquette and sanctity of the Masjid. The above could be said as a warning to the person so that he takes heed and is more careful next time in making such announcements inside the Masjid.

{34}

Sayyidunā Jābir Ibn ‘Abd-Allāh رَضِيَ اللَّهُ عَنْهُ reported, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Whosoever eats (raw) onions, garlic and leek, should not come close to our Masājid. This is because the angels are repulsed by those things that are repulsive to the son of Ādam.”

[Bukhari and Muslim]

EXPLANATION

Garlic and onions cause a foul smell in the mouth. Therefore, if one has consumed food with garlic or onions, he must ensure to gargle and wash his mouth properly, preferably by using miswāk or toothpaste before coming inside the Masjid. This way he will not cause any inconvenience to those

people in the congregation who will be standing in close proximity to him. Under this ḥadīth, the ‘Ulamā do not restrict the makrūh ruling solely to garlic or onions but to anything which leaves a foul smell in the mouth or on clothes. These should be avoided before attending the Masjid. In this ḥadīth, Nabī ﷺ also warns us that the angels are also repulsed by such foul odours. When this is the situation for certain foods, then what can be said of those people who habitually and deliberately smoke cigarettes whilst on their way to the masjid, whilst other smoke on the doorstep of the masjid, and litter the courtyards of the Masjid, then join in the congregation without washing their mouths or their hands! Surely, the smell from the mouths and clothes of those individuals will also be repulsive to not only the angels, but also to the Musallis. Also, during the month of Ramaḍān, we should avoid bringing any food items inside the Masājid which omit a bad odour, for the same reasons.

OTHER USES OF THE MASJID

{35}

Sayyidunā Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ reported that Sayyidunā Mu‘awiya رَضِيَ اللَّهُ عَنْهُ passed by a circle of people in the Masjid and said,

“What has caused you to sit here?” They said, “We are sitting here in order to remember Allāh تَبَارَكَ وَتَعَالَى.” “He said, “By Allāh تَبَارَكَ وَتَعَالَى are you really only sitting here for this purpose?!” They said, “By Allāh, we are sitting here for this purpose!” Thereupon, he said, “I have not asked you to take an oath, because of any allegation against you, and none that shared proximity with Allāh’s Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as I did, is a narrator of so few hadīth as I am. Indeed Allāh’s Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walked by a circle of his Companions and asked, “What has caused you to sit here?” They said: ‘We are sitting here to remember Allāh and to praise Him for He guided us to the path of Islām and He conferred favours upon us.’ Thereupon he asked them in Allāh’s تَبَارَكَ وَتَعَالَى name if that only was the purpose of their sitting there. They said: ‘By Allāh تَبَارَكَ وَتَعَالَى, we are not sitting here but for this very purpose’, whereupon he (Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “I am not asking you to take an oath because of any allegation against you, but for the fact that Jibrīl came to me and he informed me that Allāh, The Exalted and Glorious, was talking to the angels about your excellence.”

[Sahīh Muslim]

EXPLANATION

This Hadīth teaches us of the humility of the companions despite their leadership positions and their passion for teaching the masses about the Aḥādīth of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We learn that the companions and those who followed them in goodness utilised the Masjid for more than just congregational ṣalāh. It was the centrepiece for everything Islamic. It is clear from this hadīth the high regard in which those who remember Allāh تَبَارَكَ وَتَعَالَى are held in His divine court, so high that this sinful creation is praised in the court of the purest creation.

Sayyidunā ‘Abd-Allāh Ibn Amr Ibn al-‘As رَضِيَ اللَّهُ عَنْهُ reports:

Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left one of his rooms (adjacent to the Masjid) and entered the Masjid. There he found two groups of people, one of the groups was reciting the Qur’ān and supplicating to Allāh تَبَارَكَ وَتَعَالَى, whilst the other was engaged in teaching and learning. Then Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “All of you are on good, these are reciting the Qur’ān and supplicating to Allāh; If He wants, He will bestow them, and if He likes, He will withhold, and these (the second group) are engaged in teaching and learning, and I have been sent as a teacher.” Then he sat with them. [Sunan Ibn Mājah]

EXPLANATION

This hadīth shows very clearly that the Masjid was not just used for congregational salāh, but also for other acts of worship, both individual and congregational, be it recitation of the Qur’ān, making du‘ā, teaching and learning and other acts. From other authentic narrations, it is clear that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would also host guests in the Masjid and at times, it was even used to house prisoners.

Although Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised both groups of people for their devoted worship. However, he preferred to sit with those engaged in teaching and learning, because this was one of the primary objectives of his prophethood. Reciting the Qur’ān and supplicating to Allāh تَبَارَكَ وَتَعَالَى is not possible without knowledge, making knowledge one of the roots of worship, hence it’s high regard in the eyes of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

{37}

Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

“Whoever goes to the Masjid, intending only to learn or teach goodness, receives the reward of a pilgrim whose Hajj is perfect.”

[Tabrānī]

EXPLANATION

If a person has the right intention when going to the Masjid his intention is to listen to a discourse or Khutbah of the Imām so that he may learn something new, or an Imām or teacher proceeds to the Masjid with the sole intention of teaching and benefiting the congregation, he will get the reward of a pilgrim whose Hajj is perfect.

{38}

Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said,

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reported that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The last hour will not come until people compete with each other in the (building) of Masājid.”

[Musnad Aḥmad; Abū Dāwūd]

EXPLANATION

One of the signs of the coming of the day of judgement is that people will compete with one another in building grand Masājid. They will incur great expenditure in decorating them, making them lavish, with the sole purpose of show, wasting excessive amounts of personal and worse, public funds, in pursuit of this pompous show. They will then use this exorbitant unnecessary expenditure to claim religious leadership and social excellence. There will be no sincerity in their intention, and there will be no reward for their

endeavours. Rather, their actions will only draw the Final Day closer. Their concern will not be the welfare of the community nor the service provided by the Masājid. Their service for the Masjid will be restricted to bricks and mortar which will testify against them in the hereafter.

{39}

Sayyidunā Abū Qatadah رَضِيَ اللَّهُ عَنْهُ reports that Rasūl-Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“When one of you enters the Masjid, he should perform two rak‘āts before sitting.”
[Bukhari and Muslim]

EXPLANATION

It is a highly recommended sunnah to perform two rak‘āts nafl salāh upon entering the Masjid before sitting down. This has become an abandoned sunnah that needs to be revived. Hafiz ibn ‘Abd al-Barr رَحِمَهُ اللَّهُ highlights the unanimous position of the scholars regarding the desirability of performing the two rak‘āts so long as it is not a time wherein nafl salāh is prohibited. He also mentions that according to the literalists this ṣalāh is obligatory. Although some literalists prefer the view that it is wājib (obligatory), according to the majority of scholars, it is an important emphasised Sunnah not Wajib. These 2 rak‘ats are offered as a sign of respect, reverence and greeting to the masjid.

Abū Qatādah al-Sulamī رَضِيَ اللَّهُ عَنْهُ narrates that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Give the Masājid their due.” He was asked, “And what is their due?” He replied, “Two Rak‘āt before you sit down.”

[Musannaf Ibn Abī Shaybah]

Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ that he said,

“Three individuals have a guarantee from Allāh; If they live, they will be provided sustenance and will have their needs fulfilled, and if they die, Allah will grant them entry into Paradise:

- 1. One who enters his home and says ‘salām’ (al-Salāmu'alaykum) has a guarantee from Allāh.*
- 2. One who leaves for the Masjid has a guarantee from Allāh.*
- 3. One who comes out in the path of Allāh has a guarantee from Allāh.”*

[Ibn Ḥibbān]

EXPLANATION

Allāh تَبَارَكَ وَتَعَالَى promises to look after these people in both the dunya and the hereafter, fulfilling any needs they may have. Especially in the hereafter, when we will be desperately searching for divine mercy. This promise is simply for coming to the Masjid, without mentioning which action they perform. Such is the favour of Allāh تَبَارَكَ وَتَعَالَى.

يَا رَبِّ صَلِّ وَسَلِّمْ وَارْحَمْنَا اَبَدًا عَلٰى

حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

