

And that Masaajid belong to Allah, so do not invoke anyone along with Allah [72:18]

THE ADAAB (ETIQUETTES) OF MASJID

The masjid is the house of Allah **سبحانه وتعالى** and has been made for His remembrance; therefore, the Blessed Prophet **صلى الله عليه وسلم** forbade *ghaflah* (ignorance towards Allah **سبحانه وتعالى**) and acts of *ghaflah* in the masjid. It is similar to being invited to someone's house and then ignoring the host. The same way we respect the host and appreciate his inviting us to his home, we must also respect our Creator who invited us to His house to gain from His *rahmah*. We should also be grateful that He has made our hearts inclined towards His masjid, as many of our brothers could not avail this opportunity.

The **Blessed Prophet** **صلى الله عليه وسلم** explained that the following acts are unsuitable for the masjid:

1. Making it a pathway.
2. Buying and selling
3. Bringing uncooked meat into the masjid¹
4. Reciting poems in the masjid²

Note: This includes singing the lyrics of music and poetry also.

Note: In one hadith the **Blessed Prophet** **صلى الله عليه وسلم** said, “The bazaars (markets) are the worst of places, and the masjid the best of places.” This is because the bazaars make one forget **Allah** **سبحانه وتعالى** and occupy the heart in buying, selling, and acquiring goods of the *dunya*. If one buys and sells in the masjid, he makes the best of places into the worst of places; a place of remembrance becomes a place where one forgets **Allah** **سبحانه وتعالى**. In another hadith the **Blessed Prophet** **صلى الله عليه وسلم** specifically said, “And do not make it a bazaar (market).³”

Nowadays, **masajid are commonly used as pathways** where they are adjoined to a community center. Youth will go to play basketball and adults will attend functions. Many do not come for salah unless they are already in the center playing or attending a function. Thus, like a pathway, the masjid is used to achieve other ends.

In another hadith the **Blessed Prophet** **صلى الله عليه وسلم** advised us keep the following away from the masjid:

1. Your children
2. The insane
3. Your mischief-causing people
4. Your disputes
5. Raising your voices⁴

Note: One characteristic common to all the aforementioned things is that they distract us from the remembrance of **Allah** **سبحانه وتعالى**. This hadith clarifies that it is reprehensible and even sinful to bring to the masjid a child who disrupts the salah of the *musallis* and the tranquility (calmness) of the masjid; the hadith also permits banning a person known to cause trouble and discord in the community from a masjid.

¹ Ibn Majah 1/257 (748),

² Ibn Majah 1/257 (749), Ibn Khuzaimah 2/275, Al-Mustadraq 4/419

³ Ibid

⁴ Ibn Majah 1/257 (750), Sunan Al-Baihaqi 10/103, AlMu'jam Al-Kabir 8/132

The **Blessed Prophet** صلى الله عليه وسلم said, “Whosoever removes *adhaa* (anything repulsive or harmful) from the masjid, **Allah** سبحانه وتعالى will make a house for him in Jannah.”⁵

The **Blessed Prophet** صلى الله عليه وسلم once saw phlegm on the wall of the masjid. His face became red with anger. A woman amongst the Ansaar came, removed it, and replaced it with incense.⁶

Note: It should be remembered that in another hadith the same reward is mentioned for one who makes a masjid in this dunya. This shows that **keeping the masjid clean is as important as making one.**

The **Blessed Prophet** صلى الله عليه وسلم prohibited announcements of lost items.⁷

In another hadith, he admonished a person who made an announcement about a red camel he had lost by saying, “May you never find it.” The masjid has been built for the reason for which it has been built [and nothing else].⁸

Note: The abovementioned ahadith indicate two important points:

1. The masjid is not for personal use and should not be treated as such; this is denigration of the masjid.
2. The masjid is solely for remembrance of **Allah** سبحانه وتعالى; to use it for any other purpose is disrespectful to the masjid.

Fatimah رضي الله عنها narrates that the **Blessed Prophet** صلى الله عليه وسلم would say:

“بِسْمِ اللَّهِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي أَبْوَابَ رَحْمَتِكَ”

... when he entered the masjid.

And:

“بِسْمِ اللَّهِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي أَبْوَابَ فَضْلِكَ”

... when he left the masjid.⁹

The **Blessed Prophet** صلى الله عليه وسلم said, “When anyone of you enters a masjid, do not sit until you pray two rakat.”¹⁰

Note: This salah is called **tahiyyat ul masjid**. It is Sunnah/Mustahab to pray these two rakah upon entering the masjid except during three times of the day: sunrise, midday, and sunset, as mentioned in the ahadith.¹¹ The **tahiyyat ul masjid** salah is established to observe the sanctitude and greatness of the house of **Allah** سبحانه وتعالى - the masjid.

⁵ Ibn Majah 1/250, Al-Tarhib wal Tarheeb 1/123

⁶ Al-Sunan Kubra 1/265, Ibn Khuzaimah 2/270

⁷ Ibn Majah 1/252,

⁸ Muslim 1/397, Ibn Khuzaimah 2/272, Sahih Ibn Habban 4/531

⁹ Ibn Majah 1/254, and with similar wording in Sahih Ibn Habban 5/399, Muslim 1/494, Tirmizi 2/127

¹⁰ Bukhari 1/170, Muslim 1/495

¹¹ Muslim 1/568, Al-Sunan Kubra 1/482, Sunan Baihaqi 2/454, Muwatta Imam Malik (rah) 1/219, Sahih Ibn Habban 4/413

Jabir bin Abdullah رضي الله عنه narrates that the **Blessed Prophet** صلى الله عليه وسلم said, “Whoever eats from the *baqala* (plants), that is, the onion [on another occasion he said, whoever eats from onion, garlic and leek] should not come to our masjid. Verily, the angels are also disturbed by that which disturbs mankind.”¹²

Note: This hadith proves the many rights of those who come to the masjid. To eat something that agitates another, especially in the masjid, is haram. *Ghusl* (bathing) for Jum'ah was made mandatory in the beginning of Islam for the same reason but was later abrogated.

It is important to be appealing in appearance (as mentioned in the Quran: **O children of Adam take your adornment at every masjid**¹³) and in every matter that may be disrespectful to the masjid or cause discomfort to other brothers. Another pertinent issue is the habit of **burping and belching** in the masjid during salah and outside of salah. This is also disrespectful and must be recognized.

Anything else that emits a bad odor like **cigarettes and body odor** also fall under the umbrella of this hadith.

Abdullah bin Busr رضي الله عنه narrates that a man once jumped over people shoulders while the **Blessed Prophet** صلى الله عليه وسلم was delivering a khutbah. The **Blessed Prophet** صلى الله عليه وسلم said to him, “Sit down. You have hurt [people] and come late.”¹⁴

Note: Sometimes, it happens that we come to the masjid to please our Creator but leave the masjid gaining his displeasure. We want to gain the reward of sitting in the front *sufuf*, but if it involves hurting others by jumping over and squeezing between them, then one is sinful and does not gain any reward.

Ibn Masood رضي الله عنه saw some people, their **backs towards the qiblah**, in the masjid between the time of *azaan* and *iqamah* of Fajr. He said [to them], “Do not come between the angels and their salah.”¹⁵

What is included in remembrance of Allah سبحانه وتعالى in the masjid?

1. Recitation of the Quran
2. Dhikr of **Allah** سبحانه وتعالى and His tasbeeh
3. Anas bin Malik رضي الله عنه narrates: “Once we [the Sahaba (RA)] were discussing our state in the times of Jahiliyyah and how **Allah** سبحانه وتعالى blessed us with iman and the darkness we were in. The **Blessed Prophet** صلى الله عليه وسلم said, ‘You are doing well; what a great thing you are talking about. Be like this and continue to do this [have these discussions in which you remember the blessings of **Allah** سبحانه وتعالى].’¹⁶

¹² Muslim 1/395, Musannaf Ibn Abi Shaiba 2/249, Sahih Ibn Habbab 5/449

¹³ 7/31

¹⁴ Ibn Khuzaimah 3/156

¹⁵ Tabrani fil Kabir 2/23

¹⁶ Sharah Hayat ul Sahabah 3/813, Al-Muntakhab 4/391

4. Ibn Abbas رضي الله عنه said, “Talk a lot about Omar رضي الله عنه because talking about Omar رضي الله عنه is talking about *adal* (justice), and when there is talk about *adal*, one remembers **Allah** سبحانه وتعالى.”¹⁷

Aisha رضي الله عنها said, “Beautify your gatherings by sending durood upon the **Blessed Prophet** صلى الله عليه وسلم and remembering Omar bin Khattab رضي الله عنه.”¹⁸

5. Once Abu Huraira رضي الله عنه told the people that the inheritance of the **Blessed Prophet** صلى الله عليه وسلم is being distributed in the masjid. By inheritance, they thought inheritance of wealth. They ran to the masjid and saw something else. When they returned disappointed, he asked them what they saw. They said, “We saw some people praying, some were reciting Quran, and some were discussing halal and haram.” Abu Huraira رضي الله عنه replied, “Woe to you! This is the inheritance of the **Blessed Prophet** صلى الله عليه وسلم.”¹⁹

Note: The masjid holds the inheritance of the **Blessed Prophet** صلى الله عليه وسلم which is recitation of Quran, praying salah, and gaining the *ilm* of Deen. The former hadith explains that remembrance of **Allah** سبحانه وتعالى includes reading and discussing the lives of the Auliyah **Allah** سبحانه وتعالى (friends of **Allah** سبحانه وتعالى) such as the Sahaba (RA) and the Salaf.

The *maula* (freed slave) of Abu Saeed Khudri رضي الله عنه narrates: “Once we were with Abu Saeed Khudri رضي الله عنه who was with the **Blessed Prophet** صلى الله عليه وسلم. We entered a masjid and saw a man sitting in the *habwa*²⁰ position in the middle of the masjid, his fingers interlocked in *tashbeek*²¹.” The **Blessed Prophet** صلى الله عليه وسلم gestured towards him but he did not understand the **Blessed Prophet** صلى الله عليه وسلم. The **Blessed Prophet** صلى الله عليه وسلم then turned towards Abu Saeed Khudri رضي الله عنه and said, “When one of you is in the masjid, he should not do *tashbeek* because it is from shaitan, and verily one of you is in salah for as long as he is in the masjid until he leaves.”²²

Note: acts that characterize *ghaflah* like the *tashbeek* defeat the purpose of being in the masjid, which is to remember **Allah** سبحانه وتعالى. Other acts of *ghaflah* narrated in the hadith are:

1. Cracking knuckles²³
2. Yawning with noise²⁴
3. Unnecessary movement in salah²⁵

¹⁷ Ibid, Al-Muntakhab 4/391

¹⁸ Ibid., Al-Muntakhab 4/393

¹⁹ Majma'ul Zawaaid 1/123, Al Mu'jam Al-Ausat 2/215, Al-Targheeb wal Tarheeb 1/58

²⁰ Arabs often sat in *habwa* position. In this position the knees are tucked into the chest and a cloth is tied around from the back holding the knees in and leaving the hands free.

²¹ *Tashbeek*- interlocking the fingers of both hands together.

²² Musnad Ahmad 3/43, Imam Haithami says: its chain is hasan. (Al-Haithami- 2/25)

²³ Sunan Ibn Majah 1/310

²⁴ Muslim 4/2293, Bukhari 3/197

²⁵ Sunan Ibn Majah 1/309, Sunan Baihaqi 2/285

There are many other acts of *ghaflah* that may not be in the ahadith but are commonly recognized as signs of ignorance. We should avoid all such acts, especially in the masjid.

Prophecies about the masjid

The **Blessed Prophet** صلى الله عليه وسلم said, “There will come a nation before the times, their talk in their masajid will be of the dunya; **Allah** سبحانه وتعالى has nothing to do with such people.”²⁶ In a similar narration, the **Blessed Prophet** صلى الله عليه وسلم said, “Do not sit with them for **Allah** سبحانه وتعالى has nothing to do with them.”²⁷

- “When my ummah does fifteen things, they will face hardship. One of the things mentioned in the narration is when people become loud in the masjid.”²⁸
- “When you embellish your masajid and adorn your *masaahif* (Quran), then destruction is upon you.”²⁹ In a similar narration, the **Blessed Prophet** صلى الله عليه وسلم said, “One of the signs of the Day of Judgment is when the masajid are embellished.”³⁰

Note: The aforementioned narration is indicating how the focus of the ummah will turn away from the objective of the building of the masjid to the masjid itself. Therefore, the **Blessed Prophet** صلى الله عليه وسلم said, “On the Day of Judgment, the masjid will say: ‘Oh my Creator, they ruined me, did not benefit from me, and wasted me.’”³¹

It is like a person who spends all his time, effort, and money in building a beautiful big mansion for himself but lives his whole life in the backyard.

- “The masaajid before the Day of Judgment will be populated but empty of any guidance.”³²

Mufti Taqi Uthmani writes in the foreword of *The Rise of Mischiefs, Disorders, and the Signs of Resurrection*:

“Secondly, these ahadith (about the signs before the Day of Judgment) indicate those conditions which the **Blessed Prophet** صلى الله عليه وسلم did not approve of for his Ummah.”³³

Thirdly, these ahadith are pointing out the line of action which a Muslim should take to protect his faith and his Hereafter during these times of *fitan*.”

²⁶ Sahih Ibn Habban 15/163

²⁷ Shu'abul Iman 3/87, Musannaf Ibn Abi Shaibah 7/198, Al- Wara' Li Ibn Hanbal 1/59 (mursal narration)

²⁸ Tirmizi 4/495, Al Mu'jam Al Ausat 1/150

²⁹ Nawadir ul Usool fi Ahadith Rasool 3/256

³⁰ Al Mu'jam Al Kabir 10/229

³¹ Al- Ishaa' fi Ashrati Saa' pg. 166

³² Shu'ab ul Iman 3/211, All Sunan Warida fil Fitan 3/544

³³ Pg 10,

Note: Musical tones, phones ringing, noise, quarrels, children disturbing Salah etc. are everyday scenes in contemporary masaajid.

Alhamdulillah, this is a humble reminder for all attending the masjid, a gift for Imams and teachers –
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