

THE MOSQUE AS AN INSTITUTION
OF
ISLAMIC DA'WAH

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ABBREVIATIONS

The abbreviations used in this document are as follows:

(swt)	Subhanahu-Wa-Ta'ala	All glorification is to Allah, the Most High
(saws)	Salla-Allahu-Alayhi-Wa-Sallam	May Allah bless him
	Salla-Allahu-Alay-Him	May Allah bless them
(as)	Alayha-As-Salato-Wa-Assalaam	May Allah shower His Peace and Blessings on him (them)
(r)	Radi-Allahu-Anhum	May Allah be pleased with them
	Radi-Allahu-Anhu	May Allah be pleased with him
	Radi-Allahu Anha	May Allah be pleased with her
S.	Surah	Chapter number (in the Quran)
A.	Ayah	Verse number (in the Surah)

Transliteration of the Arabic Alphabet

Arabic Name	Transliteration	Arabic Name	Transliteration
<i>alif</i> أ ا	<i>a</i>	<i>tā'</i> ط طاء	<i>t</i>
<i>bā'</i> ب باء	<i>b</i>	<i>zā'</i> ظ ظاء	<i>z</i>
<i>tā'</i> ت تاء	<i>t</i>	<i>`ain</i> ع عَيْن	<i>`</i>
<i>thā'</i> ث ثاء	<i>th</i>	<i>ghain</i> غ غَيْن	<i>gh</i>
<i>jīm</i> ج جِيم	<i>j</i>	<i>fā'</i> ف فاء	<i>f</i>
<i>hā'</i> ح حاء	<i>h</i>	<i>qāf</i> ق قاف	<i>q</i>
<i>khā'</i> خ خاء	<i>kh</i>	<i>kāf</i> ك كاف	<i>k</i>
<i>dāl</i> د دال	<i>d</i>	<i>lām</i> ل لام	<i>l</i>
<i>dhāl</i> ذ ذال	<i>dh</i>	<i>mīm</i> م مِيم	<i>m</i>
<i>rā'</i> ر راء	<i>r</i>	<i>nūn</i> ن نون	<i>n</i>
<i>zāy</i> ز زاي	<i>z</i>	<i>hā'</i> ه هاء	<i>h</i>
<i>sīn</i> س سِين	<i>s</i>	<i>wāw</i> و واو	<i>w, u</i>
<i>shīn</i> ش شِين	<i>sh</i>	<i>hamzah</i> ء هَمْزَة	(not written when it is initial)
<i>ṣād</i> ص صَاد	<i>ṣ</i>	<i>yā'</i> ي ياء	<i>y, i</i>
<i>ḍād</i> ض ضَاد	<i>ḍ</i>	<i>tā'</i> ة تاء مَرْبُوطَة	
		<i>marbūṭah</i> ^①	<i>t, h</i>

① When the letter *hā'* (ه) denotes the feminine ending of nouns and adjectives it is written with two dots above (ة) and pronounced *t*. This is known as (تاء مَرْبُوطَة) *Tā' Marbūṭah* (tied *t*) for, when linked with a following genitive, it must *always* be pronounced *t*. *Tā' Marbūṭah* and its following vowel (case ending) are not pronounced at the end of a sentence or complete clause. In modern spoken Arabic it only has the *t* value when it is immediately followed by a noun or pronoun in the genitive.

PREFACE

I am thankful to Allah (swt) for His revelation of Al-Quran to His Messenger, Muhammad bin Abdullah (saws) the Messenger of Allah, to remove mankind from the depths of darkness to lead them forth into light. I am once again grateful to Him (swt) for this inspiration to have guided me to collect and organise the information in this document on the 'The Mosque as an Institution for Islamic Da'wah'.

I am thankful to Allah's Messenger (saws) to have transferred the whole knowledge of the Qur'an as was trusted to him (saws) and translated in to his "Functional Comprehensive Practice" so that it would stand as a model for the whole of humanity in all situations and circumstances to come. Allah (swt) witnesses this in the following words:

"You have indeed in the Messenger of Allah an excellent example."

He (saws) laid the foundation of the Muslim society, around the five daily obligatory prayers (Salawat) and established the Masjid (Mosque) for prayers. The Masjid became the heart, core and kernel of every Muslim settlement. Every adult Muslim man must report to it at least five times a day. May Allah (swt) bless His Messenger (saws) the best of the rewards for introducing the Masjid as the unique symbol of the Islamic way of life.

Let me also thank the companions (As'hab) of the Prophet (saws) for keeping the Sunnah of the Prophet alive through the great institution of the Masjid. It is from the Masjid that they advanced the message of Islam through Da'wah throughout the lands, on this earth. May Allah be pleased with them all.

I appreciate those who continue to focus on the Masjid as the future monogram of mankind. The Masjid is the 'Hope for the Future' and the 'Happiness of man'.

Ijaz Mian

ABSTRACT

This thesis is a modest enquiry into 'The Mosque as an Institution of Islamic Da'wah'. The main study involves the elaboration of the terms, 'Mosque', 'Institution', 'Islam' and 'Da'wah'. The Mosque, being an institution reflecting the dissemination of information suitable to prepare its community for Paradise, must excel in delivery of knowledge; Most importantly this begins with that of the All-Mighty creator, His knowledge, the knowledge of mankind, Islam the way of life in its social, economic and political aspects and the consequence of committing a crime against the life, property and honour of a person or people. The main focus of this work centres around the Masjid; what it is; its role in the life of the individual and the community; as a means of physical and spiritual cleanliness; as an Institution to teach and learn the manners and morality of mutual interaction. Also addressed are aspects dealing with the building of a Mosque and Da'wah from the mosque.

CHAPTER ONE: INTRODUCTION

This thesis is a modest collection of information about the Mosque as an Institution of Islamic Da'wah'. The following is an elaboration of the terms 'Mosque', 'Institution', 'Islam' and Da'wah.

1.1 The Mosque

The proper and original word for the Mosque is 'Masjid' with the plural 'Masajid'. The Arabic root of the word 'Masjid' is 'Sajada' meaning 'to bow down in worship, to prostrate, to worship'.¹ The Masjid is the place where one throws oneself in prostration to invoke Allah, the All-Mighty. Whosoever enters a Masjid must not sit or engage in something before he prostrates (does sajda) before Allah (swt) in salutation to the Masjid. This is evident from the following commandment of the prophet (saws):

"Narrrated Abu Qatada (r): Allah's Messenger (saws) said, "When one of you enters the Masjid, he should pray two Rak'a before sitting

¹ Cowan.J.M, *Arabic-English Dictionary*, Spoken Language Services, New York, 1976, p.397

Sajada:	To bow down in worship, to throw oneself down, prostrate oneself (before), to worship
Sajda: pl. Sajadat:	Prostration in prayer
Sajjada: pl. Sajajid	Prayer rug
Masjid: pl.Masajid:	Mosque
Sajid: pl. Sujjad: Sujud:	Prostrate in adoration, worshipping, the one who does Sajda

down"²

Therefore, the Masjid is a place where the believer comes to worship and pray to Allah in total physical and mental submission, prostrating on seven bones, under the commandment of the prophet (saws). The prophet said:

"I have been commanded to prostrate on seven bones: on the forehead, and he pointed at his nose, the hands (the palms), the knees and the toes"³

The nose and forehead are understood to be a part of the face and as such both are taken to be one organ. Both of them must touch the ground. The prophet (saws) further said:

"When you prostrate, place the palm of your hands on the ground and raise your elbows"⁴

The prophet (saws) ordered to keep the fingers closed in prostration:

"Narrated Wail bin Hujr (r): Whenever the prophet (saws) bowed, he would spread out his fingers and when he prostrated he would bring his fingers together"⁵

So, the prostration (Sajda) is the weakest physical posture in which the worshipper is totally grounded (with the face, hands and feet on the soil, back raised, arms spread and raised and fingers closed) and with the tongue saying, "Allah is the Most High".

The worshipper in Sajda is described by Allah and His Messenger to be the closest to Allah:

² Al-Asqalani.H, *Bulugh Al-Maram*, Dar-us-Salam Publications, Riyadh, 1996, Hadith.No.209, p.94

[Rak'ah is the unit of prayer, done by standing, bowing, prostrating and reading as prescribed]

³ ibid, Hadith No.234, p.108

⁴ ibid, Hadith No.236, Narrated by Al-Bara bin Azib

"Prostrate and draw near to Allah"⁶

"The bondsman is nearest to Allah when he is in prostration"⁷

"Narrated Ibn Abbas (r): Allah's Messenger said, 'I have been forbidden to recite the Quran while bowing or prostrating, so while in the bowing position glorify the Rabb and while in the prostrating position be earnest in supplication, for it is fitting that your supplication be answered"⁸

The most important and vital ingredient of worship is belief. Buzdar defined belief as: 'Essentially the acceptance of a proposition as a basis for conviction. It must spring from choice and free will. It must not be enforced or inherited or due to mere unreasoned imitation"⁹ This definition of belief fits in very well as offered by the Islamic religion which is given in the Quran. It mentions:

"There is no compulsion in (this) religion (of Islam). It clarifies what is right and wrong"¹⁰

The book (that is, the Quran) claims that it is the revelation of the Creator and the Sustainer of the Universe:

"(This is) the revelation of the book in which there is no doubt, from the Rabb (the Lord) of the Worlds"¹¹

All the information about every single thing is known to the Creator and we know about the Creator only that much which He (swt) has revealed to His Messenger,

⁵ ibid, Hadith No.237, p.108-109

⁶ S.96:A.19

⁷ Al-Jazairee.A, *Minhaj-Al-Muslim*, Maktabah Al-Hadithah, Riyadh, 1976, p.52

⁸ Al-Asqalani.H, *Bulugh Al-Maram*, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.230, p.106

⁹ Buzdar.A.R, *What Comes Next After Shahadah*, Houston, USA, 1994, p.7

¹⁰ S.2:A.256

Muhammad (saws) about Himself. For example:

"Say: He is Allah, the One. Allah, the Eternal, Absolute. He begetheth not, nor is He begotten, and there is none like unto Him"¹²

About worship, He (swt) declared:

"Your Rabb (Lord) hath decreed that you worship none but Him"¹³

About Belief, He (swt) commanded:

"It is not righteous that you turn your faces towards East or west, but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Books, and the Messengers, to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves. To be steadfast in prayer and give Zakat, to fulfill the contracts which you have made, and to be firm and patient in pain and adversity and throughout all periods of panic. Such are the people of truth, the God-fearing"¹⁴

Therefore, the Islamic belief lies in the conscious acceptance of Allah as One and to believe and obey in what He (swt) commands.

"His is the kingdom of the heavens and he earth. It is He who gives life and causes death, and He is able to do all things. He is the First and the Last, the Evident and the Hidden, and He has the full knowledge of all things. He it is who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever you may be. And Allah

¹¹ S.32:A.2

¹² S.112:A.1-4

¹³ S.17:A.23

¹⁴ S.2:A.177

sees well all that yo do. To Him belongs the dominion of the heavens and the earth and all affairs go back to Allah. He merges the night into day and He merges the day into the night, and He has full knowledge of the secrets of (all) hearts "¹⁵

Therefore, the belief in the Ever-Living Creator, with some of His attributes mentioned above, ensures man against fears and spiritual losses and assures him of Allah's help and unbreakable alliance. It provides the believer peace, security and makes his life meaningful. So to have the full benefit of the belief one has to pronounce his belief in the following through a confession with ones' heart, as if one is saying "*I testify that the Creator of the whole universe is Allah, He Alone is worthy of worship, He owns the best of names and the most perfect of qualities. There is nothing like unto Him and no eye can see Him*". Finally the testification that "*Muhammad (saws) is the Messenger of Allah whose decisions and instructions are obligatory for the Muslims to obey and he stands as a model for mankind*". Now with the above belief and deliberate attestation from the heart and pronouncement one can benefit from the prostration. Therefore, prostration must be with sincere intention to prostrate before Allah Alone with purity of belief and for a reward from Him. The aims of prostration can only be met by prostrating physically as required in the above prescription (that is, on seven bones of the body) through *Ihsan*.

Ihsan is the uninterrupted communication with Allah by involving the heart of the soul and the mind of the body. It also involves the physical direction, posture and the text to communicate with Allah (swt). It precisely means 'excellence in worship', which is

¹⁵ S.56:A.2-6

acquired by total dedication and devotion as mentioned by the Messenger of Allah (swt):

"Worship Allah as if you see Him, and if not, know that He (swt) sees you"¹⁶

So when the worshipper prostrates before Allah (swt) with total physical and mental submission (imagining that he sees Allah (swt) or that Allah (swt) sees him), then his act of Sajda is complete and he then qualifies to ask Him (swt) for his needs. The Messenger of Allah (swt) addressing this situation said:

"Allah says: 'My bondsman keeps on coming to Me by the supererogatories until I love him, and if he comes to Me by a span of a hand, I come nearer to him by an arm, and if he comes to Me by an arm, I come to him by a span of the out stretched arms, and if he comes to Me walking, I come hurriedly'"¹⁷

Now, wheresoever this type of Sajda (prostration) is done, that place is described as a Masjid. The people in general know the Masajid as built up buildings and mansions with their tall minarets and domes brightly visible from far away. Ideologically, the built up places are agreed shelters from the odds of the weather for the people who have settled in places, such as villages, towns and cities to do their obligatory prayers as prescribed by their All-Mighty Creator (swt). If the same worship was conducted on any other place, such as a boat, a ship, a submarine, an air bus, coach or a train, on a sandy or grassy land, or on a cliff or a mountain, or in a valley, even on the surface of the moon, star or sky, it (the place of Salat) will still be called Masjid. It would bring

¹⁶ Zarabozo.J, *Commentary on the Forty Hadith of An-Nawawi*, Al-Bashir Company Publisher and Translators, Boulder, USA, 1999, p.184-5

¹⁷ Al-Jazairee.A, *Minhaj-Al-Muslim*, Maktabah Al-Hadithah, Riyadh, 1976, p.52

the same reward and benefit to the worshipper, as any purpose built Masjid. More than that, the Masjid is a place to 'learn' to do Sajda and physically doing it in total submission to the Creator through intention and Ihsan. There are millions of built up Masajids from the most simple to the most expensive and there are hundreds and thousands of people who move about on the earth, and when the time for prayer comes they turn towards the Ka'bah and prostrate on the simply clean soil.

1.2 The Institution

The term 'Institution' can be better understood by understanding the meanings of the words: Institute, Institutional, Institutionalism and Institutionalise. To 'Institute' means to set up, establish, inaugurate, initiate and to bring into use or practice¹⁸. 'Institute' may mean a society or organization for carrying on a particular work of literary, scientific or educational character. It may mean even a building used for such a purpose. Similarly, an 'Institution' can be an organization or a building which provides people with help, work, training etc, such as in health, engineering and agriculture.

In the social perspective an institution can be a well established and structured pattern of behaviour or of relationships that are accepted as a fundamental part of a culture, such as marriage which is an institution in many human populations. 'Institutional' is what is pertaining to or established by an institution, for example, institutional food or institutional furniture. 'Institutionalism' is the system of institutions or organized societies devoted to public, charitable or similar purposes. It also has a strong

attachment to established institutions as of religion. It is the belief or theory that, society must establish and maintain public institutions. It may be the belief that the religions must maintain institutions of education, welfare etc, for its members.¹⁹

To 'Institutionalize' would mean to make institutional or to make into or treat as an institution. It may also mean to place or confine an alcoholic or a drug addict or a criminal in an institution for treatment and correction. 'Institutionalization' is the process by which the institutions are made, maintained and used".²⁰

Cook defined an institution as 'a patterned interaction of at least two human beings following at least one shared normative rule'.²¹ Knight suggested that an institution is a set of shared rules which structures an interaction.²² Cook criticized it by saying 'The institution is not the rules themselves but the pattern of behaviour following such rules'.

Cook, commenting on the validity of such social institutions as 'Marriage' and 'Political Pacts', writes, 'Marriage in general is an institution because rules describe patterned practices. But I would not call a specific marriage as an institution until there is at least some cohabitation of the newlywed's according to the relevant rules. If a newlywed woman runs away from the church with another man, as in the film 'The Graduate', that marriage was never an institution. Similarly, if a signed political pact or international treaty is never followed, I would not call it an institution. Also, it is not the

¹⁸ Longman, *Dictionary of American-English*, New York, 1983, p.361

¹⁹ Webster's Encyclopaedia, *Unabridged Dictionary of English Language*, Gramercy Books, New York, 1996, p.737

²⁰ *ibid*

²¹ Cook.T.E, *The Rise and Fall of Regimes*, Peter Lang, New York, 2000, p.xii

²² *ibid*

disappearance of the rules (if written, these may last indefinitely) but extinction of behaviour following them, that marks the end of institutionalization.²³

Ibn Ally writes, 'All institutions consist of belief systems, meaning an enduring organization of cognitions about one or more aspects of the universe, action systems, an enduring organization of behavioural patterns designed to attain ends for the satisfaction of needs, and value systems an enduring organization of principles by which behaviour can be judged on some scale of merit'.²⁴ Ibn Ally describes religion to mean a cultural institution evolving out of patterned interaction which is instrumental in the satisfaction of needs, these are related to a Divine being which is believed to be the absolute spiritual realm. He mentions that religion can be differentiated from other culturally constituted institutions by virtue only of its reference to a Divine being.²⁵

Safrai, writing on the 'Institutionalisation of the cult of Saints' in Christian society comments, 'Paul, a second generation Christian, adopted a stance rejecting the sanctity of the earthly Jerusalem. As time passed the official position changed. Now to declare it sacred, the culture of sacred sites had to be developed. The process of institutionalization passes through the following three phases; Safrai calls them processes: (i) Emergence (ii) Recognition and (iii) Fashioning and Formulation'.²⁶

First Phase: Traditions of sanctity begin for example, such and such a miracle occurred here. The Children of Israel crossed Jordon at this spot, Prophet X or Saintly

²³ ibid

²⁴ Ibn Ally.M, *Impact of Islamic Revivalists on Muslim Religious Education in Britain*, PhD Thesis, University of Wales, 1994, p.20

²⁵ ibid

Y was buried here.

Second Phase: Centralization process occurs, that is additional traditions from the past cluster around the site. For example in Jewish tradition, the Tomb of the Patriarchs in Hebron attracted additional traditions. It was the burial place of three patriarchs: Adam, the progenitor of the twelve tribes, of Moses, the Tomb of the Holy Scriptures, the resting place of Jesus in Jerusalem also became the repository of the True Cross and then additional Christian sacred sites are discovered in Jerusalem and consecrated. The tourist sites undergo a process of development in which additional attractions are established.

Third Phase: The site begins to be 'consecrated' and pilgrims make their initial visits. Now the site is the Gate of Heaven. After the emergence of the site, tombstones, churches and other buildings are erected to provide lodgings and provisions of life. Then stories and testimonies are collected from the pilgrims, clothing prescribed, prayers formulated, charities established, culture of sacred sites is created, holy souvenirs and sacred oils come to market and the institution is established.²⁷

The term 'Institution' in this study is strictly applied in the Islamic perspective, which demands that:

1. The institute in question must be in-line with the teachings and the traditions of Islam,
2. There must be an achievable set of aims behind the establishment of the

²⁶ Houtman et al, *Sanctity of Time and Space in Tradition and Modernity*, Brill, Leiden, 1998, p.93-195

²⁷ *ibid*

institution

3. A comprehensive list of objectives (that is, the ways and means) should be drawn by the specialists of that institution to meet the requirements to fulfill those aims,
4. The management body must be selected on the basis of ability to suit the management of the nature of the institution. The minimum requirements for the membership of this management committee are:
 - (a) The belief in the ideology of the institution
 - (b) Reputation in accordance with Islamic belief
 - (c) Known for his commitment and sacrifice for the cause of his duties
 - (d) Belief in Islamic brotherhood, based upon love, courtesy, sincerity, care, no prejudice, no pride, no arrogance, an international approach with a readable sign on his face, 'You are most welcome'
 - (e) He should be generous in giving and taking the advice
 - (f) He must be a Daa'ee in nature with a reflection on himself and others, 'I do this for the love and reward from Allah'

Lawful and Unlawful in Islamic Institutionalization:

The Muslims may institutionalize anything and every life activity what Allah (swt) has declared lawful and ignore, condemn and abolish all that is forbidden by Allah and His Messenger (saws). So, it is quite lawful to develop the institutions to improve the agriculture, textile, horticulture, aviation, oceanography, mining, transport or

establish the institutions of all sorts of educational interests such as economics, politics, sociology, psychology, philosophy, natural sciences such as physics, chemistry, biology, medicine, engineering and even policing, soldiering for peace and defence. But, there is no need for a Muslims to institutionalize pigry, brewery, gambling, night clubs, interest based banking in finance or communism, socialism, nationalism in politics. Any change towards the betterment in a steady way of life must be politically negotiated in the light of the Revelation and context of socio-economic institutions.

How to use a social institution in an attempt to change an unwanted culture? The answer to this is:

- The wrong must be established as an evil, educationally
- The public must be made aware of it
- The management must be committed to that change
- Educate the public for the need and give reasons for change
- Then use the hand and mouth to eradicate and abolish that evil

Here is an example of removing and eradicating an institutionalized social evil of drinking alcohol from early Muslim Arab society:

In the early days of Islam and before, alcohol was very widely used both for social entertainment and personal enjoyment, the Merciful God guided the believers to consume what is good!

"O you who believe! Eat of the good things that We have provided for you. And be grateful to Allah, if it is Him you

worship"²⁸

The people enquired about alcohol as to its usefulness as mentioned in the Quran:

"They ask you concerning alcohol... Say: There is a great sin and some profit for the people, but the sin is greater than the profit.."²⁹

Some people stopped drinking but others continued. Then Allah put a restriction by saying:

"O you who believe! Approach not prayers in a state of intoxication, until you can understand all that you say"³⁰

It is not worthy of a believer to worship his Creator without mental awareness, without even knowing whom he is praying to and what he is asking for. Many believers stopped drinking but some still drank out of the praying hours. Then came the following orders:

"O you who believe! Intoxicants... are an abomination of Satans handiwork, eschew such (abomination) that you may prosper"³¹

Allah gave the following reason for its prohibition:

"Satans plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer. Will you not then abstain"³²

So, alcohol drinking is socially disruptive and has a negative effect on mutual

²⁸ S.2:A.172

²⁹ S.2:A.219

³⁰ S.4:A.43

³¹ S.5:A.90

relationships and stops the mind communicating with his Creator. On this order, every believer threw away all sorts of alcohol (be that in their mouths or containers) into the streets or drainage and the people proclaimed, 'We have abstained, abstained'. The prophet closed the whole trade of alcohol consumption by saying:

Ibn Umar (r) narrated: The prophet (saws) cursed the following ten in relation to alcohol (1) the alcohol itself (2) the one who drinks alcohol (3) the one who offers (4) the one who sells (5) the one who buys (6) the one who brews (7) the one who helps to brew (8) the one who carries (9) the one who receives (10) and the one who benefits from its income"³³

"Uthman Ibn Affan (r) said: 'Stay away from alcohol, it is the mother of all vices'"³⁴

In the light of the variety of definitions of the term 'Institution' and knowing that the Mosque (Masjid) is a site (covered or uncovered), used through a belief system, where a Muslim prostrates in total submission before Allah the All-Mighty. When they are built up structures in the Muslim settlements, villages, cities and towns, they are purpose built buildings with certain required provisions such as a niche for the Imam (leader in prayer), a 'three step' stage for the speech and a prayer hall for the faithful to pray behind the Imam. Here the believers gather at least 'five times' a day to gain at least three benefits:

1. Acknowledge and worship Allah, the All-Mighty Creator,
2. Learn about Allah, His Messenger and their commandments for mans

³² S.5:A.91

³³ Ibn Kathir, *Tafsir ibn Kathir*, Arabic-Urdu, Vol.2, Islamic Academy, Lahore, n.d, p.12

³⁴ *ibid*, p.15

conduct in this life and about the Hereafter,

3. They socialize for their mutual benefits

So they are places, educational establishments, social centers to learn to worship and worship to learn to obey and obey the rules and regulations of the Creator of the Universe. They reflect a belief and action system, so they are in every way extremely useful institutions on the face of this earth for the benefit of mankind.

Any institution in Islam is structured around three pillars; (i) Belief, (ii) Values and (iii) Norms, as for example; the belief is in Allah and His Commandments. Allah (swt) guides; “Keep yourselves clean”. So cleanliness is a value acquired by the norms, that is Tahara, ablution and shower or bath. In this way “cleanliness” is Islamically institutionalized.

1.3 Islam: Linguistically and Ideologically

Linguistically, the root word for Islam is '*salima*', which means to be safe and sound, unharmed, unimpaired, intact, safe, secure; to be unobjectionable, blameless, faultless; to be certain, established, clearly proven (fact); to be free (from); to escape (a danger); to hand over intact; surrender and to submit. Its noun is '*silm*', which means peace.

³⁵Ideologically (religiously), it also means to resign from all sorts of beliefs and

³⁵ Cowan.M.A, *Dictionary of Modern Written Arabic* (London: Macdonald & Evans Ltd., 1974), pp.424-426.

practices and to surrender one's self in total submission to Allah (swt). Further, it means to believe in Allah and obey His guidance in what must be done and what must not be done, as revealed to Muhammad bin Abdullah, the Messenger of Allah (*saws*) in Al-Qur' an and as reflected in his (*saws*) practice.³⁶

The ideological meanings of Islam are elaborated on in the following translation of the passages of *Al-Quran*:

Say: " Verily, my Rabb has guided me to a way that is straight, a religion of right, the path (trod) by Abraham, the true in faith, and he (certainly) joined not gods with Allah". Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner has He: this am I commanded, and I am the first of those who submit to His will (Muslim). Say: "Shall I seek for (my) Rabb other than Allah! When He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens shall bear the burden of another. Your return in the end is towards Allah: He will tell you the truth of the things wherever you disputed. "³⁷

Based on the above information, one may say that Abraham (*saws*) rightly observed his

<u>sallama</u> :	To hand over, to commit one's cause to
<u>aslama</u> :	To surrender, to submit, to become a Muslim
<u>aslam</u> :	Safer, freer, sounder, healthier
Islam:	Submission, resignation, reconciliation (to the will of God)-Al-Islam the "Religion of Islam"
<u>istislam</u> :	Self-surrender, submission, resignation
<u>taslim</u> :	Unquestioning, recognition, consent (to) acceptance
musallam:	Uncontested, incontestable, intact, flawless
<u>Muslim</u> :	Peaceful, peace loving, mild tempered, lenient and gentle

³⁶ Hawwa.S, *Al-Islam Al-Jaanat-Ul-Islamia*, Saut-Al-Haq. n.d, p.6.

[The practice is the life style of the Messenger of Allah (*saws*) in what he said, did, or kept quiet!]

(saws) proper place in the Universe as a Muslim to the Creator (swt), committing himself to worship and obey Him (swt) Alone in every one of his life's activities. He (saws) acknowledged the fact that every individual is wholly responsible for his deficiencies and defects in obeying Allah (swt). No one else will share the burden of the other on the Day that individual deeds will be scaled for Paradise or Hell.

"Nay (no doubt about this), whoever submits his whole self (from the top to the toes) to Allah and is a doer of good, he will get his reward with His Rabb; On such shall be no fear, nor shall they grieve."³⁸

Thus, salvation lies in becoming a Muslim to the Creator (swt). So linguistically, Islam means surrender and submission; and religiously it is, acknowledgement of Allah (swt) and surrendering and submitting to His guidance and commandments.

Hixon writes, "The Arabic word "Islam" simply means, "surrender". Muslims are those who consciously and constantly turn with awe to the ever-present source alone. There exists only one inexhaustible power, calling itself Allah, the profoundly living one, the life beyond time that never diminishes. The one reality that never sleeps nor even for a moment its embracing of awareness. Allah knows every thought revealed or concealed." He further says, "The Shari'ah is the sharply focused dimension of Islam where every aspect of spiritual practice and daily life is gracefully choreographed. The Islamic way of life is natural to the human soul as taught by God through the prophets sent to every nation in history."³⁹

³⁷ S.6 : A.161-164

³⁸ S.2 : A.112

³⁹ Hixon.L, *Heart of the Koran*, The Theosophical Publishing House, Wheaton, USA, 1988, pp. vii

1.4 Da'wah

The term "Dawah" in the title is an Arabic word, meaning a "Call, Appeal or Invitation"⁴⁰. As Sa'doon.Z says, "It is a call to Allah"⁴¹. Allah (swt) says in the Quran:

"Who is better in speech (Da'wah) than the one who calls to Allah, does righteous actions, and says indeed I am from the Muslims."⁴²

So, Da'wah is to propagate that Allah Alone is to be worshipped and the best way is to first follow Allah's guidance and set an example for easy appreciation. Al-Bayanooni, mentions that Da'wah is to invite the people both to Allah and Islam⁴³. Its applied meanings are 'The preaching and teaching of Islam to mankind and to make sure that its teachings are obeyed'⁴⁴. The reference to this is given in the following Ayah of the Quran:

"He it is who has raised a Messenger among the gentiles from among themselves, who recites to them His revelations, ,purifies them and teaches them the Book and the wisdom, whereas before this they were indeed lost in manifest error. And (the Messenger) is also for those others who have not yet joined them"⁴⁵

So Da'wah, in its applied sense is the reading of Allah's message (al-Quran) in a

⁴⁰ Cowan.J.M, *Arabic-English Dictionary*, Spoken language services, New York, 1979, p.327

⁴¹ As-Sa'doon.Z, *Words of Advice Regarding Da'wah*, Compilers forward, Al-Hidaayah Publishing and Distribution, 1998, p.7

⁴² *ibid*, p.13

⁴³ Al-Bayanooni.M, *Al-Madkhal Ila Ilm al-Da'wah*, Ministry of Islamic Affairs, Kingdom of Qatar, 1997, p.1

⁴⁴ *ibid*, p.17

⁴⁵ Al-Maududi.A, *The Meaning of the Quran*, Vol.5, Arabic-English, Islamic Publications Ltd, Lahore, 1999, p.525

preaching style and teaching its theory and practice in a planned and systematic way.

And then to apply the revealed guidance in the lifestyle of the community, ensuring that everyone lives up to it.

Aims and Objectives of Da'wah

Allah (swt) the Creator of the Universe, the All-knowledgeable, created the human beings to live in the environment of the earth and fulfill their needs in accordance with Allah's teachings. Allah alone knows what is ultimately good or bad for mankind. He may eat or drink something which may be harmful to him, or say something which may be wrong, or enter a business activity that may not be good, or he may socialize or take a political decision which may bring very painful results. Allah (swt) being fully familiar with the limitations of mankind says:

"It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know"⁴⁶

So Allah's revelation either directly or indirectly (that is through a Messenger from the human beings) is His (swt) blessing through which the humanity is saved from harmful decisions. Allah (swt) mentions this in the following verse:

"There is no compulsion in religion. Verily, the right path has become distinct from the wrong one. Whoever rejects Taghut (anything worshipped or anyone obeyed other than Allah) and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things. Allah is the Protector of those who have faith, from the depths of darkness He leads them forth into the light. Of those who reject faith their patrons are the Taghut, from the light they will be

⁴⁶ S.2:A.216

lead forth into the depths of the darkness. They will be the companions of the fire, to dwell therein (forever) "⁴⁷

The term Taghut here means everyone who becomes a hurdle between mankind and the Creator, the All-Mighty.

Allah (swt) through this guidance guided the people that those who abide by His (swt) instructions, they will live at ease and then through death they will reach the Paradise and those who deny the guidance, they will enter real hardships and end up in Hell. Therefore, out of His Mercy to mankind, He (swt) sent His Messengers with the messages to remind the people about their rights and wrongs. He (swt) mentions this in the following verse:

"We send the Messengers only to give good news and to warn (to preach and teach, to preach hope to the repentant and to warn the rebellious of the wrath to come), so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve. But those who reject our signs, them shall punishment touch, for that they ceased not from transgression "⁴⁸

Therefore, the Messengers are the newscasters with total truthfulness. Their source of information is the Al-Mighty Creator (swt) who says:

"For We assuredly sent amongst every people a Messenger (with the command) "Serve Allah, and eschew evil". Of the people were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth and see what was the end of those who denied (the Truth) "⁴⁹

The history of the people of Noah, Lot and Moses are the examples of the wrath of

⁴⁷ S.2:A.256-257

⁴⁸ S.6:A.48-49

Allah on the wrong doers. Therefore, every Messenger of Allah was a model Daa'ee (doing Da'wah) and Mercy of Allah on the people of his nation. Allah (swt) says in the case of the prophet of the universe:

"We sent you not, but as a Mercy for all creatures"⁵⁰

"O prophet! Truly We have sent you as a witness, a bearer of glad tidings and a warner. And as one who invites to Allah's (grace) by His leave and as a lamp spreading light. Then give the glad tidings to those believers, that they shall have from Allah a very great bounty"⁵¹

The light in the above text is the knowledge of goodness and badness. It was the duty of Allah to have explained in the most compatible way to His creatures as to what is good or bad, so that on the Day of Judgment people would not have any excuse, as He (swt) says in the Quran:

"Messengers who have good news as well as warning, that mankind after (the coming of) the messengers, should have no plea against Allah. For Allah is exalted in power, wise"⁵²

How Important is Da'wah?

Ibn Baaz, giving the following advice from the Quran concludes that it is an obligatory duty of every faithful believer that he must do Da'wah:

"And call to your Rabb (Allah, the sustainer) and be not of those who commit shirk. And invoke not any other god along with Allah: La Ilaha Illa Huwa (none has the right to be worshipped but He). Everything will perish save his Face. His is the decision

⁴⁹ S.16:A.36

⁵⁰ S.21:A.107

⁵¹ S.33:A.45-47

⁵² S.4:A.165

and to Him you (all) shall be returned "⁵³

"Say (O prophet (saws)! This is my way. I call to Allah with sure knowledge, I and whosoever follow me also must invite others to Allah with sure knowledge "⁵⁴

Therefore, the Messenger of Allah being a Daa'ee, worked full time to direct and correct the people. His (saws) life style was to receive the revelation, convey the message, say and do according to it and where he (saws) kept quite it was an approval of the situation. He (saws) was under the orders of Allah:

"O Messenger! Proclaim (the Message) which has been sent down to you from your Rabb (Lord). And if you do not, then you have not conveyed His message. Allah will protect you from mankind "⁵⁵

Not only did the Messenger of Allah have to correct the people but he had to set a model in lifestyle in accordance with the orders of Allah so as to stand as 'Quran in action'. Allah (swt) approves this in this Ayah:

"Indeed in the Messenger of Allah you have a good example to follow for him who hopes in meeting with Allah and the Last Day and remembers Allah much "⁵⁶

Allah (swt) made it obligatory on the Muslims in general to do Da'wah, by ordering:

"Let there arise out of you a group of people inviting to all that is good, enjoining the good and forbidding the evil, and it is they

⁵³ S.28:A.87-88

⁵⁴ S.12:A.108

⁵⁵ S.5:A.67

⁵⁶ S.33:A.21

who are the successful ones"⁵⁷

Ibn Baaz summarized the ruling on Da'wah in these words: 'Da'wah to Allah (and what He (swt) says to behave like) is a collective obligatory duty (Fard Kifaayah) with respect to the regions where Daa'ees are present. If a sufficient number establish Da'wah it is no longer held to be obligatory upon the rest. If however, the people of a specific region or area do not establish Da'wah properly it will be held a sin upon each person and the responsibility has to be upon everyone, each person giving Da'wah according to his strength and capability.

With respect to the countries in general, it is a must that a specific body be formed to carry out Da'wah to Allah. So Da'wah is of two types:

- (i) *Fard'ayn* - Where there is no specialized body of Daa'ees, then everyone must do it.
- (ii) *Fard Kifaayah* - When some people in a community or a country are doing it, then to maintain it is the duty of the whole Muslim population⁵⁸

When a Muslim Government does not establish such an institution which would persuade the people to abide by the Islamic rules, then the public in general becomes responsible to do and demand to do Da'wah.

The Mannerisms of Da'wah

Da'wah must be undertaken with sincerity, with belief in Allah, in His laws for

⁵⁷ S.3:A.104

⁵⁸ Ibn Baaz, ,*Words of Advice Regarding Da'wah*, Al-Hidaayah Publishing and Distribution, UK, 1998,

mankind and with commitment to take a reward from Allah. It must be by example, Allah (swt) demands from the Daa'ee:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do"⁵⁹

The Daa'ee must have full knowledge of what he is inviting others to. He should take into account the status of the one he is trying to address, for example he is your father, mother, son, daughter, ruler, minister, servant etc. One has to talk to the people at the level of the people. Where one is able to stop the evil by force one must do it, where only the mouth can work, use verbal communication and where neither the hand nor the mouth can be good and strong enough, at least protect yourself by keeping a good grip onto Faith in your own heart and save it from slipping away, by confirming that bad is bad. This is of course the lowest degree of Faith. Allah (swt) commands:

"Invite (mankind) to the way of your Rabb with wisdom and fair preaching and argue with them in a way that is better"⁶⁰

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you. So pass over (their faults) and ask (Allah's) forgiveness for them, and consult them in the affairs. Then when you have taken a decision put your trust in Allah, certainly Allah loves those who put their trust (in Him)"⁶¹

"And speak to him mildly perhaps he may accept admonition or

p.16-19

⁵⁹ S.61:A.2-3

⁶⁰ S.16:A.125

⁶¹ S.3:A.159

fear Allah"⁶²

Ibn Baaz quoted the following Hadith, as an important ingredient of Da'wah:

"The one who is deprived of gentleness, he is deprived of all good"⁶³

From experience it is well known that at least some of mankind are really crude, rude, stubborn and oppressive. Softness, gentleness and patience does not benefit, influence or affect them. They need a bit of show down and one must quantify the sternness to bring them down to the norms. Allah (swt) points it out to the prophet (saws) in these words:

"O prophet! Strive hard against the disbelievers and the hypocrites and be severe against them"⁶⁴

"And argue not with the people of the scripture unless it be in (a way) that is better, except with such of them as do wrong"⁶⁵

Da'wah must be done with reference to the Quran and the Sunnah of the prophet. Allah (swt) mentions in the Quran:

"Verily this Quran guides to that which is most just and right"⁶⁶

A Daa'ee must fix priorities in Da'wah, show patience on resistance, never feel shy to talk and say the truth, never be confused in what the people talk about him and give information to the people frankly and directly. A Daa'ee knows that Da'wah is a means

⁶² S.20:A.44

⁶³ Ibn Baaz.A, *Words of Advice Regarding Da'wah*, Al-Hidaayah Publishing and Distribution, UK, 1998, p.59

⁶⁴ S.66:A.9

⁶⁵ S.29:A.46

of earning ones paradise. Ibn Baaz mentions the rewards of doing Da'wah and quotes the following statements of the prophet: The prophet (saws) said:

"Whoever directs someone to do good, he obtains the same reward as the one who does the good"⁶⁷

To conclude the elaboration of the term "Da'wah", I may say that Da'wah is to invite the people to: 'La Ilaha Illa Allah-Muhammad Rasul-Ullah", (that is, Allah Alone is worthy of obedience and worship and that Muhammad is the Messenger of Allah). It means to invite the people to acknowledge Tawheed of Allah, belief in Him, His messengers, books, angels, goodness and badness is within every man for the test of the man, life after death and promise to pray to Him (swt) through Al-Salat as prescribed five times a day, observe the Fasting in the month Ramadan annually, give Zakat on the annual savings, travel to do Hajj between the 8th and 13th of the month of Hajj once in the life time and do Jihad whenever required, to persuade the people to do good and avoid evil. In brief, it is to style the life according to the Quran as explained by the Sunnah of the prophet. In other words, Da'wah is to convince the people to accept and live according to the deen of Allah which is worship, leadership, rule, not to obey anyone against the commandments of Allah, establish justice by implementing the Islamic law in every aspect of human activity inclusive of purification, salaah, marriage, divorce, crime, maintenance, war and peace, welfare of the prisoners and slaves. It is looking after the needs of the widows, orphans and the deprived.

⁶⁶ S.17:A.9

⁶⁷ Ibn Baaz.A, *Words of Advice Regarding Da'wah*, Al-Hidaayah Publishing and Distribution, UK, 1998, P.14

Da'wah is with the tongue, pen, sword and supplication. It is to make sure that people are safe at the hands, guns and tongues of the other people. Da'wah is to promote peace, equality and love amongst the people, by establishing an Islamic way of life which ensures peace in this life and delivers the faithful to the everlasting 'Peace of Allah' in the Paradise as Allah (swt) says in the Quran:

"No frivolity will they hear therein, nor any mischief, only the saying, 'Peace! Peace!'"⁶⁸

1.5 The structure of this Thesis

After elaborating the terms 'Mosque', 'Institution', 'Islam' and 'Da'wah' in the previous pages, I have modestly attempted to investigate into the subject of this document, that is, 'The Mosque as an Institution of Islamic Da'wah' and structured it in the following chapters:

Chapter Two:

It is about knowledge. Knowledge is the information about the Universe, the All-Mighty Allah and mankind. Knowledge is of two types: Absolute and Abstractive.

Chapter Three:

It deals with Islam as belief, action and a complete way of life. It is the individual responsibility to be a Muslim in action and to Islamise the economic, social and

political institutions. Then it gives a system of social justice and enforcement of Islamic Law for peace in society.

Chapter Four:

It examines the Masjid as an Institution of Islamic Da'wah:

Section One: It discusses the Adhan (call to prayer), its history and practice

Section Two: It gives the theory and practice of building a Masjid

Section Three: It deals with the Masajid built or visited by the prophet (saws). They are: Masjid Al-Haram, Masjid Al-Aqsa, Masjid Al-Quba, Masjid Al-Jumu'ah and Masjid an-Nabawee

Section Four: It collects information about the individual responsibility of a Muslim visitor to the Masjid, his way of dressing, walking to, mannerisms of entering and way of supplication in the Masjid.

Section Five: It points out both the individual and collective responsibilities of the worshippers to note and observe as to what is lawful and unlawful to do inside a Masjid.

Section Six: It talks about the discipline inside the Masjid as to what are the merits of the Imam, his responsibilities to the people and how the worshippers must relate to the Imam.

⁶⁸ S.56A:25-26

Chapter Five:

It discusses the requirements of the construction of the Masjid and quotes an example of establishing a Masjid through community involvement-a Case study.

Chapter Six:

It is the last chapter and draws conclusions from what has been said in the previous chapters.

CHAPTER TWO:

KNOWLEDGE: AN ISLAMIC PERSPECTIVE

2.1 Linguistic Meaning

In the Arabic language, the word knowledge is equated with 'ilm'. Its plural is 'ulum'. It means "learning, lore, acquaintance, information, intellection, perception, cognition, familiarization, distinction, and differentiation."⁶⁹ It is acquired by thinking, relating, seeing, observing and listening, by exchange of information, through word of mouth, taste and touch. Al-Bayanooni writes that knowledge means 'understanding the reality

⁶⁹ Cowan.J.M, *Arabic-English Dictionary*, Spoken Languages Service, Ithaca, New York, 1994, pp.743-746

The word *ilm* is derived from *alima* meaning "to know, be cognizant; be aware, be informed, be acquainted, to perceive, to learn, to brief, to designate, to ask, to query.

A'lim: knowledgeable, familiar, expert, erudite, scholar, savant

A'lima: woman scholar

A'limiya: scholarship, rank of scholarship, conferred by Diploma of the Great Mosque of Al-Azhar or of Tunis

ma'lum: determined, fixed, known

Mu'allim: teacher, instructor

Mu'allima: woman teacher, woman instructor

Mua'llam: taught, instructed, trained

Muta'allim: educated, able to read and write

a'lam (p1. awalim): world, universe, cosmos

istilam: inquiry, information

of something' or knowing about something 'what the thing is'⁷⁰. Landesman said, 'When what we believe is true, it might be supposed that we had achieved the knowledge of what we believe'. A true belief is not knowledge when it is deduced from a false belief. Similarly, a true belief cannot be called 'knowledge' when it is deduced by a fallacious process of reasoning, even if the premises from which it is deduced are true. So knowledge is belief which not only is true but also is justified in its believing attitude'. Landesman further said about knowing, 'It is requisite that knowing be an assertive state of mind, it must intend, point to, or mean something other than what is discoverable in the mental state itself'.⁷¹ So the Islamic belief that Allah is the All-knowledgeable Creator, has full knowledge of all His creation and He reveals from His knowledge whatever He likes to whomever He wishes, agrees with the definition of knowledge extended by Landesman.

From the Islamic perspective, there are only two types of knowledge:

- Revealed (Absolute, Exact, Total) and
- Acquired (Derived, Abstract).

2.2 Absolute and Exact knowledge — The Quran and Sunnah Perspective

This knowledge comes directly or indirectly from the Creator of the Universe through

⁷⁰ Al-Baynooni.M, *Al-Madkhal Ila 'Ilm Al-Dawah*, Ministry of Islamic Affairs, Qatar, 1997, p.16

⁷¹ Landesman.C, *The foundations of knowledge*, Prentice Hall, New Jersey, USA, 1970, p.17-20

His (swt) Messenger (saws) to humanity. Allah (swt) reveals this knowledge in the Qur'an, and includes knowledge with respect to the Prophet (his actions, words, and silence), to help mankind understand itself and to know the Creator and benefit from His guidance. Allah reveals this knowledge also so that man may understand His (swt) program for creation and man's journey from the soil structure to the embryonic development (prenatal), through birth into the environment of the earth. Here he starts growing up on what grows in the earth, drinking from its waters, breathing in its air, awake in its day, asleep in its night and then through death, to either a welcome into the Paradise or condemnation to Hell. Allah (swt) Alone is knowledgeable from exactly what He (swt) made the mind, the liver or kidneys, with what ratios of ingredients He (swt) used and what may go wrong with them. With man's quest for knowledge, Allah (swt) continues to feed him bit by bit as He (swt) wishes. So, Allah's knowledge is total and He is All Knowledgeable. The scientist's knowledge is 'acquired' from His (swt) knowledge. Allah (swt) mentions the following in the Quran about His creation to benefit man:

Creation of the first human family

“He created you (all) from a single person (Adam), then made from him his wife, and He has sent down for you of cattle eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Rabb. His is the Kingdom. None has the right to be worshipped but He. How then are you turned away?”⁷²

The three veils, are the membrane, the womb and the hollow in which the womb is

⁷² S.39:A.6

closed⁷³. Here, the knowledge of the three veils of darkness is acquired. But Allah, the All-knowledgeable had planned, designed, structured and fixed its physiology and function. So Allah's knowledge of the womb of the mother is absolutely complete, and the man has been given abilities to learn the details through scientific investigations.

Heaven and Earth, the Sun and Moon

“He has created the Heavens and the Earth with Truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon, each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.”⁷⁴

So, He (swt) created the ingredients to make, planned, designed and placed them in relativity. No human being has much knowledge of these majestic structures; far high are they above the human minds.

Big Bang, Mountains and Highways

“Have not those who disbelieve known that the Heavens and the Earth were joined together as one united piece, then we parted them? And We have made from water every living thing. Will they not then believe? And we have placed on the earth firm mountains lest it should shake with them, and We placed therein broad highways (freeways) for them to pass through, that they may be guided and we have made the heaven a roof, safe and well guarded. Yet they turn away from its signs. He it is who created the night and the day, and the sun and the moon, each in orbit, floating.”⁷⁵

This earth with its mountains valleys and waters, which are visited night and day, is an

⁷³ *The Holy Qur'an, Meanings And Commentary*, King Fahd Complex, Madinah Al-Munawwarah, Footnote 4252, P.1395

⁷⁴ S.39: A.5

⁷⁵ S.21: A.30-34

extremely attractive place.

My abstractive understanding of the Heavens and the Earth being joined together is that first of all, He (swt) created the atoms, collected them in a mix, then ordered them to explode and combine in ratios and combinations as desired by The Creator to form structures such as stars, the sun and moon, which came to exist in relativity with the gravitational forces created within them; this explosion is known as the ‘Big Bang’. Then they balanced out as planned and designed by the Creator (swt). This also means that if one major structure breaks down, for example the sun, then everything else will fall down too. It would be the end of harmony.

Water Cycle and Pollinating Winds

“Verily in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences) for people of understanding.”⁷⁶

Similarly, it is beyond human beings to either create or operate systems, such as the water cycle or the flow of pollinating winds, with such orderly manner and precision. It is He (swt) who has created for mankind dates, grapes, olives, pomegranates and other splendid fruit and vegetables and He blessed him with horses, mules, donkeys, cattle, camels, goats and sheep. WE use their milk, skin, fur, meat and bones. We register them as our wealth; employ them in tilling and ploughing our lands. We ride them and many times sell them to other hands. He (swt) has created bees for our honey and

silkworms for our silk and gave us gold, silver, lead and iron and many others for our pleasure and needs. He (swt) created the birds and fish for our pleasure and food. He (swt) says in the Qur'an:

"It is Allah who has subjected the sea to you that ships may sail through it by His command, that you may seek of His bounty and that you may be grateful. And He has subjected to you, as from Him, all that is in the heavens and on earth, behold in that are signs indeed for those who reflect".⁷⁷

Therefore, every atom, element and compound, all waters, plants, animals, the air, sun, moon, stars, planets, galaxies and what we are told about paradise and hell, the Jinn and the Angels and whatever we do not know, everything is the creation of Allah who has given us the benefit of their use.

The Story of Creation

Allah (swt) claims that:

"He is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything."⁷⁸

It was Allah (swt) Alone. He decided to create the creatures to live and to die. Finally, He (swt) will be just Himself and every other creature will be dead.

Narrated Myan bin Husain (r): The Prophet (saws) said: "There was nothing but Allah, and His Throne was over the water, and He wrote

⁷⁶ S.2 : A.164

⁷⁷ S.9 : A.12-13

⁷⁸ S.57 : A.3

[First of all, Allah created the Pen and then said to the Pen, "Write". The Pen said, "What should I write?" Allah said, "Write out all that is destined to take place up to the Day of Judgement.] *Sharh Al-Aqeeda Al-Wasti'ah*, Dar-us-Salam Publishers, Riyadh, p.182.

everything in the Book and created the Heavens and the earth.”⁷⁹

“It is Allah Who has created seven heavens and the earth the like thereof (that is, seven earth’s). His command descends between them (heavens and the earth’s), that you may know that Allah has power over all things in (His) knowledge.”⁸⁰

His (swt) grip is over every creature anywhere on the skies, inside the earth or in between the skies and the earth. He (swt) is totally aware of every movement.

Allah’s Messenger (saws) said, “Above you is a highly raised and protected roof that is, the sky, overwhelmed by waves. Between you and this, is a journey of five hundred years. Then there is the second sky, at the same distance from the first as between you and the first sky. In this way, there are seven skies, equal distance from one above the other (that is, five hundred years of travelling). Then above the seventh heaven is the Arsh and between the two of them is the same distance as between the sky and the one next to it. Then he (saws) said, “Similarly, there are seven earth’s one under the other, and in between the earth and the next to it is the same distance as between any two skies next to each other.”⁸¹

Here lies the role of the scientist; to observe and explore the structure of the earth with struggle and effort to benefit further from geology.

The answer to the one who says: “Who has created Allah?”

Narrated Abu Hurairah (r): Allah’s Messenger said, “Satan comes to one of you and says: “Who created so and so, who created so and so? till he says: “Who has created your Allah (Rabb)?” So, when he inspires such a question, one should seek refuge with Allah and give

⁷⁹ Al.Zubaidi.Z.A, *Sumamrised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.1349.

⁸⁰ S.65 : A.12

⁸¹ Ibn Kathir, *Tafseer Ibn Kathir*, Arabic-Urdu, Islamic Academy, Lahore, Vol.5, n.d, pp.88-89

up such thoughts.”⁸²

It is like someone asking a house, a car, a wall, an aircraft, or a computer: “Who made you?” or “Who made the one who made you?” Clearly the answer is not known to man-made structures. The human beings, likewise, do not know about their Maker, except what the Maker has revealed to them through His Messengers.

Therefore, we can easily say that Allah (swt) has absolute and total knowledge of what the Arsh, Kursee, the seven heavens, the sun and the moon etc. are made up of and what their exact physiology is, how they operate and what their life span is. He (swt), likewise, is fully knowledgeable about the plant and animal kingdom. He (swt) knows about every different atom and He (swt) may create any new variety of any type. The creatures themselves know very little about themselves, but the Creator is fully knowledgeable. It is therefore in the interest and benefit of mankind, to understand about Allah (swt) as much as they may, so that they may maximise their benefit from Him (swt). Similarly, mankind must learn what He (swt) has mentioned about his creatures, so that either they benefit by their use or at least escape their harm. The following Ayah from Al-Qur’an clarifies the situation:

“He has forbidden you dead meat, blood and the flesh of swine and on which any other name has been invoked besides that of Allah”.⁸³

Allah (swt) is the Creator of man, the forbidden meats and blood. He (swt) with His (swt) knowledge about man and what is forbidden clearly knows the type of harm and

⁸² Al.Zubaidi, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.1385, p.652.

damage they would do to the man who consumes them. Therefore, a faithful Muslim would trust Allah's guidance and absolutely avoid them. The role of the Mosque is to educate the people about what Allah (swt) has declared useful and what Allah (swt) has forbidden as harmful!

2.3 Knowledge with respect to the Prophet (saws)

The most important knowledge

The *most* important knowledge for mankind as revealed by Allah (swt) to the prophet (saws) is: '**La-Ilaha-Illa-Allah**' (that is, Allah alone is Worthy of Worship). It is He (swt) the Most Perfect in Wisdom and Knowledge, who selected Muhammad bin Abdullah (*saws*) to be His Messenger for all of humanity and demanded mankind to pronounce that: "Muhammad Rasulullah (Muhammad *is* the Messenger of Allah)".

Allah (*swt*) reveals:

"(O, Muhammad!) say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah. Whoever expects to meet his Rabb let him work righteousness and in the worship of his Rabb admit no one of partner."⁸⁴

Rahman, talking about God writes, "God is that dimension which makes other dimensions possible. He gives meaning and life to everything. He is all-enveloping, literally infinite and He alone is infinite." When God creates a thing He puts into it, its nature, its potentialities, laws of its behaviour, commands, guidance, it then falls into a

⁸³ S.2 : A.173

⁸⁴ S.18 : A.110

pattern and becomes a factor in the cosmos, quickly inflated and deflated.⁸⁵

The second most important knowledge

The *second* most important knowledge is: ‘There is Life after death’. Like the environment of the earth, there are the environments of Paradise and that of Hell. Following the prophet (saws), leads to Paradise, disobeying him (saws), ends one in Hell. Human beings are directed to work to qualify for Paradise by worshipping Allah (swt) Alone and obeying His laws in every walk of life. Those who ignore the call for correction and miss or avoid the prescribed directions cause harm and injustice both to themselves and to their environment. The Creator of nature curses them. For example:

“But because of their (children of Israel’s) breach of their covenant We cursed them and made their hearts grow hard: they change the words (rules of Guidance) from their (right) places and forget a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves the good-doers.”⁸⁶

Moses (asws) demanded the same dedication and commitment (to Allah, Moses and At-Taurat) as Muhammad (saws) has asked the Muslims to devote to Islam. The people of Moses (asws) did not take the words of Allah seriously so they were cursed. Muslims are warned and cautioned the same. If they do the same as the people of Moses, they would be cursed bit by bit. Therefore, humanity must avail the opportunity

⁸⁵ Rahman.F, *Major Themes of the Qur’an*, Bibliotheca Islamica, Chicago, 1980, pp.4

⁸⁶ S.5 : A.13

[The children of Israel were ordered to follow Prophet Muhammad (saw) when he would come as a Messenger of Allah to all mankind. Ref: Deut. 18:18; Ps1.118:22-23; Isa.42:1-3; Hab.3:3-4; Man.21:42-43; Jn.14:12-17,26-28,16:7-14.]

of benefiting from the prophet (saws) with the Qur'an, the book of laws for humanity'.

Allah (swt) declares:

“Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad (saws)) from among themselves, reciting unto them His verses (the Qur'an) and Al-Hikmah (the Wisdom, the Sunnah of the Prophet [saws], that is, his legal ways, statements, acts of worship), while before that they had been in manifest error.”⁸⁷

The same has been stressed in the following declaration:

“It is He Who has sent His Messenger with guidance and the Deen (the Way of Life) of truth (that is, Islam) to make it superior over all religions even though the Mushrikun (disbelievers in the Oneness of Allah) hate (it).”⁸⁸

Al-Qur'an is not fully understood without reference to the Prophet (saws):

"O you who believe! Obey Allah and obey the Messenger that you may obtain mercy.”⁸⁹

Here it means, in order to know the meanings and implications of any of Allah's commandments, revealed in the Qur'an, one must turn to His Messenger (saws). In other words the meaning would be: *“Obey Allah as explained by the Messenger of Allah”* It is, therefore essential that we learn the Hadith of Rasul-Allah (saws) in order to understand and apply the commandments of Allah (swt).

An example of referring back to the prophet for understanding Allah's commandments:

Allah (swt) commands:

⁸⁷ S.3 : A.164

⁸⁸ S.9 : A.33

“Perform As-Salat from mid-day till the darkness of the night and recite the Qur’an in the early dawn. Verily, the recitation of the Qur’an in the early dawn is ever witnessed.”⁹⁰

To explain this, the Prophet (*saws*) said, “*Pray as you have seen me praying.*”⁹¹ Thus, he (*saws*) directed the Muslims to do As-Salat Al-Fajr, Az-Zuhr, Al-Asr, Al-Maghrib, Al-Isha. He (*saws*) defined the time limits for every *As-Salat* and fixed their quantities as is instructed in the meanings of the next *ayah*:

“And in some parts of the night (also) offer the Salat with it, as an additional prayer. It may be that your Rabb will raise you to *Maqam Mahmud* (the honour of intercession on the Day of Resurrection)”⁹²

The Prophet (*saws*) explained this in the following statement:

“The (voluntary) night prayers are two Rak‘at, two Rak‘at, and if one fears that “Salat Al-Fajr” is due, he should then offer one Rak‘at which will make an odd number of what he has been praying.”⁹³

Similarly, the Prophet explains the meanings of Az-Zakat, Al-Hajj, As-Saum (fasting), Al-Jihad (struggle against evil), Al-Amr-Bil Ma'roof and An-Nahyi Anilmuinkar (ordering the good and forbidding the evil). He explains the meanings of the terms in the following text:

“It is those who believe and confuse not their belief with zulm

⁸⁹ S.3 : A.132

⁹⁰ S.27 : A.78

⁹¹ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Dar-us-Salam Publications, Riyadh, 1996, Hadith, No.259, p.119

⁹² S.17 : A.79

⁹³ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.291, p.133-134

(wrong), for them (only) there is security and they are guided.”⁹⁴

The companions of the Prophet (saws) showed fear and concern about the term zulm saying:

“Who amongst us does not do zulm?” The Prophet answered: “Here it means As-Shirk (that is, to associate someone or something with Allah.)”⁹⁵

Another explanation of the translation of the above text is given as follows:

“And those who hoard (kanooz) up gold and silver, and spend them not in the Way of Allah, announce unto them a painful torment. On the Day when that will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): “This is the treasure, which you hoarded for yourselves. Now taste of what you used to hoard.”⁹⁶

The Prophet (saws) answered, “The Kanooz” is that on which Zakat is not paid”.

Allah (swt) defines the role of the Prophet (saws) in answering the enquiries of the people with His (swt) permission. For example:

“Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Taurat, and the Injeel, He (swt) commands them for Al-Ma'roof (orders them to do what Islam has ordained) and forbids them from Al-Munkar (what Islam has forbidden); he allows them as lawful At-Tayyibat (fully useful and beneficial), and prohibits them as unlawful ‘Al-Khabaith’ (bad, evil, harmful); he releases them from their heavy burdens, and from the fetters that were upon them. So those who believe in him, honour him, help him, and

⁹⁴ S.6 : A.82

⁹⁵ Hasan.A, *Sunnat-In the Light of Al-Quran*, Karachi, Allied Offset Printers, n.d, p.38

⁹⁶ S.9 : A.34-35

follow the light (the Qur'an), which has been sent down with him, it is they who will be successful.⁹⁷

Therefore, I may say that the Prophet (*saws*) had the knowledge (that was given to him by Allah) of right and wrong, good and bad, dirty and clean, useful and harmful in all aspects of human life. He (*saws*) declared:

1. Eating any fanged beast of prey and every bird with claws is prohibited.⁹⁸
2. Flesh of domestic asses is forbidden but that of the horses is permitted.⁹⁹
3. Eating locusts and rabbits is lawful.¹⁰⁰
4. Prohibited the killing of ants, bees, hoopoes and shrikes.¹⁰¹
5. Unlawful extracting medicine from frogs and killing them.¹⁰²
6. The sick and physically handicapped animals are forbidden for sacrifice. A one-eyed animal, a sick animal, a lame animal and an old animal that has no marrow.¹⁰³

Allah (*swt*) commanded the faithful:

“Whatsoever the Prophet gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is

⁹⁷ S.7 A.157

⁹⁸ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Dar-us-Salam Publications, Riyadh, 1996, Hadith No. 1135, p.470.

⁹⁹ *ibid*, Hadith No.1136

¹⁰⁰ *ibid*, Hadith No.1137 and 1138

¹⁰¹ *ibid* Hadith No.1139

¹⁰² *ibid*. Hadith No.1146

¹⁰³ *ibid*. Hadith No.1163

severe in punishment.”¹⁰⁴

It never means that the prophet (saws) is speaking independent of Allah (swt), but in fact Allah inspires His message to him (saw) as He (swt) says in the Quran:

“Nor does he say (aught) of his own desire. It is no less than inspiration, sent down to him”¹⁰⁵.

The full role of the Prophet’s knowledge can be better judged by knowing his guidance on matters of human concern, inclusive of appearance, dressing, eating, drinking, talking, use of the eyes, mouth, and ears and in the matters of politics, economic judiciary and social decisions. Allah (swt) declares him (saws) as judge:

“But no, by your Rabb, they can have no faith until they make you (O Muhammad (saws)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”¹⁰⁶

Allah (swt) also declares that the obedience of the Prophet is Allah’s obedience:

“He who obeys the Messenger has indeed obeyed Allah: but he who turns away, then We have not sent you as a watcher over them.”¹⁰⁷

The prophet as the ‘Model of the Theory and Practice of Islam’

As the Messenger of Allah Alone has received the Guidance (Al-Qur’an, its meanings and explanation) and has conveyed it to the people, it is he (saws) who is the only

¹⁰⁴ S.59:A.7

¹⁰⁵ S.53:A.3

¹⁰⁶ S.4:A.65

¹⁰⁷ S.4:A.80

trusted means of setting the Model of the Theory and Practice of Islam. Here the theory is the word of Allah (*swt*) and practice is its translation in the life style of His Messenger (*saws*) through his actions, statements and approvals (by remaining quiet on seeing someone doing right). Allah's Messenger (*saws*) appointed writers to record the Revelation (that is, *Al-Qur'an*), and they wrote it in the way it was recited to them, by the prophet (*saws*). So, the Quran was saved in the memory of the prophet, written down from the tongue of the prophet and many of his companions memorized the whole text of the Quran.

The Qur'an (Knowledge) was taped in the memory of the prophet (saws)

Allah (*swt*) saved the text of *Al-Qur'an* (as read by the Angel) in the memory of the Prophet (*saws*) in a way that he (*saws*) would never forget. Allah (*swt*) mentions this gifted ability of the Prophet (*saws*) in the following:

“We shall make you to recite (the Qur'an) so you (O, Muhammad (*saws*)) shall never forget (it).”¹⁰⁸

.“Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it (to give you the ability to) recite it. And when We have recited it to you, so follow its recital”¹⁰⁹

The whole Qur'an (the Knowledge) was recorded in the memory of the Prophet (*saws*) by the Angel Gabriel (*Jibrael (asws)*) with Allah's permission:

“Say (O Muhammad (*saws*)): “Whoever is an enemy to Jibrael (let him die in his fury), for indeed he has brought it (*Al-Qur'an*) down to your heart by Allah's permission, confirming what

¹⁰⁸ S.87:A.6

¹⁰⁹ S.75 : A.16-18

came before it, and guidance and glad tidings for the believers.”¹¹⁰

The Angel Jibrael (as) acted as the immediate teacher of the Prophet in order to bring the whole package of absolute knowledge to the Prophet (saws), and then guided the action and the explanation [of it] under his (Jibrael’s) supervision and with Allah’s approval. Thus, every inquiry about all human situations was precisely addressed, referred to and answered through the Prophet (saws) of Allah.

The prophet (saws) was unlettered, but Allah (swt) gave him the most truthful knowledge:

Once the Unlettered (saws) was brought up as guided, he (the last Messenger of Allah for Mankind) turns out to be the Top-Best tutor to all of humanity. He (saws) had no impression or indoctrination of any man or institution or teachings of anyone from the human beings, or any other creature, He (saws) lived on his honest self, till the Angel Jibrael addressed him, “You are the Messenger of Allah and I am Jibrael (Gabriel) talking to you”.

“Those who follow the Apostle, the unlettered Prophet (Muhammad), whom they find mentioned in their own (scriptures), in the Law and the Gospel; for he (the Prophet (saws)) commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure): He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him and follow the Light (Guidance) which is sent down with him; it is they who will prosper.”¹¹¹

¹¹⁰ S.2 : A.97

¹¹¹ S.7 : A.157

So, Allah (*swt*) taught His Prophet (*saws*) what is right and wrong, good or bad; what may stress and strain; what may freshen or enlighten; what may condemn man to Hell; and what is required to enjoy the eternal benefits of Paradise. Now, this knowledge the Prophet (*saws*) was given through revelation, he possessed and (*saws*) had to teach it to the people. He (*saws*) taught it well to his companions who were extremely dedicated and committed to learn and obey the prophet (*saws*).

2.4 The students of knowledge

As for the Companions (*r*) of the Prophet (*saws*), Allah (*swt*) blessed the Prophet (*saws*) with extremely loyal and faithful companions (*Al-Ashab*) who stood with him (*saws*) physically, materially, mentally and emotionally in all circumstances. They believed in him, his message and fully benefited from it.

They fought with the enemies of Islam tooth and nail. They earned and sacrificed their wealth in order to promote the cause of Islam. They set the standards for social morality and practiced equal opportunities based on merit and Islamic justice. Their success was related to the love of learning the Laws of human life as revealed in *Al-Qur'an* and as seen in the model practice of the Prophet (*saws*). They used them in speech and action and rightfully proportioned their time between learning and earning their livelihood. For example:

"Narrated Umar (*r*): My Ansari neighbour, from Bani Umaiyya bin Zaid who used to live at Awali Al-Madinah, and I used to visit the Prophet by turns. He used to go one day and I, another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he

used to do the same for me." ¹¹²

Such a commitment to learn knowledge about man and the universe from the "All-Knowing", through His Messenger (*saws*) with the keenness of Umar (*r*) and his friend was not an exception, but in fact the same has been frequently reported about other companions of the Prophet (*saws*). Allah and His Messengers demand that Muslims learn exactly in the way as revealed by Allah (swt) and as conveyed by the Prophet (*saws*):

"Ibn Masud (*r*) narrated: "I heard from Allah's Messenger (*saws*) saying: 'May Allah (swt) keep a man happy, fresh and in high spirits, who heard from me something then passed it on to someone (taught) as he heard (no change of text or meanings) because many of them who have been conveyed (turn out to be) better learners than who have initially listened'" ¹¹³

It means that if you pass on knowledge to someone who does not know, he may be able to benefit from it more than yourself.

"Narrated Abu Hurairah (r): Allah's Messenger (saws) said, "You see that the people are (like) metals (of different properties). Those who were the best in the pre-Islamic Period of Ignorance are also the best in Islam if they comprehend Islamic knowledge. You see that the best amongst the people in this respect (that is, ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (that is, a hypocrite) ".¹¹⁴

So the prophet (*saws*) insisted on exactness and no contradiction of 'Theory' and

¹¹² A1-Zubaidi, *Summarized Sahih Al-Bukhari*, Arabic-English, Dar-us-Salam Publications, Riyadh , 1994, Vol.1. Hadith No.78, p.93

¹¹³ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Vol.1, Maktabah Rahmania, Lahore, n.d, Hadith No.215, p.69

¹¹⁴ Abdul Baqi.F, *Al-Lu 'Lu 'Wal-Marjan*, Arabic-English, Vol.2, Dar-us-Salam Publishing, Riyadh,

'Practice'.

The methodology of teaching

With respect to the process of learning Islamic knowledge, Allah's Messenger (*saws*) was naturally gifted with the art of teaching:

Speaking at the level of the students

He (*saws*) always spoke at the level of the people. The evidence is the statement of Anas (r) who narrated:

*"Whenever Allah's Messenger (saws) addressed an audience he would (often) repeat each of his statements three times so that we would understand it fully and whenever he would visit a people, he used to greet them three times."*¹¹⁵

The teacher must be listened, understood and learning must be assessed

The established way of teaching is to make sure that the teacher is listened to and understood. The main responsibility of creating positive interaction in a teaching and learning environment is that of the teacher who fixes his quantitative and qualitative target of passing on the information within the agreed time scale. Teaching skills can be best measured in relation to student achievements. Imam Ghazzali says, "If a teacher possess three qualities, they become perfect on a student; these are: patience, humility and good conduct. And if a student possesses intelligence, good manners and keen understanding, he becomes perfect on the teacher."¹¹⁶

1995, Hadith No.1642

¹¹⁵ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Vol.I, Maktabah Rahmania, Lahore, n.d, Hadith No.197, pp.656-657

¹¹⁶ Imam Ghazzali, *Ihya ulum-ud-deen*, Vol.I, English translation, Sheikh Muhammad Ashraf, Lahore, n.d, p.102

Method and Incentives for learning

The biggest motivational factor of student enrollment is to offer them honors and rewards. Here are a few examples based on the style of the Prophet(saws):

Offer of Paradise

"Abu Hurairah (r) related that the Prophet (saws) said: "A person who follows a path for acquiring knowledge, Allah, will make easy his passage to the Paradise."¹¹⁷

"Anas (r) relates that the Prophet (saws) said: "A person, who goes (out of his house) in search of Knowledge, he is on Allah's Way and remains so, till he returns."¹¹⁸

A successful teaching practice is the best business

Abu Abbas Sahl ibn Sa 'd (r) related: Allah's Messenger (saws) said:"By Allah even if Allah guides a single person through you, that would be much better for you than a whole lot of red camels (a costly species of camels)"¹¹⁹

Success is seen in the terms of examination passes or output.

Selecting a suitable time

"Narrated Ibn Masud (r): The Prophet (saws) used to take care of us in preaching by selecting a suitable time (in length and spacing out), so that we might not get bored."¹²⁰

¹¹⁷ An-Nawawi.I, *Riyadh-us-saleheen*, Arabic-English, Vol.2, International Islamic Publishing House, Riyadh, 1994, Hadith No.1381, pp.656-657.

¹¹⁸ *ibid*, Hadith No.1385.

¹¹⁹ *ibid*, Hadith No.1379, p.656

¹²⁰ Al-Zubaidi.Z.A, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.62, p.86.

The Prophet (saws) abstained from pestering his (saws) Companions (r) with knowledge, but in fact advised them on steadiness and ease.

“Anas (r) narrated: The Prophet (saws) said: "Facilitate things to the people and do not make it hard for them and give them good tidings and do not make them (fed up) run away.”¹²¹

The prophet (saws) encouraged his (saws) audience to pass the message on to others

"Narrated Abi Bakrah (r): Once the Prophet (saws) was riding his camel and a man was holding its reign. The Prophet (saws) asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Is it not the Day of Nahr (slaying the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Verily! Your blood, property and honor are sacred to one another, like the sanctity of this day of yours and in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”¹²²

This is the fastest way of spreading knowledge (that is, preach as you learn).

The Teacher should pray for their students

The Prophet (saws) used to pray for his students:

"Narrated Ibn Abbas (r): "Once the Prophet (saws) embraced me and said, "O Allah! Bestow on him the Knowledge of the Book”¹²³

He (saws) preferred knowledge to every other priority in this life

Therefore a Muslim community must make Islamic education its first priority:

¹²¹ ibid, Hadith No.63, p.86.

¹²² ibid, Hadith No.61, pp.85-86.

¹²³ ibid, Hadith No.67, p.88.

*"Abu Hurairah (r) relates that he heard the Prophet (saws) say: This world is cursed and so are all things in it except the remembrance of Allah and that, which He likes, and the scholars and the students."*¹²⁴

It means that all the universe is because of Allah and those who are the best to benefit from it are the knowledgeable ones and those who use their provisions in the name of Allah as directed by Allah and prophet.

Learn knowledge through documentation (writing)

*"Narrated Ubaidullah bin Abdullah (r): Ibn Abbas (r) said, "When the ailment of the Prophet became worse, he said, "Bring for me (writing) paper and I will write for you a statement after which you will not go astray."*¹²⁵

The prophet (saws) wanted to dictate so that the writers could record his (saws) statement.

The Prophet (saws) would discipline the people to pay attention

*"Jarir bin Abdullah (r) narrated: The Prophet said to me during Hajjat-al-Wida (Last Hajj of the Prophet) "Let the people keep quiet and listen."*¹²⁶

No Prophet of Allah (swt) ever gained riches through teaching

Knowledge is for a reward in the Hereafter and never for material exploitation.

*"Narrated Abu Hurairah (r) that the Prophet (saws) said, "A person who acquires knowledge, which is being sought for the pleasure of Allah, with the intention to attain some worldly gains, such a person will not smell the fragrance of Paradise on the Day of Judgement."*¹²⁷

¹²⁴ An-Nawawi.I, *Riyadh-us-Saleheen*, Arabic-English, Vol.2, International Islamic Publishing House, Riyadh, Hadith No.1384, p.657.

¹²⁵ Al-Zubaidi.Z.A, *Summarised Sahih Al-Bukhari*, Arabic-English, , Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.94, p.100.

¹²⁶ *ibid*, Hadith No.101, p.103.

¹²⁷ An-Nawawi.I, *Riyadh-us-Saleheen*, Arabic-English, Vol.2, International Islamic Publishing House,

"Abu Ad-Daraa (r) related that he (r) heard from Allah's Messenger (saws) saying, "He who makes his way to learn knowledge (Allah rewards him) as he is on one of the ways to the Paradise. The angels spread their wings for (such a) student. Everything, from the skies down to the earth including the fish in the depths of the waters, prays to Allah to seek forgiveness of Allah for the student. The privilege of a scholar over a worshipper is like that of the moon (in the middle of the lunar month) over the stars. The scholars are the inheritors of the Prophets. The Prophets do not leave the dinars, that is, material wealth in inheritance, but in fact they leave (the wealth of) knowledge. The one who acquires (the knowledge) obtains the full share."¹²⁸

It is the responsibility of both the citizens and the state to arrange and manage the affairs of education of both the 'Absolute' and 'Abstractive' Knowledge.

To summarise, one may say that Allah (swt) owns all knowledge. He (swt) blessed His Last Messenger (saws) with perfect knowledge of what was essential for him (saws) in order to be the "Model Human Being" in all walks of life. He (swt) gave him (saws) knowledge of death and its consequences. He (swt) showed him (saws) the skies, the Hell and the Paradise. He met the Messengers before him and had the experience of the Angels and the Jinn. The Prophet (saws) had all the knowledge that he needed to play the role of the 'Model Practitioner'. Also, he had the knowledge of educating the people with that knowledge. His (saws) main assignment was to establish the "Theory and Practice" of educating the people for their own betterment. Therefore, he accomplished his job with Allah's Guidance and left no defect or deficiency in any form. He lived, taught, and left behind the specialists (scholars) of the Revealed

Riyadh, Hadith No.1391, p.659.

¹²⁸ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Vol.I, Maktabah Rahmania, Lahore, n.d, Hadith No.201, pp.66-67.

Knowledge who continue to train the faithful for the generations to come.

2.5 The Survival of Islamic Knowledge

Among human beings Islamic knowledge has always been through the process of teaching and learning. *Al-Qur'an* and *As-Sunnah* of the Prophet are both protected by Allah's blessings. Allah (swt) has chosen to guide the people by selecting and appointing His Messengers who acted as the 'Voice of Allah'. They were supported by Allah (swt), who mentioned in the *Qur'an*:

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some and reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment."¹²⁹

The chosen prophets were human beings

Amis writes, "According to the Quran, all earlier prophets and messengers commissioned by Allah were human beings. And so it is with the prophet of Islam according to the Islamic creed."¹³⁰

Allah (swt) chose the Messengers from the human beings for mankind to have the proper impact of teaching:

"Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from

¹²⁹ S.4:A.150-151

¹³⁰ Amis.A, Islam: Source and purpose of knowledge. Islamisation of knowledge, Series No. 5, The international institute of Islamic Thought, Virginia, USA, 1988, p.290

the heaven an angel as a Messenger. "131

The prophet (saws) is a human being like Moses, Abraham, Noah, Christ, Adam (asws) like many others who were created, appointed and guided by Allah (swt) to guide the people on whom they were the messengers. They were all the children of Adam whom Allah (swt) created from the soil. Allah (swt) says in the Quran:

"O Muhammad! Say to them, "I am a human being like you "132

"He is no more than a human being like you. He eats of that which you eat, and drinks of what you drink "133

"Glory be to my Rabb! Am I aught but a man, a Messenger"134

"Narrated Ibn Mas'ud (r): Allah's Messenger (saws) offered prayers and when he said Taslim (salutation) he was asked, 'O Allah's Messenger has something new happened to the salat (prayers)?" He asked, "What is that?" they said, "You have prayed so many and done many Rak'at". He (Ibn Mas'ud (r)) said, 'He (saws) bent his legs, faced the Qiblah and made prostrations and then said the Taslim (salutations). Then he (saws) faced us and said, 'If something new is introduced to the salat (prayers), I shall inform you, but I am a human being like you, I forget just as you forget, so if I forget, remind me and if any one of you is in doubt about his salat (prayer) he should base on what is correct and complete his prayer in that respect and then he should make two prostrations"135

In surah Ibrahim, Allah (swt) mentions:

"And We sent not a Messenger except with the language of his

¹³¹ S.17:A.95

¹³² S.18:A.110

¹³³ S.23:A.33

¹³⁴ S.17:A.93

¹³⁵ Al-Asqalani.H, *Bulugh Al-Maram*, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.124

people, in order that he might make (the message) clear for them"¹³⁶.

Al-Mubarakpuri.S, writes, 'Muhammad (saws), the master of the Prophets was born in Bani Hashim Lane in Makkah on April 22, 571. His mother was Aminah, his father Abdullah and his grandfather Abdul Muttalib (who named him Muhammad and circumcised him on his seventh day). His father died before his (saws) birth, his mother died when he was only six, he was married at the age of twenty-five and had children. He died at the age of sixty three years and four days old and was buried in Madinah al-Munawwarah¹³⁷ This is the biological life of the prophet who was born, lived and died, every moment as a true human being as is evident from the Quran and Sunnah. Therefore, the companions of the prophet (saws) found it easy to understand Islam from him (saws) as he (saws) was one of them.

The companions

The collection of the store of knowledge from the Messenger (*saws*) of Allah (*swt*) was entirely and truly the effort of the Prophet's (*saws*) Companions (*r*). They felt it was necessary, and rightly so, to observe and record every act and movement of the Prophet (*saws*). They did their best to imitate, copy, write, record and act in accordance with their observations of the Prophet in using every bit of both their physical and mental abilities. They tried and practiced to walk, talk, eat, drink, dress, and to behave in the manner of the Prophet. They even learnt from Allah's Messenger (*saws*) how to smile

¹³⁶ S.14:A.4

¹³⁷ Al-Mubarakpuri.S, *Ar-Raheeq al-Makhtum*, Maktabah Dar-us-Salam, Riyadh, 1996, p.56-66 and 478-479

and cry. If it was a sentence from the statements of the Prophet (*saws*), they memorised it, wrote it for reserve and storage and used it as a reference for guidance as the situation demanded. The Companions (*r*) had to be exact in receiving and giving knowledge:

*The Messenger (saws) of Allah said: 'Amongst the signs of the Hour is the following: Islamic knowledge will be taken away (by the death of its scholars) and thus ignorance of Islam will prevail, till none of the Islamic scholars remain; people will take ignorant persons as their leaders who when consulted will give their verdict without knowledge so they will go astray and will lead the people astray.'*¹³⁸

*Ibn Masud (r) narrated Allah's Messenger (saws) said, "May Allah (swt) cause happiness to His (swt) slave who hears what I say, memorises (protects) it (exactly as heard) and remembers it on a regular basis and conveys (teaches) it to others."*¹³⁹

The mode of transfer of knowledge has been steady as the Sunnah of the Prophet: Elman & Gershoni (2000), writing about the mode of study in Islamic scholarly circles say, "The Sheikh would lecture to a group of students in a 'learning circle', the *halqat*. The Sheikh's lecture would then be memorised by the students, the best of whom would be privileged to recite back to the sheikh the memorised text, who would provide corrections, and finally issue a permit to the specific student known as "IJAZA", which would authorise the student - and him only – to transmit the lecture text further. What is fascinating is that this procedure was maintained not only when the content of the lecture was hadith, which naturally would be preserved in a fixed,

¹³⁸ Abdul Baqi.F, *Al-Lu 'Lu' Wal-Marjan*, Arabic-English, Dar-us-Salam Publishing, Riyadh, 1995, Vol.2, Hadith No.1712, p.369

¹³⁹ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Vol.1, Maktabah Rahmania, Lahore, n.d, Hadith

oral fashion, but also in cases when a previously written book was being transmitted. Thus books were published through these senior public lectures or ‘hearings’ (samaa). To be sure, the sheikh may lecture from memory or from a written text, and the student, as well may simultaneously make a written record of the text. But the evidence shows that the written text was only used to abet a failing memory, while the major emphasis was on the memorisation, correction, and rewriting in collective learning sessions, which ultimately changes the fixed nature of the text and allows for variance, corrections and even super collections.

These works once learned and memorised by a student then became the ‘possession’, as it were, of the new scholar. Each scholar had his own speciality. If several scholars ‘possessed’ the same work, that is, they could collate such a work among themselves, one scholar would correct his (memorised) text according to the reading of his fellow.”¹⁴⁰

Thus the Hadith, like the Qur'an, has a linguistic text as memorised and recorded by his (*saws*) Companions (*r*). It has been taught and learnt throughout generations as the second major source of knowledge after the Qur'an and its explanation.

2.6 The Structure and Composition of Hadith

The Hadith is composed of three parts. The main part of it is the text of the statement of

No.214

¹⁴⁰ Elman.Y & Gershoni.I, *Transmitting Jewish Traditions: Orality, Textuality and Cultural Diffusion*, Yale University Press, 2000, p.96-98

the Prophet (*saws*). For example:

Allah's Messenger (saws) said, "If anyone sows in other peoples' land without their permission, he has no right to any of the crops, but he may have what he spent on it."¹⁴¹

This is known as *Al-Matn*, that is, the main part of the document, without which the existence of the whole structure is meaningless.

The second important ingredient of the Hadith is the person(s) who heard or saw the Prophet (*saws*) doing an act or attending to a situation. This person(s) who sees, listens and attends to the Prophet (*saws*) must be truthful, reliable, trustworthy, of good name, fame and reputation. No lies, thefts, deceptions, cheats, or negligence of any duties to Allah, His Messenger and to the people in general must be attached to him. He may not be accused of hiding and not saying the truth or showing sympathy with the *kafir* in his or her *kufr* or dealing in any form with what Allah and His Messenger have forbidden; or neglecting to say what is right or refusing to stand against evil. In other words, this reporting and narrating person must be a committed Muslim to Allah according to the teachings of Allah and His Messenger without a trace of shyness or shame attached to his performance as a Muslim. This person (described above) and those who follow him in carrying the *Matn* in its original, pure text (that is, the chain of narrators) is known as *As-Sanad*. The *Sanad* and the *Matn* are illustrated in the following: "*Narrated Rafi' bin Khadij (r)... Allah's Messenger (saws) said...*". Here Rafi' bin Khadij (*r*) is the *Sanad*. Oftentimes, in the *Sanad*, there is more than one narrator:

¹⁴¹ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.757, p.314.

"Narrated Amr bin Shuaib on his father's authority, from his grandfather: Allah's Messenger (saws) said: "No descendant of Adam may make a vow about what he does not possess, or set free what he does not possess, or divorce what he does not possess."¹⁴²

In the above Hadith, the *Sanad* is the chain of narrators. They are Amr bin Shu'aib, his father, and then his grandfather. In fact, it was the grandfather who listened from the Prophet, the *Matn*. This means that the grandfather taught his son who in turn passed it on to his own son. Finally, it was the grandson, known as Amr bin Shu'aib who narrated this to the collector(s) of the Hadith, known as *Ar-Ravee*. They are Abu Daud, At-Tirmidhi, and Al-Bukhari. They classified it as *As-Sahee* (sound). The following salient features of the Sanad confirm such an authentic reporting of the Prophet's knowledge:

1. The chain of narrators must be continuous [that is, each of them must have met the other (from whom the information is received and to whom it is passed on)].
2. They (the narrators) must be of healthy minds with efficient memories.
3. They should match the moral and ethical requirements from truthfulness to shrewdness in Islam.
4. They should have the image of being of good character with no visible stigma on their performance in the society they live.

The *Ashab An-Nabi (r)* are known to be the most truthful and trustworthy. They had seen, met and talked to the Prophet. Their first-hand knowledge from and of the

¹⁴² *ibid*, Hadith No.926, p.381.

Prophet is totally reliable. Such a Hadith, which as it comes out from the mouth or action of the Messenger of Allah, there and then, witnessed, and recorded by the Ashab(r) and passed on as such with all the honesty and trust, verbally or in writings; and then incorporated and planted as the basis of an authentic Islamic education system, must be in every way correct and taken and trusted as true. It is the commandment (knowledge) which gives the rulings on our conduct and guidance and lays the foundations of Islamic Education to educate the people to frame their laws based on Revelation. Therefore, *Al-Qur'an* and *As-Sunnah* are the only sources of Islamic knowledge and all actions and activities of a Muslim are referred to these two sources.

The Qur'an is an unsieved, kept safe in its purity as read by Gabriel (*asws*) to the Prophet (*as*), and protected as such by Allah's permission. Its understanding requires the knowledge of Arabic (poetry and prose of the people of Makkah at the time of its revelation), the circumstances with reference to the situation, the ecology (circumstances known as *Asbab Al-Nuzool*) of the Revelation and also what was revealed first in a subject matter and what stage comes after. This is known as *An-Nasikh wa Al-Mansukh* (update information about a subject or a situation) and likewise one must understand both its linguistic and applied meanings. A non-practitioner may not be able to justify his knowledge of the Qur'an.

The knowledge of Hadith, like that of the Qur'an, was never classified in the days of the prophet. Allah's Messenger (*saws*) would direct the people in their daily enquiries in a

variety of subjects under different circumstances. Moreover, the language of Hadith, like the language of the Qur'an is very distinct but both have their own individual style.

Allah's Messenger (saws) said, "My statements do not cancel the statements of Allah; Allah's statements cancel mine, and Allah's statements cancel one another".¹⁴³

That is:

"Whatever Verse (revelation) We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things. "¹⁴⁴

In another version Narrated Ibn Umar (r):

Allah 's Messenger said: "My statements cancel one another as some of the verses of the Qur'an cancel the other. "¹⁴⁵

It is a very special feature of the Qur'an that, in order to know some of its subject matter, one has to look for it throughout the Book. Moreover, the priorities within the subject must be the same as Allah (swt) has meant it and as Allah's Messenger (saws) has been inspired about it. Therefore, I may say that the nature of Allah's Book is such that it demanded the Messenger (from the human beings) to receive it, translate, explain and display it in his Model Practice and to leave behind an exemplary life style. It was revealed to him (saws) word by word and sentence by sentence through Jibrael (Gabriel). The Prophet (saws) taught it to his students with all the love, care and dedication. The student's (r) learnt it with much devotion and commitment. Many of

¹⁴³ Al-Umree.W, *Mishkat Shareef*, , Arabic-Urdu, Vol.I, Maktabah Rahmania, Lahore, n.d, Hadith No.184, p.62

¹⁴⁴ S.2 : A.106

them became full-time students at the cost of their business, commerce and livelihood.

Allah (*swt*) describes them in the following verse of the Qur' an:

"(Charity is) for *Fuqara* (the poor), who in Allah's cause are restricted, and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark; they do not beg of people at all. And whatever you spend in good, surely, Allah knows it well."¹⁴⁶

Saving mankind from Hell and guiding them to Paradise became the top priority and service to mankind. This took preference over money, material, position and any other social benefits. Allah (*swt*) said:

"Say: Are the blind and the one who sees equal?"¹⁴⁷

Allah (*swt*) stresses the importance of selfless service in the life style of the Messengers (*asws*) who preferred the reward of the Hereafter to this life.

"Obey those who ask no wages of you (for themselves), and who are rightfully guided."¹⁴⁸

They were the Messengers of Allah and those who followed them in Islamic character.

Therefore, learning and teaching of Islamic knowledge became the top priority for Muslims in the days of the Prophet (*saws*). And, the momentum continued for many generations till a peak appeared towards the middle of the third century after *Hijrah* of

¹⁴⁵ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Vol.1, Maktabah Rahmania, Lahore, n.d, Hadith No.184-185, p.62.

¹⁴⁶ S.2 : A.273

¹⁴⁷ S.6 : A.50

¹⁴⁸ S.36 : A.21

the Prophet (*saws*). As a consequence, six authentic books of information on the teachings of the Prophet are available to the astute and serious students who care for their own and others both Here and the Hereafter. They are 1) Sahih Al-Bukhari, 2) Sahih Muslim, 3) Sunan Abu Dawood, 4) Sunan An-Nisae, 5) Sunan At-Tirmidhi, and 6) Sunan Ibn Majah. In addition to the just mentioned collections there are also other books such as 1) Muwatta of Imam Malik, 2) Musnad of Imam Ahmed bin Hanbal, and 3) Musnad of Abu Dawood At-Tayalisi.

The search of sorting out the sound from the un-sound Hadith, that is, the *Sahih* from the *Daeef* has been to a large extent accomplished. *Sahih* means strong, and *Daeef* means weak, when a narrator in a chain is not quite reliably truthful or had a weak memory (Hasan Sahih) or source where the chain of the narrators break.

Allah's Messenger (*saws*) taught all his students in the Masjid. He (*saws*) stated:

“Anyone who followed a way to seek knowledge, Allah will make his way easy to the Paradise. Never do a people gather in one of the Houses of Allah (that is, a Masjid) to study the Book of Allah (Al-Qur'an) and discuss (to understand) its meanings; but Allah (swt) showers them with contentment and tranquility, Mercy covers them, Angels, surround them and Allah (swt) mentions them to the Angels around Him (swt). The one whose action is delayed, his family (status) or reputation) does not support him.”¹⁴⁹

Hasan (r) narrated: 'Allah's Messenger (saws) was asked about two men from Bani Israel (sons of Yaqub (asws)). One of them was knowledgeable (a scholar). He would perform obligatory As-Salat and then, would sit down to teach the people, while the other one, would fast during the day and worship (pray to) Allah awake at night; who was better of the two? Allah's Messenger (saws) answered, "The superiority of the scholar who prays obligatory Salat and then sits to teach the people is likeness of mine over the lowest

¹⁴⁹ Al-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Maktabah Rahmania, Lahore, n.d, Hadith No.193, p.64.

among you."¹⁵⁰

The salient features of a Muslim Tutor (Scholar) are the following:

- The tutor must know the subject he has to teach.
- He must not contradict his teachings.
- He must like and love his students and be close to their hearts.
- He should minimise the distance between himself and the students by socializing with them through personal communication and favours.
- He should speak clearly and repeat as much as needed and arrange for feedback in order to know the impact of teaching and to assess whether learning has taken place?" He must not confuse the students while giving information.
- He should not be partial to any of the students; otherwise, he would lose respect amongst the other students.
- He must not show off his knowledge or be proud or arrogant. Humility, humbleness and wisdom give grace to the teacher and his teachings.
- He should assess the students abilities in order to improve their learning capabilities, skillfully, without the slightest touch on his integrity or a challenge and insult to his ability.

¹⁵⁰ *ibid*, Hadith No.232, pp.71-72.

- The teacher should pray to Allah for the prosperity of his students.
- He must not magnify or broadcast any of the defects of his students.

2.7 Acquired and Abstractive Knowledge (Sciences)

Allah (swt) has granted human beings abilities and talents, and bestowed gifts on mankind that they may be able to organize and manage their environment to suit and meet their needs. They are able to till and plough their lands and farms in order to grow crops, fruits and vegetables for food, and flowers and plants for ornamentation. Allah (swt) blesses them to cage, house, and raise animals for eggs, milk, butter, cheese, meat, wool, skin, bones, etc. He (swt) has even blessed them with animals to ride; to build settlements and housing and for their own general welfare, Allah (swt) has guided them to discover, know, and develop methods for manufacturing machinery. For transport and freight, they now own very sophisticated ships and aircraft, such as the supersonics, concords, bicycles, cars, and helicopters. They also possess giant audio-visual modes of transmission in order to communicate around the globe and across the lands and oceans, such as radios, telephones, televisions, videos, and the Internet. Extensive computer engineering and information technology, along with their biological, physical and chemical sciences, have wonderfully advanced their knowledge about the stars, galaxies, sun, air, atmosphere, peaks, valleys and deep and wide expanses of oceans, seas, lakes, and rivers. For the betterment of health and hygiene, they have been guided to develop antiseptics, microscopes, stethoscopes, ultra

sounds, and numerous other paraphernalia.

The scientist observes, develops tools to observe, meditates in the issues and problems, performs experiments, gets some results and finally comes out with conclusions and products. It is all through the activity of the brain, which is the creation of Allah (swt) who controls its ability. Thus science knows only how to inquire and not whom and how to worship.

Kazi, commenting on the scientific abstractive knowledge says: initially, science arose in response to some basic human drives, such as, a desire to improve ones environment, and curiosity to learn more of the nature of one's world.

Science in the Islamic perspective is value-full and never value-free or value-neutral. Therefore a Muslim scientist in his scientific investigations will try to find a reference from the revelation¹⁵¹.

This establishes the reality and the fact that Allah (swt) is the ultimate and final say in what humans produce and the products they make. It is true that no creature has the least say in the affairs of Allah (swt) and His Creation, old or new. We, mankind, are totally dependent on Allah's (swt) Mercy for developing any means of facilitating and improving the quality of our lives. All Knowledge belongs to Allah (swt). It is up to man to earn, use or abuse it (that is, use the atom or abuse the atom).

Siddiqi, mentioning the concept of knowledge in Islam and the principles of Mathematical sciences writes, “Islamisation of knowledge means the concept,

¹⁵¹ Kazi.M, *Islamisation of Knowledge*, Series No.5, The International Institute of Islamic Thought, USA, 1988, pp.180-183

principles and methodology that are needed to organise and develop the system of knowledge should be in conformity with the spirit of Islam and epistemology derived from the Quran¹⁵².

2.8 The Aims and Objectives of Islamic Education

Islamic Education aims to teach the following to its students:

- The concept and nature of the Creator, His qualities and abilities.
- The knowledge of the creation and the nature of the first human being, his wife and their family.
- The knowledge of man's environment from the prenatal stage to the postnatal stage; from the periods of growth to aging; and then to death and the Afterlife of Hell or Paradise.
- The knowledge of the earth and its solid structure, its heights and valleys; its air, water, plant and animal kingdoms; and the knowledge of its climate, days, nights, and seasons.
- The knowledge of the earth's atmosphere, its purity and pollution, its heat, humidity and intensity of winds, and range of weather.
- The knowledge of the earth's geological, agricultural, and water resources.
- Engineering and tools to build facilities for man's life on earth, such as

¹⁵² Siddiqi.R, ibid

computers, radios, televisions, telecommunications, etc.

- Medicine and surgery for the care of human health.
- The development of languages for communication across and around the globe.
- Sociology as prescribed in Revelation.
- Economics as given in *Al-Qur'an* and *As-Sunnah* (the *Tradition* of the Prophet, (*saws*)).
- The political system of Islam in order that man may utilize proper decision-making for effective management of both material and human resources.
- The history of man's living and conduct on earth in light of the Revelation for correcting his behaviour and deriving maximum benefit from this life by improving interpersonal relationships - avoiding difficulties, disputes, and wars - and thus encouraging construction rather than destruction.
- *Taharah* (*wudu and ghusl* -- to wash and avoid physical dirt on garments and skin of the body).
- The social diseases of the human heart and their treatments.
- The fulfillment of intuitive worship of the Creator (swt) through *As-Salat*.
- The Islamic perspective of prosperity and poverty.
- *Zakat* - a solution to human material disparity.
- *As-Saum* (Fasting) - its impact on the personality of the *saim*.

- *Hajj* and its international implications on the individual and the masses.
- Readings and meanings of *Al-Qur'an* and its effect on the performance of students of Islam.
- *Jihad* - its meanings and message
- Islamic perspective of human relationships and their significance.
- Human perspective in the light of Islam of borders, boundaries, frontiers and nationalities.
- The ultimate aim of Islamic Education in preparing its students to live Islamically, to die in Islam, and to enter paradise.

The relationship between knowledge and Islam

Abdalati writes, “Islam is a code of life, a living force manifest in every aspect of human life.” He stresses on correlation between knowledge and Islam saying, “the Qur’an is the first authority to enjoin zealous quest for knowledge through experience as well as experiment, meditation and observation. Nature and the whole universe are open and ever revealing treasures of knowledge and the truth. Islam elevates the individual and empowers him with self-confidence and heavenly authority to expand the domain of his mind into all fields of thought, physical and metaphysical, scientific, philosophical, intuitive and experimental, organic and otherwise. That is how faith in God nourishes intellect and makes the intellectual life prosperous and productive. When the spiritual and intellectual activities of man are organized according to the

teachings of Islam, the internal nature of man becomes sound and healthy. When man is internally secure and sound it will strengthen the external life of the Muslim.¹⁵³

So to summarise the information on knowledge, I wish to say that the belief is that, God is the absolute author of the universe and to Him belong the creativity, ordering or commanding. He (swt) gave mankind specific information and knowledge and thus prescribed a code of conduct through His Messenger and the Quran with which mankind is able to live a high moral life in himself, within the family, in social interactions, economic transactions and political management. He (swt) says:

"(Here is) a Book which We have sent down unto you, full of blessings, that they may meditate on its signs, and that men of understanding may receive admonition. ¹⁵⁴

"Men who remember Allah, standing, sitting and lying down on their side and contemplate the wonders of creation in the heavens and the earth (with the saying): 'Our Rabb! Not for naught have you created all this' " ¹⁵⁵

Thus the deeper the scientist searches into the creation of the environment, the more humanity benefits from it.

¹⁵³ Abdalati, H. *Islam in Focus*, America Trust Publications, Indiana USA 1975 p. 106-107

¹⁵⁴ S.38:A.29

¹⁵⁵ S.3:A.191

CHAPTER THREE: ISLAM

Section One : Islam As Belief And Action

Allah's Messenger (saws) defined Islam in terms of belief and actions:

'Ibn Umar (r) narrated: Allah's Messenger (saws) said, "Islam is based on the following five principle activities: 1) To testify that Allah (swt) Alone is Worthy of Worship and Muhammad is the Messenger of Allah, 2) Iqamat-us-Salat¹, 3) Paying Az-Zakat², 4) Observing Sawm (fasting³) and 5) Performing Hajj⁴".⁵

¹ Bukhari, I: *Summarised, Sahih Al-Bukhari*, Arabic-English, Maktaba Dar-us-Salam, Riyadh, Hadith No.8, p.59

IQAMAT AS-SALAT:

It is doing As-Salat for a reward from Allah, entirely to worship Allah, facing towards Ka'bah at Makkah, in standing, bowing, prostrating, and sitting positions. Completing it by turning the face towards the right and then to the left, and praying to Allah through His praises, by reading the prescribed text at each and every step, at times as commanded. Minimum five times a day (i.e. before sunrise, after midday, between midday and sunset, after sunset and after the fall of darkness). This is the way the Prophet (saws) demanded: "Do As-Salat as you see me doing it" (F.Note 3: Al-Lu Lu Wal-Maijan, Vol. I, P.44, Hadith No.5)

² AL-ZAKAT

It is a designated Islamic tax on savings from annual lawful earnings. The minimum saving which is extra (after deducting all the expenses) must have been with the payer for one complete year (known as Nisab). The root word for 'Al-Zakat' is 'Zaka'. It is a means to increase and purify the wealth and its owner!

Rulings on Zakat:

It is commanded by Allah (swt) in Al-Qur'an:

"(O messenger of Allah!) Of their wealth take Sadaqah (Zakat/Alms), that so you might purify and sanctify them and pray on their behalf. Verily your prayers are a source of security for them; and Allah is One Who hears and Knows." (90:103)

Sabiq S, writes, "Zakat is stipulated and unstipulated; and the purification means to free from stinginess, greed and meanness, and a lack of remorse towards the poor and the wretched. To sanctify, is to raise them in esteem through good deeds and blessings." (Fiqh us-Sunnah, English Translation, American Trust Publishing, Vol III, P.2)

Anas (r) said: "A man from the tribe of Tameem came to 'Rasul-Allah (saws)' and

said, "O messenger of Allah! I have plenty of property, a large family, a great deal of money and I am a gracious host to my guests. Tell me how to conduct my life and how to spend": The messenger of Allah (saws) replied: "Pay Zakat out of your property, for truly it is a purifier which purifies you, and be kind to your relatives, and acknowledge the right of the poor, beggars."

(ibid, P.3-4)

Al-Zakat on the valuable substances which are discovered buried in the ground, such as gold, silver, iron, lead, brass, petrol, and gas is one fifth of the total quantity. Nisab for gold is 85 grams and of silver is 595 grams. This type of wealth is known as Rikaz (from Rakaza, Riqz, Rikaz -meaning 'hidden'): Zakat on golden or silver ornamentation is 2.5%.

Zakat on land Produce: It is due when grains mature or fruit ripens; such as corn, wheat, raisins, dates and dry fruits. It is 5 % of the total produce of irrigated land and 10% of 'Rain fed'! (Ibid. P.35)

Goats and Sheep: Nisab is 40: (One for the first 40, then two up to 120, three for up to 300, then one extra for every 100 additional).

Bank Notes (Cash or Deposit): Nisab for such trading values is 595 grams of silver or 85 grams of gold, and the rate of payment is 2.5%.

Zakat is one of the Unique Institutions of Islam which in itself is an Act of Worship, duly rewarding in person, socially, economically, politically and to advance the message of Islam. It reflects the wisdom and precedence of the Prayer, it improves the payer's morality and sacrifice, increases his obedience to Allah and makes him dutiful, broadminded, pure-hearted, sympathetic and generous.

³ AS-SAUM

Translated as fasting means, to control one's whole self in thinking, listening, seeing, drinking, eating, speaking, and to go about living the day and night in the prescribed way and manner for one complete month of a year, known as the month of Ramadan. The same spirit has to be followed when fasting optionally.

⁴ HAJJ:

The Root word for "Hajj" is "Hajja", means to overcome, defeat someone with arguments, to advance. Islamically, it would mean to defeat every argument against Islam and Hajj. It is travelling to Makkah (in Al-Hijaz) to comply with the commandment of Allah to worship Him Alone, sincerely, purely and entirely, in the prescribed manner, dressed up in un-stitched white, in and around the places(that is Ka'bat-Allah, Maqam Ibrahim, Safa and Marwah, Mina, Arafat and Muzdalfa) on the days and timings fixed and behave as commanded!

It is only for those who have: The means to travel, are fit enough to undertake this journey, no hindrance (politically), biologically mature and sound in mind! They know for sure the words of the Qur'an:

And proclaim the Hajj (pilgrimage) among men. They will come to you on foot (and mounted) on every Camel, lean, through deep and distant mountain highways, They say, O Allah! We submit to you. (22:27)

The statement: "Islam is based on Five Principle" would mean that the said five, are the Main Practices of the Muslim individual and the community. They are both a symbol and tradition of the Muslim belief and life-style. Let me elaborate the major concepts involved in each of them:

3.1.1 Islam is based on Five Principles

As-Shahadah (Allah Alone is worthy of Worship and Muhammad is the Messenger of Allah)

The Muslims believe that 'Allah Alone' is the Creator, Sustainer and the cause of life and death of everyone and everything. This is the first and foremost acknowledgement,

In this, the biggest Annual International Gathering of the Muslims, every participant has the same wish, that is to obey and please Allah by living Islamic every step and moment in every place and time, and in the days of Hajj. They learn to live and give peace, in the light of the History of the most famous visiting pilgrims of this place such as Adam, Noah, Abraham, Ishmael and Muhammad (saws). They learn mutual respect, through tolerance and help. Here colour is not a pride, race is not important, wealth is only to serve the needs. The crowd of millions together is the Reminder of the Day of Judgement. They pray together and in private, "O Allah! Enter us all in your Paradise", they sacrifice and share the food. Finally after going through this 'coursework' the participant must be totally convinced that the Argument to seek Forgiveness of Allah has been totally won!

The Messenger of Allah confirmed it by saying: (I) "The Blessed Haji has no reward, that is, no less than, but the Paradise" (Quoted by Al Jazairi in his Minhaj Al-Muslim, Maktaba Al-Riyadh Al-Haditha, P.275)

⁵Bukhari.I, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, Hadith No.8, p.59

which then requires the commitment of a human being, to become a Muslim. It demands the total surrender of both the soul and the physical self to Allah (swt) in thought and action. Then one must appreciate that Allah (swt) has especially created, selected and appointed Muhammad bin Abdullah (saws) to be His (swt) Messenger and the teacher of mankind. He (saws) taught the theory and practice of Islam. There was never a contradiction in his (saws) deed or statement. What he (saws) received, he (saws) followed and conveyed. He (saws) lived and died as a 'Model Practitioner' of Allah's revelation, so that people may follow him (saws), for their happiness in this transitory life, then to a smiling death and a majestic welcome to Paradise, where Allah (swt) will be the host for all times to come. Therefore Allah (swt) commanded:

"Whatsoever the Messenger (of Allah) gives you, take it, and whatsoever he forbids you, abstain from it."⁶

Allah's Messenger guided the faithful human beings to worship and obey Allah Alone, single mindedly and whole heartedly by praying and invoking to Him, asking from Him, swearing by His name and slaying a sacrifice by mentioning His (swt) name alone.

Iqamat-us-Salat

It is the worship of Allah through five obligatory Salawat in a period of a day and a night. The prayer timings are before sunrise, after midday, between midday and sunset, after sunset and before going to bed at night. It involves intention, timings, direction, Qiyam, Rak'u, Sajdah, Qa'dah (sitting) and Taslim (turning the face right and left), and

⁶ S.59 : A.7

the prescribed method of performance. Its main role is to keep the Muslims together, under the banner of Islam, keeping in touch with Allah by remaining committed to prayer and Islamic morals.

Az-Zakat

It is the obligatory prescribed percentage of Tax (as mentioned in Chapter: 3, footnote:

2) which is meant to be given to:

'The poor, the needy, those employed to administer the Zakat funds, for those who are convinced with the Truth (of Islam), for those in bondage and in debt, in the cause of Allah and for the wayfarer.'⁷

The cause of Allah is Da'wah. It promotes sympathy and care in the hearts of the rich and reduces tension, friction and ill feeling in the hearts of the poor and assures prosperity, security, social justice and peace in the Muslim community.

Ramadan (Month of Fasting)

It is one month in the year in which all (qualifying) Muslims must Islamise their minds by understanding the meanings of Al-Qur'an, to conduct the affairs of every component of their body (that is, the eyes, ears, mouth, hands, feet, heart and the gender) according to Allah (swt) commandments. The effect of this practice should last for the next eleven months. This is one of the major exercises to learn to live Islamic. This is the month of purity, patience and discipline.

⁷ S.9 : A.60

Al-Hajj (pilgrimage)

It is a great Institution to learn internationalism and human brotherhood. It is the best preventive treatment for those who are sick with prejudice, pride and arrogance. (see chapter three, footnote 4). Fazlur Rahman expressed it by saying, 'The institution of brotherhood and pan Islamic sentiment among Muslims of diverse races and culture'⁸

Allah's Messenger (saws) further elaborated the term Islam further in the following statements:

Talha bin Ubaidullah (r) reported that a man asked Rasulullah (saws) about Islam. He said: "You have to do As-Salat, five times in a day and a night (24 hours)". The man asked, 'Are there any more Salat upon me?' Allah's Messenger replied, "No, but if you want to perform the Nawafil Salat (you may)". Allah's Messenger further said to him: "You have to observe Saum (fasting) during the month of Ramadan." Then the man asked, "Are there any more fasts on me?" Allah's Messenger replied, "No, but if you want to observe the Nawafil fasts (you may). Then Allah's Messenger further said to him, "You have to pay the Zakat. The man asked, "Is there anything other (than Zakat) for me to pay?" Allah's Messenger replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger said, "If what he said is true, then he will be successful (that is, he will be granted Paradise.)'⁹

Ibn Abbas (r) narrated that: When the delegation of the tribe of Abdul Qias came to the prophet (saws), they introduced themselves as: "We are from the tribe of Rabia". The prophet (saws) welcomed them by saying: "Neither will you have disgrace nor will you regret". They said "O Allah's Messenger! We cannot come to you except in a sacred month (when it is forbidden to fight) as there is the infidel tribe of Mudar intervening between us and you. Please advise us to do (those) good deeds which if we, and the people of our tribe do, we

⁸ Rahman.F, *Islam*, 2nd Edition, University of Chicago Press Ltd, London, 1979, p.37

⁹ Abdul Baqi.F, *Al-Lu-Lu-Wal-Marjan*, Arabic-English, Kazi Publications, Lahore, 1991, Hadith No.6, p.161 (Nawafil means doing, voluntarily, more than the obligatory)

will all enter the Paradise! The Prophet ordered them to do four things and forbade them from four things. He ordered to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, 'Allah and His Messenger know better'. Thereupon the Prophet said, "It means: 1) To testify that "None has the right to be worshipped but Allah, and Muhammad is the messenger of Allah"; 2) Iqamat-As-Salat; 3) To pay Al-Zakat and to give Al-Khumus (1/5th of the booty in the cause of Allah); and 4) To observe fasting during the month offasting (Ramadan). Then he forbade them four things, namely, 'Hantan,' 'Ad-Dubba', An-Naqir' and Al-Muzaffat (Al-Muqaiyar)'. The Prophet (saws) said to them: 'Memorise them and convey to the people whom you have left behind.'¹⁰

Islam is then, to believe in the Existence of Allah (swt) in all times, and that Muhammad (saws) is His Messenger for all humanity and the Jinn, and to obey Allah (swt) and his Messenger (saws) in all acts inclusive of praying, fasting, giving zakat and not consuming what Allah (swt) and His Messenger (saws) have forbidden. Allah (swt) commands:

"And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty to Him, such are the successful".¹¹

The following Hadith of the prophet best explains this:

Ibn Abbaas (r) reported: The Prophet (saws) sent Muadh Bin Jabl to Yemen as (Ameer) and said, "Protect yourself from the curse of the oppressed, as there is no screen (wall) between his (victim's) invocation and Allah."¹²

This Hadith is to guide the rulers and decision-makers to do justice. It means that the

¹⁰ *ibid*, Hadith No.10, p.166 (The Forbidden four, that is, Hantan, Ad-Dubba, An-Naqir, and AlMuzaffat, were different containers of wine, with wine itself)

¹¹ S.24: A.52

¹² Abdul Baqi.F, *Al-Lu-Lu-Wal-Marjan*, Arabic-English, Riyadh, Dar-us-Salam Publishers, Vol.1, 1991 Hadith No.12, pp.166

victims should be heard and supported, and the transgressors and oppressors must be forced to compensate to the victim. This will be in obedience to Allah as will be the case in serving others, as demanded in the following statement of the Prophet (saws):

Abdullah bin Amr (r) reported: A man asked the Prophet (saws) "whose Islam is good?" The Prophet (saws) replied, "To feed (others) and to greet those whom you know and those whom you do not know".¹³

So, here, Islam means sharing the food, showing courtesy, being polite, extrovert, social and friendly. A Muslim does not harm anyone:

Abu Musa (r) narrated: Some people asked Allah 's Messenger (saws) "Whose Islam is the best?" He replied, "One who avoids harming the Muslims with his tongue and hands"¹⁴

Here, violence or abuse of any type is condemned. The tongue is the most dangerous and sharpest weapon in the human structure. Islam insists on the believer to think according to Islam before one speaks. When one is not satisfied with one's bite of the tongue, he turns to the hands to use the fist, knife or even the gun. Islam condemns it:

The Messenger of Allah (saws) said: "Abusing a Muslim is evil and killing him is Kufr (disbelief)".¹⁵

Islam is extremely sympathetic to the suppressed and declares war on the suppresser.

The Qur'an says:

"Why should you not fight in the Cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women and children, whose cry is: "Our Rabb! Rescue us from this town, whose people are oppressors, and raise for us from you

¹³ ibid, Hadith No.24 pp.174

¹⁴ ibid, Hadith No.25

¹⁵ ibid, Hadith No.43

one who will protect, and raise for us from you one who will help."¹⁶

Some prominent Muslims of name, fame and prestige who lived, stood for and died in Islam:

The Qur'an mentions them:

Nuh (asws):

Nuh said, "I have been commanded to be of the Muslims"¹⁷

Lot (asws):

Lut (saws) lived as a Messenger of Allah, and stood for Islam all his life. Allah (swt)

mentions him (saws) in Al-Qur' an:

"So also was Lut among those sent (by Us)"¹⁸

Abraham (asws):

Abraham (Ibrahim) and Ismael (saws) prayed to Allah (swt):

"Our Rabb! Make of us Muslims, bowing to your (will), and of our progeny a people Muslims, bowing to your (will), and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for you are the Oft relenting, most Merciful. Our Rabb! Send amongst them a messenger of their own,"¹⁹ who shall

¹⁶ S.4 : A.75

¹⁷ S.10 : A.72

¹⁸ S.37 : A.133

¹⁹ The companions of the Prophet (saws) said: "O Messenger of Allah! Tell us about yourself!" He replied: "I am the (result of), prayer of my father Ibrahim, and the forecast of my brother Iesa (Jesus) and the dream of my mother, who on becoming pregnant with me, saw a light coming out of her."

Quoted in Al-Hilbee, A.D: *Seerah Al-Hilbiah*, Beirut: 1980, P. (76-77)

"And remember, Jesus, the son of Mary, said: "O children of Israel! I am the Messenger of Allah (sent) to you, confirming the Taurat (which came) before me, and giving glad tidings of a messenger to come after me, whose name shall be Ahmad." But when he (Muhammad) came to them with clear signs, they said, "This is evident sorcery" (S.61:A.6)

rehearse Your signs to them and instruct them in scripture and wisdom, and purify them: for you are the Exalted in Might, the Wise."²⁰

The prayer of Ibrahim (saws):

And who turns away from the religion of Abraham but such as debase their souls with folly? Him we choose and render pure in this world: and he will be in the hereafter in the ranks of the righteous. Behold! His Rabb said to him: " Aslim (submit your will to Me):" he said: "I submit my will (Aslamtu-that is, he became a Muslim to the Rabb and Cherisher of the universe)."²¹

Ibrahim (saws) initially had a scientific approach to recognise Allah (swt). When Ibrahim (saws) observed his people worshipping idols, he preferred the star of night, then the moon, and after that the sun, over the statues and when he (saws) saw each of them setting respectively, he concluded his belief, pronouncing:

"For me, I have set my face, firmly and truly, towards Him who created the heaven and the earth, and never shall I give partners to Allah"²²

Therefore, Ibrahim (saws) concluded that Allah, the Worthy of Worship is the Creator of the stars, moon and the sun as well as the environment in which we operate.

Abraham was neither a Jew nor a Christian. but in fact was a Muslim

"Abraham was neither a Jew nor yet a Christian, but he was upright (pure Muslim) and bowed his will to Allah"."²³

The belief of Jacob and his sons

"Oh my son! Allah has chosen the faith for you; then die not

²⁰ S.2 : A.128-129

²¹ S.2 : A.130-131

²² S.6 : A.74-79

²³ S.3 : A.67

except that you are Muslims (in the state of submission). Were you witnesses when death appeared before Jacob? Behold! He said to his sons: "What will you worship after me?" They said: "We shall worship your God and the God of your fathers, of Ibrahim, Ismael and Ishaq (Issac), the one (true) God; to him do we submit"²⁴

Moses(saws) and his people were Muslims too

Moses (saws) said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His, that is, if you are Muslims)"²⁵

Yousuf (saws) was a Monotheist, that is, a Muslim

Yousuf (saws) prayed to Allah: "O You Creator of the heavens and the earth! You are my protector in this world and the hereafter. Take You my soul (at death) as a Muslim (as one submitting to your will) and unite me with the righteous."²⁶

Iesa (Jesus)(asws) lived as a leading Muslim

When Iesa (Jesus) found unbelief on their part, he said: "Who will be my helper to (the work of) Allah? Said the Disciples: "We are Allah's helpers, we believe in Allah, and do then bear witness that we are Muslims."²⁷

The Jinns declared their Islam as well

"And of us some are Muslims and some unbelievers. And whosoever has embraced Islam, then such has sought the right path. And as for those who disbelieve, they shall be firewood for hell"²⁸

So, the Qur'an confirms the uniformity of the belief of Noah, Abraham, Ismael, Jacob, his sons; Moses, Isa and the Muslims from the *Jinns*. They worshipped and followed

²⁴ S.2 : A.132-133

²⁵ S.10 : A.84

²⁶ S.12 : A.101

²⁷ S.3 : A.52

the guidance of the One and same Creator, Allah (swt), and they all described themselves as Muslims to Him (swt).

Islam was the belief and life activity of every Messenger and prophet of Allah throughout the History of the Mankind

There has been only 'One True' faith of humanity, right from the first human being, Adam, which has been finally made universal with the Qur'an (the book of rules, regulations and principles of morality), revealed to Muhammad bin Abdullah (*saws*) who was a Muslim to Allah (swt), exactly in line with the beliefs and practices of the prophets before him, Islam of the last of the Messengers of Allah (swt):

"For me, I have been commanded to serve the Rabb of this city (Makkah), Him who has sanctified it and to whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's will, And I am to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner." And say: "Praise be to Allah, who will soon show you His signs, so that you shall know them: "And your Rabb is not unmindful of all that you do." ²⁹

Here, the last of the Prophets (*saws*) pronounces the *Shahada* and clarifies his position as the Prophet, the recipient of *Al-Qur'an* and commits himself to live to its message to set a model for the rest of humanity. Those who follow him, they satisfy the conditions in order to enjoy the Mercy and Favours of Allah (swt), and those who would reject, willfully, pay the price of their deliberations.

Say: "I have been forbidden to invoke those whom you invoke besides Allah, seeing that the clear signs have come to me from my Rabb; and I have been commanded to submit (in Islam) to

²⁸ S.72 : A. 14-15

²⁹ S.27 : A.91-93

the Rabb of the worlds.³⁰

How many such human beings, of honesty, integrity and commitment to the truth, like Noah, Abraham, Ismael, Isaac, Jacob, Jonah, Jesus, Lot, Moses, and Muhammad (saws), were Muslims to Allah and lived entirely obedient to Allah? It is on the tongue of the people that they were approximately 124,000.

Al-Jazairee quotes the Hadith, of the Messenger of Allah, narrated by Abu Dhar to confirm that the prophets and the Messengers were *"One Hundred and Twenty Four Thousand and from them three hundred and thirteen (313) were the Rusul and the rest were Al-Anbiya.*³¹ The *Al-Anbiya* are those who followed the *Rusul*, like Zakariya (saws) and many others who lived between Moses and Christ. Many of them were killed at the hand of their enemies, as the Qur'an mentions about the Jews:

"The Jews rejected the signs of Allah and slayed His prophets (Anbia-Allah) without just cause."³²

Therefore, one may say that a Messenger of Allah (with the Revealed Law) cannot be

³⁰ S.40 : A.66

³¹ Al-Jazairee.A, *Minhaj Al-Muslim*, Riyadh, Maktabah Al-Haditha, 1976, p.32.

A *Rusul* is the one to whom a 'code of conduct' is revealed, to which he invites his people as its model practitioner. He must succeed in his mission, like Muhamaad Rasul-Ullah (that is, *people fall to Islam in crowds* (S.110: A.1-3); and Moses (that *We divided the sea for you and saved you and drowned Pharaoh's people within your very sight* (S.2: A.50)); or as Allah (swt) destroyed the people of Lut and saved him and his daughters (5.51: A.31-37); or as Noah, who was kept safe in the Ark with those who followed him and everyone else drowned in the flood water. Another example is that of Christ, who was saved unharmed from the torturous killing at the hands of his (saws) enemies (they said: *"We killed Christ Jesus, the son of Mary, the Messenger of Allah"*, - *but they killed him not, nor crucified him. Only a likeness of that was shown to them. And those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not: - Nay Allah raised him up unto Himself and Allah is exalted in power, Wise.* (S.4: A.157-158)

³² S.2 : A.61

killed at the hands of his enemies, but a Prophet may be killed. All Messengers were prophets too, but all prophets were not Messengers. Both the Messengers and the prophets, are protected from satanic interference:

"Never did we send a messenger or a prophet before you, but, when he framed a desire, Satan threw some (vanity) into his desire.' But Allah will cancel anything (vain) that Satan throws in, and Allah will confirm His signs, for Allah is full of knowledge, and wisdom."³³

Satan tries to meddle even with those who are most committed to Allah, but Allah (*swt*) protects His prophets from devilish interference due to their piety.

3.1.2 The link between Iman and Islam

As mentioned earlier, Iman is the most righteous and the most truthful '*condition of the heart*' with respect to the set of beliefs (in Allah, His Messengers, Angels, Books, Goodness and Badness, Creation of Allah, Life after death, and Paradise and Hell). Islam is the name of the set of '*rules and regulations*' (given in the Qur'an through revelation to Rasul-Allah) that a believer must follow to make them his lifestyle. Such a believer is a '*Muslim*'. It has been mentioned in the Qur'an as:

"For Allah has indeed sent down to you a Message, through a messenger, who rehearses to you the signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous (Islamic) deeds, from the depths of darkness into light (Kufr to Islam). And those who believe in Allah and work righteousness, He will admit to Gardens beneath which rivers flow, to dwell therein for ever: Allah has indeed granted for

³³ S.22 : A.52

them a most excellent provision."³⁴

Therefore, Iman is Faith and belief in the unseen factors as mentioned on the previous page, which forms the basis of styling the human life in accordance with the Creators instructions of Islam. The lifestyle of a genuinely good human being is summarised as follows in the following chapter of the Qur'an, known as *Al-Asr*: -

"By Time. Verily man is in loss, except such as have faith and do righteous deeds, and join together) in the mutual enjoining of Truth, and of Patience and constancy."³⁵

Here, success is quoted in accepting Faith, living according to Islam, teaching the Message to others and bearing the cost of raising the voice of Islam (that is, time, money, etc.). It means that a balanced man believes in the Creator, follows His instructions, advises the people to do the same and spends his time and resources and bears the cost, be it physical, social, or financial.

This continuity of faith and Islam, for the success of mankind, from Adam to the last of the Messengers has been quoted in Al-Qur'an:

"Thus we relate to you (O Muhammad) some information of what happened before (you and This Revelation, And indeed We have given you from us a Reminder (the Qur'an) Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection."³⁶

"Have you not turned your thoughts to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their disputes, but a party of them turn back and

³⁴ S.65 : A.10-11

³⁵ S.103 : A.1-3

³⁶ S.20 : A.99-100

decline (the arbitration).³⁷

"Have you not turned your thought to those who were given a portion of the Book? They traffic in error, and wish that you should lose the right path."³⁸

Thus, humanity has been shown the exact ways for happiness here, and the way to Paradise (happiness Hereafter).

Islam is Al-Din: Anis mentions, "Etymologically, the tern 'al-din' is used, in the Qur'an to convey four meanings. First, it refers to the right to rule, dominate, command, subjugate or supercede. Then, second, it means obedience – to serve, to submit or to be humble. Third, it refers to shari'ah, law, custom and manner of habit. And lastly, it means the reward of an act, judgment or reckoning."³⁹

To conclude, I may say that Iman and Islam form the best Guide for man. Iman is very much similar to roots of a tree and Islam is the display like branches, twigs and leaves – the healthier the root, the better the foliage. Similarly, healthier and stronger the Iman the better will be the practice of Islam. If every man abides by Iman and Islam the whole of humanity will prosper. Here the directions are from the Creator (swt), Himself who is unseen, absolutely perfect with totality of knowledge and truthfulness of purpose and information. Therefore, when He (swt) asks man to believe in the now unseen Paradise and Hell, he will definitely see them in the life after death. Similarly,

³⁷ S.3 : A.23

³⁸ S.4 : A.44

³⁹ Anis, A. *Islam: Source and Purpose of Knowledge*. Islamisation of Knowledge Series No.5. The

International Institute of Islamic Thought, Virginia, U.S.A., 1988, pp.299

all His concerns about mankind (His creation) given in Islamic knowledge are real and fully applied. That is, if he follows, he benefits; when he ignores, he pays the full price.

3.1.3 It is Natural to Be a Muslim

The human experience, of a threatening disease or a public plague, flood, tornado strike or of community crisis, any accident or a disappointing failure trap mankind and all the possible efforts fail to rescue the man, then and there, he starts looking to someone who can surely free and save him from adversity, distress, extreme pain, trouble and suffering. The Creator Allah (*swt*), refers to such a situation in the following verses of the Qur'an:

"When trouble touches men, they cry to their Rabb, turning back to Him in repentance."⁴⁰

"Say: "Who is it that delivers you from the dark recess of the land and sea, when you call upon Him in humility and in secret: If He only delivers us from those (dangers), (We vow) we shall truly show our gratitude! Say: "It is Allah who delivers you from these and all (other) distresses, and yet you worship false gods!" Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other." See how We explain the signs in diverse ways: that they may understand."⁴¹

3.1.4 Allah (*swt*) causes every difficulty and trouble

It is to test the man of his patience and reward him for his piety.

⁴⁰ S.30 : A.13

⁴¹ S.6 : A.63-65

The believer easily turns to the Creator for help while the heart of a wicked is hardened.

He (*swt*) declares this in the Qur'an:

"No kind of calamity can occur, except by the leave of Allah, and if anyone believes in Allah, (Allah) guides his heart (aright), for Allah knows all things."⁴²

"No misfortune can happen on earth or in your souls, but is recorded in a Book, before we bring it into existence. That is truly easy for Allah, in order that you may not despair in matters that pass you by, nor exult over favours bestowed upon, for Allah loves not any vainglorious boaster. Such persons are covetous and command covetousness to men. And if any turn back (from Allah's way), verily Allah is free of all needs, worthy of all praise."⁴³

Calamities are for a test or, a warning and an opportunity to rethink and re-style the life activities in accordance with the Guidance of the Creator who says in the Qur'an:

"Before you, we sent (Messengers) to many nations, and we afflicted the nations with suffering and adversity, that they call (Allah) in humility. When the suffering reached them from Us, why then did they not call (Allah) in humility. On the contrary, their hearts became hardened, and Satan made their (sinful) acts seem alluring to them. But when they forgot the warning they had received, We opened to them the gates of all good things. Until, in the midst of their enjoyment of our gifts, all of a sudden, We called them to account, when Lo! They were plunged in despair! Of the wrongdoers the last remnant was cut off, Praise be to Allah, the Cherisher of the Worlds. Say: "Do you think, if Allah took away your hearing and your sight, and sealed up your hearts, who -a god other than Allah- could restore to you. See how We explain the signs of various symbols, yet they turn aside. Say: "Do you think, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those

⁴² S.64 : A.11

⁴³ S.57 : A.22-24

who do wrong?"⁴⁴

The faithful believer has complete trust in Allah's Mercy. When human beings become independent from their Creator and His (*swt*) prescribed laws, to a point of 'no return', then Allah (*swt*) destroys them with a punishment suited to the nature of their crimes.

The Qur'an contains the following statement about the destruction and death of pharaoh and his followers:

"And in Moses (was another sign): Behold, we sent him to Pharaoh, with authority manifest, but (Pharaoh) turned back on account of his might, and said, "A sorcerer, or one possessed!" So We took him and his forces, and threw them into the sea, and his was the blame."⁴⁵

And in the Ad people (there was another sign):

"Behold, we sent against them a devastating wind, it left nothing whatever it came against, but reduced it to ruin and rotteness."⁴⁶

And in the Thamud people (there was another sign):

"Behold, they were told, "Enjoy (your brief day) for a little while! But they insolently defied the Command of their Lord. So the thunderbolt seized them, even while they were looking on. Then they could not even stand (on their feet), nor could they help themselves."⁴⁷

'So were the people of Noah before them, for they wickedly transgressed":⁴⁸

⁴⁴ S.6 : A.42-47

⁴⁵ S.51 : A.38-39

⁴⁶ S.51 : A.41-42

⁴⁷ S.51 : A.43-45

⁴⁸ S.51 : A.46

"He (Noah) said: "O my *Rabb!* Truly my people have rejected me."⁴⁹ "They have disobeyed me, but they follow men whose wealth and children give them no increase but only loss. They have devised a tremendous plot."⁵⁰

"O my *Rabb!* Leave not of the Unbelievers a single one on earth, for if you do leave (any of) them, they will but mislead your devotees, and they will breed none but wicked ungrateful ones."⁵¹ "So, We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance, then when comes our Command, and the oven gushes forth, take you on board pairs of every species, male and female, and your family, except those of them whom the Word has already gone forth. And address Me not in favour of the wrong doers, for they shall be drowned. And when you has embarked on the ark, you and those with you, say: "Praise be to Allah, Who has saved us from the people who do wrong." And say: "O my *Rabb!* Enable me to disembark with your blessings, for You an the best to enable (us) to disembark."⁵²

The Action:

"So, We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed."⁵³ "The Ark sailed with them (the good ones) on the waves (towering) like mountains.⁵⁴ (Other), because of their sins, they were drowned (in the flood) and were made to enter the Fire, and they found in lieu of Allah none to help them."⁵⁵ "Then the word went forth: "O earth! swallow up the water, and O sky! Withhold (your rain)!" And the water abated and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away

⁴⁹ S.26 : A.117

⁵⁰ S.21 : A.21-22

⁵¹ S.71 : A.27

⁵² S.23 : A.27-29

⁵³ S.54 : A.11-12

⁵⁴ S.11 : A.42

⁵⁵ S.71 : A.42

with those who do wrong".⁵⁶

The Qur'an gives the example of Qarun, Firaun, and Haman:

"Remember also) Qarun, Pharaoh and Haman. There came to them Moses with clear signs, but they behaved with insolence on our earth, yet they could not overreach (us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stone), some were caught by a (mighty) blast, some We caused the earth to swallow up, and some We drowned (in the water). It was not Allah who wronged, they wronged themselves."⁵⁷

As the people of Noah, Ad, Thamud, Pharaoh, Qarun and Haman were ignorant, extremely arrogant and obstinate, they resisted Islam. Allah rejected them. Allah (swt) mentions in the Qur'an:

"And those who disbelieved, said to their Messenger (from Allah), "Surely we shall drive you out of our land, or you shall return to our religion". So their Rabb revealed to them: "Truly, we shall destroy the disbelieving wrong doers. And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat!" And they (the Messengers) sought victory and help (from Allah) and every obstinate, arrogant dictator was brought to a complete loss and destruction."⁵⁸

"Those who refused "His worship" and were proud, He will punish them with a painful torment. And they will not find for themselves, besides Allah, any protector or helper."⁵⁹

The fact remains that the Creator has created everything to suit His design and planning and to every creature dictated the laws of its conduct and operation. It can be easily

⁵⁶ S.11 : A.44

⁵⁷ S.29 : A.39-40

⁵⁸ S.14 : A.13-15

⁵⁹ S.4 : A.173

understood by a normal human being, in his self, and in his immediate and wider environment.

There are limits to each one of our abilities and to what they make us as individuals. The study of the Qur'an shows that each individual, when he acts neutrally and naturally, decides and acts in accordance with the Qur'an. But when he and others break the laws of nature, nature turns against him and them. This natural manual of man is the Qur'an, to follow it is a sign to rise, to ignore it, is to fall. The closer the believer is in practice to this Natural Law of Man, the better he would be in discipline, performance and gaining contentment, as granted by the Creator of the nature:

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt, in the remembrance of Allah do hearts find satisfaction."⁶⁰

How much commitment is required by a Muslim to live and work according to Islamic Law?

The answer to this enquiry is as follows:

"O you who believe! Enter into Islam whole heartedly (perfectly) and follow not the footsteps of Satan, for he is to you an avowed enemy. If you backslide after the clear (signs) have come to you, then know that Allah is Exalted in Power, Wise."⁶¹

Any deficiency in belief or practice would cause that many defects, in the grading of the man for happiness and Paradise. This is elaborated in the Qur'an:

"And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes. And this you solemnly ratified, and to this you were

⁶⁰ S.13 : A.28

⁶¹ S.2 : A.208-209

witness. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes, assist (their enemies) against them, in guilt and transgression. And if they come to you as captives, you ransom them, though it was not lawful for you to banish them. Then is it only a part of the book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this, but disgrace in this life? And on the day of Judgement they shall be consigned to the most grievous chastisement, for Allah is not unmindful of what you do. These are the people who buy the life of this world at the price of the hereafter. Their chastisement shall not be lightened, nor shall they be helped."⁶²

This particular reward and punishment situation, related to obedience and disobedience, respectively, can be further confirmed from the history of the first human couple, Adam and Eve, and Yunus (*saws*):

"Adam and Eve had eaten what was forbidden by their Creator, which cost them the Paradise."⁶³

"The Messenger of Allah, Younns lost patience with his people and ended up in the belly of the fish."⁶⁴

Both Adam and Yunus (*saws*) were the Prophets of Allah and as such they were from among the best of the people. Their mistakes, in the above example, have neither been over-looked nor ignored, but in fact the lesson for humanity is in their repentance and amendment. Allah (swt) commands:

"The soul gets every good that it earns and it suffers every ill that it acquires."⁶⁵

"What can Allah gain by your punishment, if you are grateful

⁶² S.2 : A.84-86

⁶³ S.7 : A.19-27

⁶⁴ S.37 : A.139-148

⁶⁵ S.2 : A.286

and you believe? Nay, it is Allah that recognises (all good) and knows all things."⁶⁶

"Why turn they not to Allah and seek His Forgiveness? For Allah is often forgiving, most Merciful."⁶⁷

3.1.5 Punishment out of Love for the sake of Justice:

Allah (swt) created humankind with a definite structure to live under a certain environment with a set of rules and regulations. Those who abide by the rules of creation, that is, Islam, they succeed and those who do not, they fail Allah (swt) reflects on mankind justly according to His prescribed Laws. These laws are common to all human beings. Whosoever is a human being, wherever he may be, finally his happiness and success in life would be reflected in inherent Islamic values. Yousuf Ali writes: "There is no pleasure nor advantage to Allah in punishing His own creatures over whom he watches with loving care. He recognises any good, however little, which he finds in us, and delights to give us a reward beyond all measure".⁶⁸

Allah's punishment of the sinner human being is out of sympathy and love! He (swt) knows the exactness of His Principles of Creation and is fully aware of what is ultimately useful or harmful for mankind. When man breaks the Law of Allah in a situation, he harms himself and others. So Allah helps him, by reminding him through punishment compatible with the sin, to encourage the deviant to come to the norms of creation. Therefore, Allah's punishment is for justice to the sinner and to society around

⁶⁶ S.4 : A.147

⁶⁷ S.5 : A.74

him and never for revenge! When the criminal does not stop committing crimes, then death through destruction is the remedy, and the Justice of Allah will deliver the compensation to every victim. The examples are the Ad⁶⁹, Thamud⁷⁰, Lot⁷¹, Pharaoh⁷², the Companions of the Wood⁷³, and many others.

"Allah continues to subject the mankind to something of fear, hunger, loss in goods, lives and fruit. So give glad tidings to those who patiently persevere, who say, when afflicted with calamity: 'To Allah we belong and to Him is our return!'"⁷⁴

3.1.6 Why mankind sins?

Why then should we disobey Allah (swt) in meeting the needs of this life? We human beings in reality are composed of goodness and badness and have so many distractions in and around us that we are easily trapped in sin. But Allah (swt) is fully aware of our abilities and says.

"On no soul does Allah place a burden greater than it can bear."⁷⁵

So it is within the human gifted ability to abide by the rules of the Creator (swt). In fact Islam helps mankind to be the best in living and performance, and brings contentment

⁶⁸ Ali. Y, Holy Qur'an, Footnote.652

⁶⁹ S.26 : A.123-140

⁷⁰ S.26 : A.141-159

⁷¹ S.26 : A.160-175

⁷² S.7 : A.103-136

⁷³ S.26 : A.176-191

⁷⁴ S.2 : A.155

⁷⁵ S.2 : A.286

satisfaction and happiness.

After the Wrong is committed Repentance is the Answer

When caught in sin, the best way out for man is *Al-Taubah*. *Al-Taubah* means

Repentance as mentioned in *Al-Qur'an*;

"Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards. To them will Allah turn in mercy, for Allah is full of knowledge and Wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says "Now have I repented indeed", nor of those who die rejecting faith, for them have we prepared a chastisement most grievous."⁷⁶

The exemplary Repentance has been mentioned of Adam, Eve and Yunus, who confessed and prayed:

"Our Rabb! We have wronged our souls. If You forgive us not and bestow not upon us Your mercy, we shall certainly be lost."⁷⁷

"Then learnt Adam from his Rabb certain words and his Rabb turned towards him, for He is oft-Returning, Most merciful."⁷⁸

"And remember Zun-nun (Yunus-Jonah), when he departed in wrath. He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but You, Glory to You. I was indeed wrong!" So We listened to him, and delivered him from distress. And thus do We deliver those who have faith."⁷⁹

So Allah (*swt*) helps and rescues anyone who seeks His help and accepts the repentance. He (*swt*) listens and accepts special prayers and can attend to anyone or any

⁷⁶ S.4 : A.17-18

⁷⁷ S.7 : A.23

⁷⁸ S.2 : A.37

number at anytime, anywhere and even everywhere.

Allah accepts the prayers

"And (remember) Zachariah, when he cried to his Rabb, "O my Rabb! Leave me not without off-spring, though You are the best of inheritors". So We listened to him and granted him John. We cured his wife's (barrenness) for him. These were ever quick in doing good works. They used to call on Us in yearning and awe, and humble themselves Before Us."⁸⁰

All the believers in Allah (swt) and practitioners of His prescribed laws have faith in this great institution in which a creature begs from the Creator all his needs and He (swt) fulfils all the demands as declared in the Qur'an:

"Of Him seeks (its need) every creature on the heavens and on earth. Every day in (new) splendour does He (shine)! Then which of the favours of your Rabb will you deny."⁸¹

Therefore, the One who claims to be the Creator, Sustainer, Giver of the Laws, Worthy of Worship, must be the One:

"Who forgives sin, accepts repentance, is severe in punishment (for criminals), and is all-Bountiful. There is no god but He, to Him is the Final Goal."⁸²

Therefore, there is a very natural relationship between Allah (swt) and His creature (man) based on the conditions and principles of creation. It is because of this "Creator-Creature" original relationship that on the average a human being should be pleased to be a Muslim.

⁷⁹ A.21 : A.87-88

⁸⁰ S.21 : A.89-90

⁸¹ S.55 : A.29-30

⁸² S.40 :A.3

3.1.7 Mankind versus the environment

The best source of information about Islam and its Origin is the human environment.

The environments of their immediate existence, as well as the environments awaiting them in the Hereafter.

The Earthly environment

The Earth, with its ingredients, its valleys and peaks, its oceans, seas, rivers, streams and springs of water; its vegetation with algae, fungi, bryophytes, pteridophytes and angiosperms; its Animal Kingdom, with its amoeboid, perifers, platyheirns, annelids, molluscs, hexapods, lower chordates, fish, amphibia, reptiles, birds, mammals, and such a vast variation of its micro-organisms, with its rock, salt, metal-mines and gases; and it's everything else is ultimately breakable to its further splitable atomic stage! All that is definitely neither self nor man-made.

The Atmosphere

With its directions of North, South, East and West, its air, with Nitrogen, Oxygen and the rest; its seasons of spring, summer, autumn and winter; its hot and cold climate and its weather conditions, under high and low air pressures and its established system of the night and the day must be a thoughtful plan of sophistication.

The Skies

With the planets, comets, meteors, the sun, and the moon. Islamicknowledge refers to seven skies and Al-Arsh, Al-Kurse, Paradise and Hell.

The environment of Paradise

It describes Paradise⁸³ as a huge place (As the width of heaven and earth) fitted with the pearls, diamonds, bubbling springs, gardens of a variety of fruit and flowers. The trees of Lote and Talh, providing shade. There is also mention of maidens like unto rubies and corals. Where youth-looking like scattered pearls, serve with perpetual freshness. There are rivers of milk, lakes of honey and specially stored fulfilling water. There are especially decorated apartments with carpets, rich brocades, raised couches encrusted with gold and precious stones, for those who wish to recline, goblets placed (ready) and cushions set in rows. There will be very special dressing of green garments, of fine silk and heavy brocade. And they will be adorned with bracelets of silvered gold.

There will be food tasting of the flesh of fowl, fish, grapes and dates, banging in bunches low and near. Milk to drink and honey to eat and moreover, whatever is desired would be made available without a moment of delay. They will be served with soothing drinks, full of freshness, no after-ache will they receive therefrom, nor will they suffer intoxication. They shall drink of a cup mixed with Zanjabil. They will be served in vessels of silver and goblets of crystal. The social environment will be extremely receptive, based on the sincerity of faith, purity of intention and bondage of collective love in Allah (*swt*) as Allah (*swt*) says:

"He has written faith in their hearts, and strengthened them with a spirit from Himself. And he will admit them to Gardens, beneath which Rivers flow, to dwell therein (forever). Allah will

⁸³ S.55: A.46-78, S.56 :A.15-37, S.57: A.21, S.69: A.21-24, S.76 : A.12-22, S.78 : A.31-35, S.3 : A.22-28, S.88: A8-16

be well pleased with them, and they with Him."⁸⁴

So the environment of the paradise will be as Allah (swt) says:

"They say: "Our Rabb! Forgive us, and our brethren who came before us into the Faith and leave not, in our hearts, rancour against those who have believed. Our Rabb! You are roll of kindness, Most Merciful."⁸⁵

"No frivolity will they hear therein, nor any mischief. Only the saying, "Peace! Peace!"⁸⁶

The environment of Hell has been stated in the Quran

The following is the summary:

"Truly Hell is a place of ambush for the transgressors, a place of destination. They will dwell therein for ages. Nothing cool shall they taste therein, nor any drink, save a boiling fluid and fluid dark, murky, intensely cold. A fitting recompense (for them). For that day they used not to look for any account (for their deeds), but they (impudently) treated our signs as false and all things have We preserved on record. So taste you (the fruits of your deeds) for no increase shall We grant you, except in chastisement."⁸⁷

"Some faces that Day will be humiliated, labouring (hard), weary, while they enter the blazing fire. There they are given to drink, of a boiling hot spring. No food will there be for them but a bitter Dharn (a plant bitter and thorny, loathsome in smell and appearance) which will neither nourish nor satisfy hunger."⁸⁸

They would have pretended to be good doers, but their inside stories would be all contradictions of the noble claims. Islam insists on, 'one meeting one's claim, not

⁸⁴ S.58 : A.22

⁸⁵ S.59: A.10

⁸⁶ S.56 : A.25-26

⁸⁷ S.78 : A.21-30

⁸⁸ S.88 : A.2-7

mixing the evil with the goodness and on not accepting just some of the guidance and rejecting the other parts of the revelation'. Such who contradict, face the humiliation in this life and a painful punishment is waiting for them in the Hereafter.

Cook says, "Rules are tools. They are verbalisable guides to correct conduct. So rules may constitute or regulate conduct. Rules do not themselves create the conduct. Human actors must have the will and the capacity to follow or not to follow the rules, often expecting some reward for compliance or anticipating some kind of penalty for not doing so."⁸⁹

To conclude, I may say that Islam is the name of the law that Allah, the Creator (swt) has revealed to mankind through His Messengers, who have displayed the Revelations in their lifestyles. The first of these prophets was Adam, the first created man. The last of these was Muhammad bin Abdullah (*saw*). The last Messenger received the Qur'an to be the law for the whole of humanity for the rest of human life. The life of mankind is like that of a flowering plant which germinates, grows, flowers, fruits, then dries and is blown away. The plant follows the rules of the Al-Mighty Ruler without an option to deny them. But the human being has been given a lot of say in their way of life. He may choose to be a peaceful and a smiling one or he may turn out to be an arrogant, racist, rapist and proud killer. Accordingly, he may end up in Paradise or be condemned to

⁸⁹ Cook,T, *The Rise and Fall of Regimes*, Peter Lang, New York, 2000, pp.2

Hell. The Mercy of Allah is with those who live serving the cause of humanity by following the Guidance (that is, Islam). Such Peace-lovers will be at peace forever.

Section 2: Islam As A Complete Way Of Life

3.2.1 The Individual in Islam

The individual in self contained structure and responsibility.

‘O you who believe! Guard your own souls. If you follow (right) guidance, no hurt can come to you from those who stray. The return of you all is to Allah. It is he who will inform you of all that you do’.⁹⁰

Everyone owns ones own soul and body, interior and exterior, mind and mouth, eyes and ears, hands and feet, consumes its own diet and dress, sleeps and awakes, is fitted with its own needs and greeds, likes and dislikes, organises its own economics and plays its own politics, follows its own beliefs and practices, lives its own life and dies ones own death. In short one is a microcosm in itself. Allah (swt) declares: “And behold! You come to us bare and alone as We created you for the first time. You have left behind you all (the favours) which We bestowed upon you. We see not with you, your intercessors whom you thought to be partners in your affairs. So now all relations between you have been cut-off and your fancies have left you in the lurch”⁹¹.

So, it is an individual's responsibility to act and interact within one's self and outside, in accordance with the laws of Allah (swt).

⁹⁰ S.5 : A.105

⁹¹ S.6 : A.94

3.2.2 The individual Muslim in a community

He is to live and conduct himself with individual responsibility as a Muslim in all situations.

He has to follow Islam and make sure the others do not contradict the belief Allah (swt) commands as follows:

“Those who turn to Allah in repentance, who worship Him, and Praise Him, who wander in devotion in the cause of Allah, they bow down and prostrate themselves in prayers, that enjoin good and forbid evil, and observe the limits set by Allah- (these do rejoice). So proclaim the glad tidings to the believers.”⁹²

They (the individuals) in a community, attend five regular salawat (obligatory prayers) inside the Masjid, they visit their sick, attend the invitations, pray for the one who sneezes, exchange the ‘Islamic Greetings’, follow the funerals, pay the Zakat for the poor community and ensure that they rule and are ruled by Allah’s permission.

3.2.3 The Family - Islamic perspective

The Muslims believe in family life, in which a man and a woman enter marriage with the consent and approval of their parents, in order to meet the following aims:

- Seek love, happiness and tranquility in the married life through developing a behaviour pattern compatible with the directions and guidance of Allah (swt).
- Mutual gender fulfillment within the married partnership

⁹² S.9 : A.112

-
- Love to possess and own children through gender activity
 - To be a means of entry to Paradise of Allah (swt) by serving and fulfilling each other's needs and requirements, as every Islamic activity in marriage is rewarding (provided it is done with the belief in Allah and for a reward from him (swt)). Allah (swt) guides on this:

"The believers, men and women, are protectors, one of another. They enjoin what is just and forbid what is evil. They observe regular prayers, pay Zakat and obey Allah and His Messenger. On them will Allah pour His Mercy, for Allah is Exalted in Power, Wise".⁹³

"Enjoining what is just and forbidding what is evil" means doing da'wah. The Imam of the Masjid must make sure that the couple is familiar with the following social rights which can be taught through Friday khutbahs, special lectures, seminars, discussion groups or by distributing literature in the language of the people:

- 1) Mutual rights within the marriage partnership
- 2) The rights of the wife on the husband
- 3) The rights of the husband on the wife
- 4) The rights of the children on the parents
- 5) The rights of the married couple on the parents-in-law
- 6) The rights of the parents-in-law on the married couple
- 7) The rights of the married couple on the community

⁹³ S.9 : A.71

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- 8) The rights of the community on the married couple
 - 9) The orientation of Allah's rights on the married couple
 - 10) The orientation of the human rights (in general) on the married couple

The 'Main Direction' in married life is the Love of Allah (swt) on every other love, to make the 'Family Life' a gateway to Paradise. Allah (swt) directs as follows:

"O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith. If any of you do so, they do wrong. Say: if it be that your fathers, your brothers, your mates or your kindred, the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight, are dearer to you than Allah or His Messenger, or the striving in His cause, then wait until Allah brings about His Decision. And Allah guides not the rebellious."⁹⁴

"O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed Angels stern and severe, who flinch not (from executing) the commandment they receive from Allah, but do (precisely) what they are commanded."⁹⁵

If you truly love your family, meet all their needs in accordance with Allah's guidance and serve them the best for the best reward. Earn for them lawfully, establish Salat and Sawm, manners and morality of Islam, then you really enjoy your family.

The family relationships are a test

Never try to please any member of the family at the cost of Allah's love and obedience.

Allah(swt) inform:

"O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves. So beware of them!

⁹⁴ S.9 : A.23-24

⁹⁵ S.66 : A.6

But if you forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. Your riches and your children may be but a trial. Whereas Allah, with Him is the Highest Reward.”⁹⁶

Therefore, when we look carefully in the main aims of the family life and the aims and objectives of the Masjid, one may easily conclude that success of the family life depends on the effectiveness of the use of the Masjid. If the Masjid would play its role of instruction and the family benefits from it, then all the aims of the marriage and the family would be met.

As the Masjid, by teaching, guides the individual, puts him in touch with the community, the community then gathers and collects around them on their marriage and now it leads the family (with all its components) to success, both Here and in the Hereafter, similarly, it also gives perfect guidance on the matters of finance and politics.

3.2.4 Economic justice: The Islamic knowledge perspective

The first step in material (money matters) for a Muslim is to relate the wealth to Allah (swt)

He (swt) is the Creator of everything. Allah (swt) referring to this says:

“Is it that you deny Him who created the earth in two days and do you join equals with Him? He is the Rabb (Lord) of (all) the worlds. He set on the (earth) mountains, standing firm, high above it, and bestowed blessings on the earth, and measured

⁹⁶ S.64 : A.14-15

therein its sustenance in four days, alike for all who ask".⁹⁷

Sustenance is the wealth that the Creator (swt) created for the needs of humanity, blessed man with the mind and guided him with scientific knowledge to search for their pleasures and needs. Therefore, mankind must use it in the name of Allah (the owner) and also follow His (swt) instructions in collecting, using and spending it. All the wealth must be earned around the five daily Salawat in a Masjid. He (swt) says about the Friday Salat:

All business must be around the five daily Salawat:

“When the prayer is finished then may you disperse through the land and seek of the Bounty of Allah, and remember Allah frequently that you may prosper.”⁹⁸

This has to be done for every Salawat.

The Messenger (saws) of Allah does not like the Muslims to beg:

Abu Huraira (r) relates that: ‘The Messenger of Allah (saws) said that, “It is better for any one of you to carry a load of fire-wood on his back than begging from someone whether he gives him or refuses.”⁹⁹

He (saws) further said: “Prophet David ate only from his earnings through his labour”¹⁰⁰ And that “Prophet Zachariah was a carpenter by profession .”¹⁰¹

No profession is higher or lower in the eyes of Allah. Allah (swt) has dignified all

⁹⁷ S.41 : A.9-10

Ali quotes: “The highest mountains are 29000 ft. above the sea level and the lowest depths at the bottom of the sea are 31600 ft, a vertical difference of 11.5 miles”, Foot Note. 447, P.1455, *The Holy Qur’an* English Trans, King Fahad Complex, Madinah al-Munawwarah

⁹⁸ S.62 :A.10

⁹⁹ An-Nawawi.Y, *Riyadh As-Saliheen*, English Translation, Vol.1, International Publishing House, Riyadh, P.315

¹⁰⁰ *ibid*, Hadith No.541

forms of labour. Allah (swt) loves the people who earn and then meet the needs of the needy. He (swt) says:

“(Charity is) for those in need, who in Allah’s cause are restricted (from travel) and cannot move about in the land, seeking (for trade or work), the ignorant man thinks, because of their modesty, that they are free from want. You shall know them from their (unfailing) mark: They beg not importunately from all and sundry and whatever of good you give, be assured Allah knows it well”.¹⁰²

A Muslim must believe and reflect the dignity of labour, have respect for the worker and his work should be a symbol of Islam.

A Muslim Must Earn To Spend

It is Allah (swt) who provides the opportunity to someone to collect wealth and He (swt) likes him to spend it.

“Let him, who has abundance, spend of his abundance, and he, whose provision is measured, let him spend of that which Allah has given him.”¹⁰³

A Muslim must earn lawfully

Allah (swt) says:

“O you who believe! Give of the good things which you have honourably earned.”¹⁰⁴

*Abu Huraira (r) narrated: The Messenger of Allah said “Allah accepts charity, which is pure.”*¹⁰⁵

Therefore, all earnings from unlawful means are unlawful and forbidden, for example,

¹⁰¹ ibid, Hadith No.542

¹⁰² S.2 : A.273

¹⁰³ S.65 : A.7

¹⁰⁴ S.2 : A.267

¹⁰⁵ An-Nawawi. Y, *Riyadh As-Saliheen*, English Translation, Vol.1, International Publishing House, Riyadh, p.322, Hadith No.561

interest, bribery, deceit, theft, robbery, exploitation, prostitution, etc.

A Muslim must believe that ALL wealth belongs to Allah

A Muslim must not hoard wealth. The wealth must remain in circulation as he (the Muslim) is only a custodian (must earn as ordered and must spend as directed):

“Give them out of Allah’s wealth that He (swt) has given you.”¹⁰⁶

“And there are those who hoard gold and silver and spend it not in the way of Allah. Announce unto them a more grievous chastisement on that Day, when it will be heated in the Fire of Hell, and with it will be branded on their foreheads, their flanks and their backs. This is the treasure which you have hoarded for yourselves, taste you then, the (treasures) you hoarded”.¹⁰⁷

Allah provides people the opportunities to have and closes the gates of such prosperity on whomever He (swt) likes

“Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases and He (similarly) grants by (strict) measure, (as He pleases), for Allah has full knowledge of all things.”¹⁰⁸

It is Allah (swt) who decides someones prosperity or poverty. Many prosperous manufacturers stop winning the new orders, where no demands means no manufacturing, while many wretched forget their history of poverty due to the new demands and more income. Many times disease and draught kill all the prosperity of the past.

Not to spend (on the needy and the needs) as directed by Allah (swt) and for His sake Alone, is inviting destruction of one’s own self

Allah (swt) has pointed it out in the following verse:

¹⁰⁶ S.24 : A.23

¹⁰⁷ S.9 : A.34-35

¹⁰⁸ S.29 : A.62

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction, but do good; for Allah loves those who do good.”¹⁰⁹

So , spend for a reward from Allah (swt) as with death, it will not be in your hands:

“It is We who will inherit the earth and all beings thereon, to Us will they all be returned”¹¹⁰

So it has to be dealt with, under Allah’s Guidance, knowledge and wisdom.

Harbouring superiority, show off and pride are all forbidden in Islam

Allah (swt) says in *Al-Qur ‘an*:

“Those who spend their wealth in the cause of Allah, and follow up not their gifts, with reminders of their generosity or with injury, for them their reward is with their Rabb: on them shall be no fear, nor shall they grieve. Kind words and covering of faults, are better than charity followed by injury. Allah is free from all wants and He is most Forbearing.”¹¹¹

Show off is a minor shirk

Shaddad bin Aus (r) narrated: “I heard from Allah’s Messenger (saws) saying, “The one who performed As-Salat to show off did shirk (associated with Allah a partner) with Allah; and the one who observed a fast to show off did shirk (with Allah); and the one who gave for a charity to show off did shirk (with Allah).”¹¹²

Mahmud ibn Labeen (r) narrated: “The Prophet (saws) said, “I am very much afraid for you of Minor Shirk! They asked: “O Messenger of Allah! What is that Minor Shirk? He (saws) said, “It is show off.”¹¹³

Therefore, one may say that a Muslim is the one who conducts every business and

¹⁰⁹ S.2 : A.195

¹¹⁰ S.19 : A.40

¹¹¹ S.2 : A.262-263

¹¹² A1-Umree.K, *Mishkat Shareef*, Arabic-Urdu, Lahore, Maktabah Rahmania, Vol.2, Hadith No.5097, p.521

¹¹³ *ibid*, Hadith No.5100, p.522

activity in accordance with Islamic knowledge, for the sake of Allah (swt), to seek a reward from Allah (swt). On the basis of the above evidence we may say that atoms, elements and substances are the creation of Allah (swt). Mankind is guided to use them in accordance with Allah's Guidance for their own benefits and to benefit others. Those who serve the needy will be especially received in Paradise, and those who deny them, store and show off, their pride will be broken in Hell.

Finally, I may say that it is the duty of the Imam of the Masjid to educate and develop the psyches of the Muslims of the area, that all material wealth is the creation and ownership of the Creator (swt). It is a crime (Islamic perspective) to divide the people (good or bad) on the basis of income and savings such as upper class, middle class, working class and unclassified and lowest, or label them 'welcome or unwelcome'. It is morality, which must be the basis of appreciation, to spend on others before they attend to themselves.

3.2.5 Politics and Islam

One must not ask, beg or desire leadership

It simply means to use one's whole set of abilities to manage one's own self, and help, along with other people, to manage the environment according to Islam. The one who denies it is not a believer, and the one who accepts it as a principle, but ignores it in action, is a sinner. In this great institution of Islamic politics, leadership is never sought or desired. But infact, the specialists are searched, noted for their wisdom and requested to play the leadership role in the light of the perfect ways of the revelation.

The following is the guidance:

Abu Dharr (r) narrated: “I said to Rasul-Allah (saws), “O Messenger of Allah! Will you not make me Ameer (Governor)?” The Prophet (saws) replied, “O Abu Dharr! You are weak! And the management is a trust (responsibility) and it will bring humiliation and shame on the Day of Judgement, except to the one who fulfills it’s requirements.”¹¹⁴

And in the statement of Abu Musa (r) the Messenger of Allah (saws) added:

“We never give this (political management) to the one who asks (begs) for it or is greedy (has shown the intention) for it”¹¹⁵

Political management in Islam means to do justice, restore the rights of the victims and compensate for any damages or losses (that is, dealing with the killers, rapists, thieves, etc.). This management involves almost every walk of life inclusive of social interactions, financial transactions, and even any international situations.

A Muslim must neither rule nor be ruled un-Islamically

Allah (swt) commands in Al-Qur ‘an:

“And whosoever does not rule (judge) by what Allah has revealed such are the disbelievers.”¹¹⁶

“And whosoever does not govern (rule or judge) by what Allah has revealed, (then) such are the Fasiqun (the rebellious, that is, disobedient).”¹¹⁷

It is a part of being a Muslim that one’s political management (both for one’s self and others under one’s care and service) has to be Islamic. This has been further enforced by the following declaration:

“Then We have put you on Shariat (the right way of belief and

¹¹⁴ ibid, Hadith No.3511 and 3512, p.187-188

¹¹⁵ ibid

¹¹⁶ S.5 : A.44

¹¹⁷ S.5 : A.47

practice through a law of rules and regulations) so follow you that and follow not the desires of those who know not. They will be of no use to you in the sight of Allah: it is only wrongdoers that stand as protectors, one to another: but Allah is the Protector of the Righteous.”¹¹⁸

Where is this Shariat?

Allah (*swt*) refers to it as He revealed the following *ayah*:

“What is the matter with you? How do you govern (rule, manage, and judge)? Or have you a Book through which you learn, that you shall have therein all that you choose.”¹¹⁹

Allah (*swt*) refers to the history of revelation of the just laws, through Moses (Musa)

and Christ Eisa (asws)):

“It was We who revealed the Torah (to Moses): Therein was guidance and light. By its standard have been judged the Jews by the Prophets who bowed to Allah’s Will, by the Rabbis and Doctors of Law: for to them was entrusted the protection of Allah’s Book and they were witnesses thereto.”¹²⁰

“And in their footsteps We sent Jesus the son of Mary, confirming the Torah that had come before him: We sent him the Injeel (the Gospel): therein was the guidance and the light. Let the people of the Gospel govern and rule by what Allah hath revealed therein.”¹²¹

Changing the text

“And of the Jews are men who listen much and eagerly to lies, listen to others who have not come to you. They change the words from their places.”¹²²

“To you (O Muhammad!) We sent the scripture (*Al-Qur’an*) in truth, confirming the scripture that came before it and guarding

¹¹⁸ S.45 : A.19-20

¹¹⁹ S.68 : A.36-38

¹²⁰ S.5 : A.44

¹²¹ S.5 : A.46-47

¹²² S.5 : A.41

it in safety: so, govern (judge and rule) between them by what Allah has revealed, and follow not their vain desires, diverging from the truth what has come to you. To teach among you have we prescribed a law and an open Way.”¹²³

Therefore, Allah’s knowledge about the history of creation of man and Revelation confirms that the men of knowledge from the Jewish and the Christian communities were required and entrusted to preserve and save this “Message of Allah”, but they changed the text to suit their desires. The Qur’an refers to this:

“Do you covet that they will believe (what you believe) inspite of the fact that a part of them (Jewish Rabbis) used to hear the word of Allah (the Taurat), then they used to change it knowing after they understood it. Then woe to those who write the Book with their own hands (fabricated), and then say, “This is from Allah”, to purchase with it a little price! Woe to them for what their hands have written and woe to them from what they earn thereby.”¹²⁴

So, Allah (*swt*) sent Muhammad (*saws*) with the protected and defended Universal Message in the form of *Al-Qur’an* and declared that:

“Verily, We, it is We who have sent down the dhikr (the Qur’an) and surely, We will guard it (from corruption in the form of additions, subtractions or alterations in the original text),”¹²⁵

So it has been protected since its revelation. Therefore, humanity must benefit from this Law. The role of politics and the politician (as determined from here) is to learn this knowledge, given in *Al-Qur’an* and find ways and means to implement it in every walk of human life.

Carl Cohen, while writing on communism, Fascism and Democracy quoted Aristotle

¹²³ S.5 : A.48

¹²⁴ S.2:A.75-79

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saying, 'If all communities aim at some good, the state or political community which is the highest of all and which embraces all the rest, aims at good in a greater degree than any other and at the highest good'. Carl, commenting on this remarks, 'More than 2000 years have elapsed since this was written yet no single type of political organization, no set of fundamentals principles has won universal acceptance. The proper goals of states, the best methods for attainment of such goals and the ideal a constitution of political communities in general have been and remain the subjects of profound philosophical disputes.¹²⁶

I wish to suggest that Islam is a political institution which has to manage every aspect of a society's life, from its level of economic welfare to its very existence as a community. Mankind needs knowledge of Islamic jurisprudence and the commitment with the soul and intellect to then simply submit to the flag of the Creator, who is uniquely One. He (swt) demands every human being to gather under it and be one nation under His law (Islam) which is entirely in the service of mankind. How does this work? Examples may be quoted of interest based economies which are the greatest single cause of poverty of the poor man; Allah (swt) forbids it. The job of the politician in Islam is to find ways and means to make banking interest free. Similarly, for all human situations the prescription is simply the need for implementation. Therefore, Islamic politics is the solution for all human problems, from racism to gender inequalities, from the manufacture of alcohol to other drug dealings and from the inheritable rulers to the training of selected minds. Humanity needs Politics to

¹²⁵ S.15:A.9

¹²⁶ Carl.C, *Communism, Fascism and Democracy*, Random House, New york, 1972, p.vii

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implement the Laws of the Maker of the universe, whose best practitioners were people like Noah, Abraham, Lot, Ismaeel, Ishaq, Jacob, Joseph, Moses, Christ and Muhammad (saws).

Section 3: Islam as a Means of Peace

It is true that individuals make a society. As the society has provided the individual his prenatal and postnatal rights through parental care, education and training, the individual in maturity, must play a positively constructive role as well.

3.3.1: Goodness and Badness in Every Heart of the Soul

The fact that we human beings are a composition of goodness and badness, is the very basis and reason of our creation (that is, to fight out the evil in every situation, time and place and let the merit prevail over the demerit till death rescues us from this struggle).

Such a man who lives with his goodness would be declared successful and honourable to receive the benefits of Paradise in the perfect hospitality of the Creator (swt). Those who let evil prevail over virtue such that when the time to wrap up the chapter of life comes, they are possessed by sin and crime, failure is declared on them, condemnation falls over them, and Allah (swt) and his Angels curse them, and Hell becomes their abode. This is beautifully explained in the following verses of the Quran:

“For them who have done good is the best (reward) and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise, they will abide therein eternally. But those who have earned (blame for) evil doings, the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night, so dark (are they). Those are the companions of the Fire, they will abide therein

eternally.”¹²⁷

“And (there are) others who have acknowledged their sins. They had mixed (i.e. polluted) a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful”.¹²⁸

It is everyone’s duty to use ones ‘best self to overcome ones ‘bad self which shows itself in the form of pride, prejudice, arrogance, egoism, enmity, anger, revenge, greed, selfishness, avarice and caprice. This is pointed out by the Creator in the following verse:

“And (by) the soul and He who proportioned (balanced) it. And inspired it (with discernment of) its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who instils it (with corruption”.¹²⁹

Maududi writes about the term 'balanced it': "Gave man such a body which by virtue of its erect stature, its hands and feet, and its brain was most appropriate for him to live a man in the world. He (swt) blessed him with the senses of sight, hearing, touch, taste, and smell which on account of their combination and their characteristics could become the best means of obtaining knowledge for him. He (swt) endowed him with the faculty of thinking, reasoning, imagination, memory, discrimination, judgment, will power and such other mental powers by virtue of which he is able to perform the functions fit for man in the world.

In addition, balancing also means that man was not created a sinner by birth and a

¹²⁷ S.10 : A.26-27

¹²⁸ S.9 : A.102

¹²⁹ S.91 : A.7-10

criminal by instinct but on right and sound nature.

The word "Ilham", says Maududi, is derived from 'lahm' which means to swallow. Accordingly, the word 'ilham' is used terminologically for Allah's inspiring a man's self with its wickedness and piety and given the man the ability to distinguish between good and evil naturally. Such inspirational knowledge is noted in the fish, with which it learns to swim, bee makes the beehive, birds make the nests, human child starts sucking the mother's breast and it is this very inspired knowledge with which the ideas strike the human mind for discoveries and inventions. The human being is told to use this inspired ability to do good and avoid evil."¹³⁰

Given a chance to righteousness to win over the wickedness, is quite within the created ability of this mankind. The Creator (swt) informs this, in the following statement:

“Allah does not charge a soul except (with that within) its capacity. It will have (the consequences of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned”.¹³¹

3.3.2 The responsibility of the Imam (s) of the Masjid

In addition to the abilities from within, the elders are responsible to set a good example of morality and stand out as ‘Model Practitioners; of goodness, as Allah (swt) demands in this verse:

“And who is better in speech than one who invites to Allah and

¹³⁰ Maududi, A. *The Meaning of the Qur'an*, Vol.6 : Islamic Publications (pvt) Ltd., Lahore, 1999: pp. 375-380

¹³¹ S.2 : A.286

does righteousness and says, “Indeed, I am of the Muslim”.¹³²

Therefore, it is the responsibility of the Imam to use the platform to speak to the people about ethics and morality, as set in Islam. Allah (swt) made it compulsory for the faithful to persuade the people to abide by the rules of goodness as set by the Creator and avoid badness. Everyone in a Muslim Community must be taught from the Masjid ‘what is good and what is bad’. And everyone must practice this freely in society, as Allah (swt) commands in the Qur’an:

“(Such believers are) the repentant, the worshippers, the praisers (of Allah), the travellers (for His (swt) cause), those who bow and prostrate (in prayer), those who enjoin what is right and forbid what it wrong, and those who observe the limits of Allah. And give good tidings to the believers”.¹³³

The faithful who style their lives in suggesting to the people what is right and wrong, they are in the blessings of Allah. He (swt) showers His Mercy and promises forgiveness, as mentioned in the following text:

“And when they (i.e. those advised) forgot that by which they had been reminded. We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobedient”.¹³⁴

Therefore, when a man loses his direction he may ask for it, and when someone is found or seen lost must be corrected. And when one deliberately enters a forbidden area must be questioned. In case, one knowingly breaks the rules, damages or tries to own what is not his, must be brought to justice to establish and maintain security and

¹³² S.41 : A.33

¹³³ S.9 : A.112

peace in the Islamic society. “*Mind your own business*”, “*Don’t poke your nose in others affairs*”, is never the language of Islam. Rather, the normally acceptable approach would be “*Help to be good and stop doing wrong*”. Allah (swt) declares punishment on the criminals:

“Soon will the wicked be overtaken by humiliation before Allah, and a severe chastisement for all their plots”.¹³⁵

“The sinners will be known by their works and they will be seized by their forelock and their feet. This is the Hell which the sinners deny. It its midst and in the midst of boiling hot waters will they wander round”.¹³⁶

“Verily, from those who transgress, We shall exact (due) Retribution”.¹³⁷

“But never will be warded off our punishment from those who are in sin”.¹³⁸

3.3.3 The criminal's main crimes are:

1. Not to accept Allah, neither to acknowledge His (swt) laws nor to obey His (swt) Commands. The solution is to teach, convince, persuade, challenge and then fight out, as an unbeliever would become a nuisance in society.
2. To transgress against human life, others' property, dignity, self respect and honour (that is, they could be killers, rapists, robbers, thieves, wrong accusers of an innocent woman etc.)

¹³⁴ S.7 :A.

¹³⁵ S.6 : A.124

¹³⁶ S.55 : A.41.43.44

¹³⁷ S.32 : A.22

Islam prescribes the following two types of punishments as the main objectives to achieve its aims: 1) The Hudud (al-Uqubat), 2) Al-Ta' zirat

3.3.4 Al-Hudud

They are the commandments of Allah (swt) to guide the human being never to transgress against another to victimise him physically, financially, socially or politically. There are some very serious and major crimes which Allah (swt) mentions and fixes a punishment to suit the nature of the sin. Allah (swt) describes in His words:

“These are the limits ordained by Allah, so do not transgress them. And whosoever transgresses the limits ordained by Allah, then such are the wrong-doers.”¹³⁹

The Hadd punishments are imposed in the following seven crimes:

- 1) Murder, physical damage and manslaughter
- 2) Highway robbery
- 3) Theft
- 4) Inebriation (drinking or taking alcohol)
- 5) Fornication and adultery
- 6) Slandering (accusing)
- 7) Apostasy

The exceptions to the above ruling are three:

¹³⁸ S.12 : A.110

¹³⁹ S.2 : A.229

-
- 1) An insane till recovery
 - 2) A child till reaching the age of puberty
 - 3) One asleep till he awakes

The Benefits of applying the Legal Punishments (Al-Hudud) to the punished (for a crime)

All sins cause harm not only to the criminal, but also to its victim and the society where it is committed. Each sin is a step towards misery and then Hell, as each goodness is a step towards virtue and then Paradise. Allah (swt) mentions this in the following:

“On that Day, Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth”.¹⁴⁰

“Whoever comes (on the Day of Judgement) with a good deed will have ten times the like thereof (to his credit), and whoever comes with an evil deed will have only the recompense of the like thereof and they will not be wronged”.¹⁴¹

In this declaration, there is an encouragement and an element of motivation to strive to avoid evil and struggle to earn Paradise by following what Allah (swt) and His Messenger (saws) commanded to do or not to do. Each activity (good or bad) has a likewise impact on the personality of every human being. Allah (swt) mentions in Al-Quran:

“These are the Hudud (limits, lawful and unlawful) of Allah, and whoever obeys Allah and His messenger will be admitted by Him to gardens (in Paradise) under which rivers flow, abiding

¹⁴⁰ S.24 : A.25

¹⁴¹ S.6 : A.160

eternally therein, and that is the great attainment. And whoever disobeys Allah and His Messenger will put him in Fire to abide eternally therein, and he will have a humiliating punishment”.¹⁴²

When Allah’s prescribed punishment is pronounced and implemented it becomes Kaffarah (expiation) of the crime. The following Hadith of Allah’s Messenger (saws) elaborates this further:

“Narrated Ubadah bin Al-Samit (r) who took part in the battle of Badr and was Naqib (a person heading a group of six persons). on the night of Al-Aqaba pledge: Allah’s Messenger (saws) said (while a group of his companions were around him), “Give the Bai’a (pledge) to me for: 1) Not to worship anyone along with Allah, 2) Not to steal, 3) Not to commit illegal sexual intercourse, 4) Not to kill your children, 5) Not to utter slander intentionally forging falsehood. 6) Not to be disobedient to do Ma ‘ruf (good deeds) .” The prophet added, “Whoever amongst you fulfils his pledge will be rewarded by Allah (swt) and whoever indulges in anyone of these (sins) and gets the punishment in this world, it will be an expiation for that sin. And if anyone indulges in anyone of them and Allah conceals his sin, it is upto Him (swt) to forgive or punish him (in the Hereafter) . Ubadah bin as-Samit (r) added, “So we gave the Bai ‘a (pledge) for these (points) to Allah ‘s Messenger”.

Khuzaimah bin Thabit (r) narrated: Allah ‘s Messenger (saws) said, “Whoever engaged in a crime and then punished (as commanded), this (punishment) will be a compensation for that sin “.

A killer - The Islamic perspective

Killing someone is a very terrible cruelty against the victim and his or her relations, friends and humanity in general. Allah (swt) mentions this in the following translation of the text and commands the killer's punishment:

¹⁴² S.4 : A.13-14

¹⁴³ Abdul Baqi,F. *Al-Lulu-Wal-Marjan*, Vol 2, Arabic-English, Dar-us-Salam, Hadith No.1111, p.78-79

¹⁴⁴ A1-Umree. W, *Mishkat Shareef*, Arabic.Urdu, Vol 2, Maktabah Rahmania, Lahore, Hadith No.3461,

“If anyone slew a person, unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people. And if anyone saved a life, it would be as if he saved the whole people.”¹⁴⁵

“Never should the believer kill the believer, except by mistake, and whoever kills a believer by mistake, it is ordained that he should free a believing slave, and pay blood-money to the deceased’s family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you had a treaty of mutual alliance, blood-money should be paid to his family, and a believing slave be freed. For those who find this beyond their means (as prescribed) a fast for two months running, by way of repentance to Allah, for Allah hath all knowledge and all wisdom. If a man kills a believer intentionally, his recompense is hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful chastisement is prepared for him.”¹⁴⁶

Killing of a Muslim is valid in three situations only: 1) Life for a life, 2) Adultery in married life and 3) An Apostate.

Narrated Abdullah (r): The prophet (saws) said, “The blood of Muslim who confesses ‘LA ILAH ILLA ALLAH’ (there is none worthy of worship but Allah) and that I am the Messenger of Allah cannot be shed except in three cases: 1) Life for a life, that is Al-Qisas, 2) A married committing adultery, 3) An apostate who leaves the group of the Muslims.”¹⁴⁷

The nature of Blood Money (Diyat)

Diyat is the money, which is paid to the victim’s legal heir. In the case of a deliberate murder, the heir of the victim may choose among the following four options:

p. 178

¹⁴⁵ S.5 : A.32

¹⁴⁶ S.4 : A.92-93

¹⁴⁷ Al Bukhari, *Summarised Sahih al-Bukhari*, Arabic-English, Dar us Salaam publishing, Riyadh, Hadith No. 2171

 1) Death penalty to the killer (Qisas)

“We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by what Allah has revealed, they are wrong-doers.”¹⁴⁸

2) Accept Diyat (One hundred camels or their value of money)

3) Forgiveness - Whoever forgives a Qisas as charity, it would compensate for many sins.

Allah’s Messenger (saws) said, “Whoever is inflicted with a wound and then forgave, Allah will forgive that much of his sins.”¹⁴⁹

4) Making a deal

Allah’s Messenger (saws) said: “If anyone kills a believer wrongfully and deliberately, retaliation is then due unless the relatives of the killed are willing to do otherwise. The blood money for a life is a hundred camels. That full blood money must be paid for the complete cutting off of a nose, the eyes, the tongue, the lips, the penis, the testicles and the back-bone. That for ‘one foot’ half the blood money must be paid, for a ‘wound in the head’, a third of the blood money, for a ‘thrust which penetrates the body’, a third of the blood money, for a ‘head wound’, which removes a bone, fifteen camels. For each finger or a toe, ten camels. For a tooth five camels and for a wound which lays bare the bone, five camels. That a man may be killed in retaliation for a woman, and those who have gold should pay a thousand dinars.”¹⁵⁰

Ibn Masud (r) narrated: The prophets (saws) said, “The Blood-Money’ for murder by error should be in five types of camels: 1) twenty she-camels in their fourth year, 2) twenty she-camels in their fifth year, 3) twenty she camels which have entered their second

¹⁴⁸ S.5 : A.45

¹⁴⁹ Al Maududi, *Tafheem Al-Quran*, Vol.1, Tarjaman Al-Qur'an, P.474.

¹⁵⁰ Al-Asqalani, *Bulugh Al-Maram*, Dar us Salaam Publishing, Riyadh, Hadith No. 1009, p. 416-417

*year, 4) twenty she-camels which have entered their third year and 5) twenty male camels which have entered their third year.*¹⁵¹

*Abdullah bin Amr bin Al-A'as (r) narrated: Allah's Messenger (saws), "The Blood-Money for murder by error, and quasi-deliberate murder which resembles intentional such as the one committed with a whip and stick is a hundred camels, forty of which are pregnant."*¹⁵²

So, in Islamic Law, a killer must be killed. In case his dependant inheritor demands the blood money, then he has this better choice unless this relation chooses to forgive the killer altogether. In this way, the punishment of the killer is mainly the choice of the relatives of the victim. They can choose for him to live or die.

Robbery: The punishment of Treason against the Islamic State is ruled by Islamic Law

It may be in the form of repeated killings (*of the individuals or small groups*), or causing fear of loss of life, property or honour through nuisance activities, such as kidnaps, robberies or night raids. Allah (swt) guides on this and such a nuisance in the

Islamic state:

“The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: 1) execution or 2) crucifixion or 3) the cutting off of hands and feet from opposite sides, (the right hand and left foot), or 4) exile from the land. That is their disgrace in this world, and heavy punishment is theirs in the Hereafter, except for those

¹⁵¹ *ibid*, Hadith No. 1010, p.418

¹⁵² *ibid*, Hadith No. 1012, p.418

(As Sanani writes: Each murder case should be taken individually and separately such as, a cold -blooded and brutal deliberate murder is the one in which ‘lethal weapon ‘is used to cause the murder. A murder by error is the one in which intention was not to kill t he victim but something else. And a quasi-deliberate murder is the one in which the intention is to hurt but not to kill and used the weapon which does not normally kill, such as scourge, baton and brick) (*ibid*: note (2), Page 419)

who repent before they fall into your power, in that case, know that Allah is oft-Forgiving, most Merciful.”¹⁵³

The above four types of punishments have been commanded by the Creator (swt) so that the Head of the Islamic State may apply anyone of them in a befitting situation, to stop the criminal from the crime. Even in such serious factors of public disorder the punishment is not imprisonment.

The wealth of the cheater should be burnt off

Anyone who cheats (in what belongs to the Islamic state), he is the enemy of the state and its cause. Allah’s Messenger (saws) commands in the following statement:

Umr (r) narrated: Allah’s Messenger (saws) said, “Anyone who cheats in the way of Allah (what is meant to be used in the way of Allah, that is, State Fund), his belongings should be burnt and he should be beaten up.”¹⁵⁴

Intoxicants and their illegality

Any substance, which affects the nervous system, is considered to be harmful in Islam.

Allah (swt) mentions about such intoxicants in the following words:

“O you who have believed! Indeed, intoxicants, gambling, (sacrificing on) stone altars (to other than Allah), and diving arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and avert you from the remembrance of Allah and from your prayer. So will you not desist? And obey Allah and obey the Messenger and beware! And if you turn away, then know that upon our

¹⁵³ S.5 : A.33-34

¹⁵⁴ ibid: Hadith No.3466

Messenger is only (the responsibility for) clear notification.”¹⁵⁵

“Ibn Umar (r) narrated: Umr (r) delivered khutbah (sermon) from the pulpit saying, “Khamr (intoxicant) has been declared unlawful in Islam. It is obtained from the following five: Grapes, dates, Wheat, Barley and Honey and that what affects the brain (causing drowsiness) is khamr.”¹⁵⁶

“Aisha (r) narrated: A man came from Yemen and asked the prophet (saws) about a drink (brewed from the corn) known as ‘Al-Mizr’. The prophet (saws) asked, “Does it cause drowsiness? He answered, “Yes “. The prophet (saws) said, “Everything intoxicant is Haram (forbidden). It is the promise of Allah that whoever consumes an intoxicant would be given ‘Teenat-al-Khubal’ to drink (Hereafter). They asked, “What is ‘Teenat-al-Khubal’? He (saws) answered, “It is Arq (sweating) of the people of the Hell Fire or ‘Usrah’ (exodus from their wounds.”¹⁵⁷

“Wail Al-Hadhrami (r) narrated that: Tariq bin Suwaid (r) asked Allah ‘s Messenger (saws) about the consumption of the khamr. He (saws) told him not to take it. Tariq (r) said, ‘May I take it as a medicine? He (saws) said, “It is not a medicine. It is sickness.”¹⁵⁸

“Umme-Salamah (r) narrated: Allah’s Messenger (saws) has forbidden (to consume) every intoxicant and Muftir (which causes laziness and affects the efficiency) of the individual,”¹⁵⁹

The punishment of taking khamr

“Narrated Anas (r): The prophet (saws) lashed a drunk with date-palm leaf sticks and shoes and Abu Bakr gave a drunk (the punishment) of forty lashes.”¹⁶⁰

¹⁵⁵ S.5 : A.90-92

¹⁵⁶ Al-Umree, I.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol 2, Maktabah Rahmania, Lahore pp. 179

¹⁵⁷ ibid

¹⁵⁸ ibid

¹⁵⁹ Al-Asqalani, *Bulugh Al-Maram*, Dar us Salaam Publishing, Riyadh, Hadith No. 1073, p.447, Footnote.3

¹⁶⁰ Al-Umree, I.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol 2, Maktabah Rahmania, Lahore, Hadith No. 3482, p.182,

“Narrated Ali ibn Talib (r): I would not feel sorry for one who dies because of receiving a legal punishment, except a drunk. For if he should die (being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allah’s Messenger (saws) for the drunk.”¹⁶¹

“Abu SaeedAl-Khudree (r) reported: Allah ‘s Messenger (saws) gave a drunken forty lashes of shoes.”¹⁶²

“Anas (r) narrated: An alcoholic man was brought to the prophet (saws). He got him lashed forty times with a date-palm leaf stick (without leaves). Abu Bakr (r) did the same. Umr (r) consulted the people. Abd-Al-Rahman bin Auf (r) suggested that the lightest punishment should be eighty lashes for someone, who takes intoxicant, gets drunk and then accuses the people. So Umr (r) ordered eighty lashes.”¹⁶³

So the punishment for an alcoholic varies. It depends on the circumstances of the consumer and the decision of the Head of the State. The punishment is a deterrent both for the consumer, dealer and for the public in general and is applied publicly. It is never intended to kill the deviant. Let us look into the following Ahadith of the prophet (saws):

“Narrated Abu Salama (r): Abu Huraira (r) said, “A man who drunk wine was brought to the prophet (saws). The prophet (saws) said, “Beat him .Abu Huraira added, “Some of us beat him with our hands, some with their shoes, and some with their garments (by twisting it) like a lash, and when we finished someone said to him, ‘May Allah disgrace you .On that the prophet (saws) said, “Do not say so, for you are helping Satan to overpower him.”¹⁶⁴

Therefore, one must not use insulting language or pray against the consumer but say,

¹⁶¹ ibid

¹⁶² Abdul Baqi, F. *Al-Lulu-WalMarjan*, Arabic-English, Dar-us-Salaam, Hadith No.1109

¹⁶³ Jam’a Tirmazi: Vol.1, Mohammad Ali Karkhana, Karachi, p.544

¹⁶⁴ Al-Bukhari.I, *Summarised Sahih-Al-Bukhari*, Arabic-English, Dar-us-Salam, Riyadh, Hadith.No.

“May Allah save and free you from this evil”.

“Narrated Umr bin Al-Khattab (r): During the lifetime of the prophet (saws) there was a man called Abdullah, whose nickname was ‘Donkey’ and he used to make Allah ‘s Messenger (saws) laugh. The prophet (saws) lashed him because of drinking (alcohol). And one day he was brought to the prophet (saws) on the same charge and was lashed on that, a man among the people said, “O Allah, curse him. How frequently he has been brought (to the prophet (saws) on such a charge)!” The prophet (saws) said, “Do not curse him, for by Allah, I know for he loves Allah and His Messenger (saws).”¹⁶⁵

This is a case of a sincere in faith but weak practitioner of Islamic Regulations and undetermined to change a habit. It is expected that persuasion, with deterrents of ‘open-air lashing’ for shame and humiliation and fear of dying unrepentant (as stated in the following Hadith), may bring a change and free the man from this mother of the vice. That is, the majority of vice and crime can be traced to this intoxicant. It affects the brain, which is the main organ of every human being, to conduct and control the activities of almost every other organ. Without this organ, no organs can co-ordinate, so the individual will be in a mess, without individuality.

The serious consequences of dying a drunk

“Ibn Abbas narrated: The prophet (saws) said, “If an intoxicant consumer dies (unrepentant), he would be raised (after being dead) as an idol worshipper”¹⁶⁶

“Abdullah bin Amr (r) narrated: The Messenger of Allah (saws) said: “A disobedient to the parents, a gambler, reminder of one ‘s own generosity (show oft) and (an unrepentant) consumer of

2159, p.1008,

¹⁶⁵ ibid, Hadith.No.2161, p.1008

¹⁶⁶ Al-Umree, I.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol 2, , Maktabah Rahmania, Lahore, Hadith No.3489, Page. 182

*intoxicants will never enter the Paradise””.*¹⁶⁷

This will be a total failure of the life opportunity to enter the Paradise. Here again (as noted in the text of Islam), imprisonment is not the punishment of an alcoholic. He only gets lashings in the form of lashings, beatings with shoes, twigs and clothings and put to shame with the hope to free this victim of the ‘spirits’.

The Punishment of Theft

This is one of the most frequently committed crimes on the face of the earth. Allah (swt) mentions this, as Zulm (that’s tyranny, wrong, and suppression). He (swt) commands:

“(As for) the thief, the male and the female, amputate their hands in recompense for what they earned (committed) as a deterrent (punishment) from Allah, and Allah is exalted in might and wise. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.”¹⁶⁸

This again is a public punishment to work as a deterrent for those who are likely to steal. There is no need of imprisonment.

How much is the minimal value of the stolen goods to lose the hand?

*“Narrated Aisha (r): The prophet (saws) said, ‘ The hand of a thief should be cut off for stealing a quarter of a Dinar.’”*¹⁶⁹

“Abdullah bin Umar (r) reported, ‘The prophet (saws) cut off the

¹⁶⁷ *ibid*: Hadith No.3485

¹⁶⁸ S.5 : A.38-39

¹⁶⁹ Abd-al-Baqi, F. *Al. Lulu wa. Al-Marjan*: Vol. 2. Arabic-English: Hadith.No. 1097: p. 73

*hand of a thief for stealing a shield that was worth three Dirham.*¹⁷⁰

“Abu Hurairah (r) narrated, ‘The prophet (saws) said, “Allah curses a thief who steals an egg and gets his hand cut off or steals a rope and gets his hand cut off.””¹⁷¹

So to summarise the “Punishment for Theft”, on the thief, one may say that whoever the thief, from any colour or breed, rank and file, rich or poor, the punishment is one and the same (that is, to cut the hand). This punishment cannot be altered or changed into containment and imprisonment or to lashes and whips. These are the limits of Allah. Never break them. The change of punishment will not have the same effect neither on the thief nor on the public.

However, the Islamic state has a responsibility not to leave any deficiency in the material benefits or services to its public, which would force, encourage or be an excuse for a weak heart and mind to steal. If a state does not provide the provisions of the life to every one of its citizens (who are then motivated to steal for their needs!), it has no right to punish its thieves. In this very case the state would be guilty of causing the theft.

The mannerism and morality in dealing with a sex crime and its investigation:

“Abu Hurairah (r) narrated: A man came to Allah’s Messenger while he (saws) was in the Masjid and said, ‘O Allah’s Messenger, I have committed illegal sexual intercourse. The prophet (saws) turned his face to the other side. The man repeated his confession four times. The prophet (saws) called him and said, ‘Are you mad?’ The man said, ‘No, I am not mad’ The prophet (saws) asked, ‘Are you married?’ The man said, ‘Yes.’ Then the prophet (saws) ordered,

¹⁷⁰ ibid

¹⁷¹ ibid

‘Take him away and stone him to death.’ Jabir b. Abdullah (r) said, ‘I was among the ones who stoned him. We stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at al-Harra and stoned him to death.’¹⁷²

The lesson from the Hadith:

The man reported to the prophet confessing his sin who had complete faith in Allah and “His Laws” for the human beings. He (r) knew the treatment for the purification of that dirt which had entered him through Satan’s inspiration and the evil of the self. The prophet (saws) must make sure that at the time of that crime, he was of sound mind because a “mad one” is not responsible for one’s actions. Then the punishment has to be the same as assigned by Allah (swt) and the prophet (saws) must execute the order. Now the fleeing under pain of torture does not give any excuse for any allowances. The job as assigned must be completed and so it was done.

The crime of Homosexuality

It is an attempt to cause death to the whole of humanity. If this unnatural activity is allowed to prevail there will be no pregnancies, no births and eventually no human being. Therefore, Allah, the All-Knowledgeable has set an example in destroying such enemies of mankind (as seen in the people of Lut (saws)). He (swt) defines this crime as:

“And to Lut, too, We gave judgement and knowledge and We saved him from the town which practised abomination. Truly they were a people given to Evil, a rebellious people.”¹⁷³

The punishment:

¹⁷² Abd-Al-Baqi.F, *Al-Lulu Wa al-Marjan*, Arabic-English, Dar-us-Salaam Publications, Riyadh, Hadith No. 1102 : p. 75

“When our decree issued, We turned (the cities) upside down and rained down on them brimstones hard as baked clay, spread, layer on layer, marked from your Rabb, nor are they ever far from those who do wrong.”¹⁷⁴

Narrated Ikramah (r) from Ibn Abbas (r): Allah’s Messenger (saws) said, “Whosoever you find committing homosexuality (the act of the people of Lut) kill both (of them), acting male or a female.”¹⁷⁵

Narrated Ibn Abbas (r): Allah’s Messenger (saws) said, “Allah will not look at a man with kindness who would have sexual intercourse with a man or a woman from the anus”. In another version, “The one who acts as the people of Lut (that is, homosexuality) is cursed.”¹⁷⁶

Even in this destructive act of indecency and immorality, imprisonment is not the required punishment.

Punishment for the Rapist

The rapist must be punished and never be raped. It is elaborated in the following

Hadith:

Nafi (r) reported that a slave was appointed to look after the slaves and the slave girls who had arrived as a khumus (battlefield collections). He raped one of the slave girls. Umar ibn al-Khattab had him whipped and dismissed him. He did not order the girl to be whipped, because she had succumbed under coercion.¹⁷⁷

This punishment must be administered in public (as a deterrent), after the charges have been pronounced against him. No imprisonment is required.

¹⁷³ S.2 : A.74

¹⁷⁴ S.11 : A.82-83

¹⁷⁵ A1-Umree, I.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol 2, Maktabah Rahmania, Lahore, Hadith No.3418, p.167,

¹⁷⁶ *ibid*: Hadith No.3426 and 3427

¹⁷⁷ Malik, *Muwatta Imam Malik*. English-Translation., Rahimuddin, M, Jeddah Da’wah Center, 1980, Hadith.No. 1535 : p. 354

“The claim of a woman that ‘she is pregnant through rape’, must be investigated and witnesses taken, before charging any male of raping her. The questions worth raising are:

- *Did she raise a hue and cry or an alarm at any stage?*
- *Was there any bleeding or injury reported to anyone, anywhere? How and why she kept quiet till the pregnancy had shown up?*

Now, she must produce witnesses on rape or the rapist confessing the crime or the evidence of her marriage or face the charges of having committed adultery.

Wrongful accusation of an innocent woman

It is a crime both against the person and Allah (swt). Allah (swt) describes this in the following text and commands eighty lashes on the body of the accuser:

“And those who falsely accuse chaste women, and then do not produce four witnesses, whip them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient (to Allah).”¹⁷⁸

Adultery

It is gender activity of a married individual outside the marriage partnership. It is breaking the social order of the lawful establishment of the family units through public Islamic Marriage with all its lawful components and ingredients. It is depriving the children their prestige and dignity of being the product of lawfully wedded parents. Adultery does not allow the parents to recognize their “in-laws”. Allah (swt) mentioned this in the following meanings of the text:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”¹⁷⁹

“The (believers) guard their private parts except from their wives or those their right hands possess for indeed they will not be blamed, but whoever seeks beyond that, then those are the transgressors.”¹⁸⁰

Social justice in the punishment of adultery:

Public Stoning to Death (RAJM) is the punishment for those married individuals who have every opportunity and facility to frilly satisfy their gender needs within married life but for fun and pleasure commit adultery. This punishment is to establish a society, which may respect and enjoy the married basis of the family in the human society, with full trust and commitment. Here both the husband and the wife possess each other to possess and own the children. Every activity is conducted to support the prosperity of this great human institution, Any gender interference in the married relationship, from within or outside the family is taken to be a crime against the individual (both the husband and the wife), the family and the society.

Thus the law of justice to the society, baby, wife and the husband was applied and the need for purity in the married relationship as required was revived.

Abu Hurairah (r) and Zaid b. Khalid Juhani (r) reported, “Two persons came to the prophet (saws). One of them said, My son was employed by this man. He committed adultery with his wtf. I gave one hundred sheep and a slave girl as fidyah (compensation) on his behalf Some say that he needs to be stoned (to death) while others are of the opinion that he should be whipped a hundred times and exiled for a year. Please give us

¹⁷⁸ S.24 : A.4

¹⁷⁹ S.17 : A.32

¹⁸⁰ S.23 : A.5-7

the ruling.’ The prophet (saws) said, ‘The sheep and slave girl are your property, take them back Your son should be whipped one hundred times and exiled for a year. His wife, (if she admits adultery) should be stoned to death.’¹⁸¹

So it is clear from the above rulings of the prophet (saws) that a married man or a married woman, if proven guilty, should be stoned to death. There is no extra punishment of imprisonment, taunt, or torture. Looking into the case of the pregnant woman, she was neither in custody during pregnancy nor during the weaning period and she was free to arrange the “child care” before receiving the purity for entry to the Paradise.

Zaid bin Aslam narrated, “A man admitted adultery before the prophet (saws). The prophet (saws) asked for a whit. It was without the end cut He sent for another one that was found to be broken. Then he asked for a harder one. Now he was brought one used in riding and had become softened He (saws) ordered whipping with this. Then He (saws) addressed to the people, ‘O people! Take care of Allah’s Laws. He who sins in this fashion should keep hidden under Allah’s shelter. And he who should open out his screen, we shall, punish in accordance with the limits imposed by the Book of Allah.”¹⁸²

Here is an escape and soft corner in the statement of the prophet (saws). He is not keen to dig out, spying or ‘go hunting’ for the deviants. If the sinners keep secrets of their sins and do not report to their government, and seek forgiveness of Allah, He may forgive them.

Fornication

Fornication is sexual indulgence of an unmarried individual with another married or

¹⁸¹ ibid: Hadith No. 1524

¹⁸² ibid: Hadith No. 1531

unmarried individual. Allah (swt) commands the Muslim Authority to punish them as

follows:

“A woman or a man found guilty of sexual intercourse –lash each one of them with a hundred lashes, and do not be taken by pity for them in the law of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. The fornicator does not marry except a fornicator or polytheist, and none marries her except a fornicator or polytheist and that has been made unlawful to the believers.”

As adultery and fornication are serious public crimes with very wide negative implications, so is the punishment. It is public. In fornication where it is physical damage, it also ruins his/her reputation. They are now classified as immoral and rank the lowest in society. The public who attend the dispensing of the punishment are bound to say “No” to this crime. The punishment in adultery is a site to witness the unusual death of the partners in a heinous crime. One may after witnessing the sentences, easily say that Islam means purity and purification, at all levels. Here, the men and women get married in purity, who would then have the children who would be purely theirs and they would be their parents in totality. They would enjoy their (child x parent) relationship in its purity and with all the sincerity.

The Treatment of Sex Offenders

The following means are suggested:

- 1) They should be encouraged, helped and supported to be married.
 - 2) They need awareness of “Gender Responsibility”, that is, the maleness and femaleness is an instinct to possess and own children within the marriage
-

activity in an enjoyable and socially acceptable (wife and husband) relationship. The whole process (from marriage to becoming the parents) demands both love and responsibility; doing duties to each other as assigned by the All knowledgeable, Creator (swt).

- 3) They require to be convinced that the Creator (swt) brings two souls together (by institutionalizing marriage) and allows them to be exposed to each other in every way possible so that they are made parents, to produce and own their own likes of children. They should be made to appreciate the sanctity of their relationship under the sacred law of marriage as commanded by Allah (swt).
- 4) They must fully fulfill and satisfy the individual gender needs mutually with all fairness and frankness and practice complete Hijab (control on their gaze so that neither they nor them, interfere across the married life). For that sacred aim and purpose, they should dress up to guard against the wild gazes from outside the married couple. It blesses the couple with mutual respect, security, dignity and protection. It saves each of them from the evil temptation of both the self and the devil.

The Hijab saves its practitioner from the harm and the fear of the wicked who desire to satisfy their gender lust through irresponsible and criminal ways. Nudity and nakedness are the exciting and inviting factors of the gender permissive heart and minds. The secondary sexual features, when exposed to the opposite sex, become provoking and inviting. Those who are provoked and are unmarried, thus unable to satisfy the crisis of sexual urges, break the boundaries, revolt against the social rules and unresistingly rape and end up behind bars. They are now recognised and classified

untouchable, sexually permissive, rapist and dangerous offenders. Islam would blame both the society and the accused, by allowing the membership (the males and females) to expose to each other without assessing and calculating the consequences of social permissiveness.

In a society where nakedness and nudity is a sign of freedom and modernity, where premarital relationship is an honourable and promising act and a sign of the success of the future marriage perspective, where dance and music are civilized acts, where alcohol consumption is central to the social, commercial and political activities, sexual breaches are not taken to be that serious. Here, sexual permissiveness and its physical display are the catalysts and provocators which become inviting for individuals, to move into the others. Therefore the Islamic way of first dressing, and then behaving and demanding to discipline ones self and others is the best and justifiable way to establish the sexual morality in its society.

3.3.5 Intercession is totally forbidden in Islamic Punishment

“Narrated Aisha (r), ‘The people of Quraish were worried about the lady from Bani Makhzum who had committed theft. They asked, ‘Who will intercede for her with Allah ‘s Messenger (saws)?’ Some said, ‘no one dare to do so except Usamah bin Zaid(r), the beloved one to Allah ‘s Messenger (saws). When Usamah (r), spoke to Allah‘s Messenger (saws), the prophet (saws) said (to him), ‘Do you try to intercede for somebody in a case connected with Allah ‘s prescribed punishments?’ Then he (saws) got up and delivered a khutba (Islamic teachings) saying, ‘What destroyed the nations preceding you, was that a noble (materially) amongst them committed theft, they would forgive him and if a poor (materially) person amongst them stole, they would inflict Allah‘s legal punishment on him. By Allah, if Fatima, the daughter of Muhammad

(r) stole, I would cut off her hand.”¹⁸³

The most important issue here is that in the laws and commandments of Allah, there is neither the say of the prophet (saws) nor of anyone else. There is no other law and no new alternative or option to be adopted. Any changes or alternatives to the prescribed rules are taken to be Shirk (associating something or someone with Allah (swt)). Any apology or conditions can be agreed between the thief and the victim before the case is recorded with the police, but soon after the matter is reported to the police, the case can neither be withdrawn nor the punishment changed.

Talking against the one who has received Allah’s prescribed punishment is back-biting

It is explained in the following Hadith:

Abu Huraira(r) narrated, Ma‘iz Aslami came to Allah ‘s Messenger (saws) and witnessed four times on himself (that is, confessed) that he had committed adultery with a woman. Allah ‘s Messenger (saws) ignored him every time. The fifth time, he (saws) turned to him and said, “Did you go to bed with her?” He said, “Yes : “Did your sexual organs entered her sex-organs?” He said, “Yes : “As the pencil (used for darkening the eyelids) enters the khal container, and as ‘Al-Risha’ (that is, string tied to the bucket) enters (and lost in) the bair (that is the well of water) : He answered, “Yes “. Allah ‘s Messenger (saws) asked him, “Do you know what is adultery?” He said, “Yes, I have done an unlawful act with the woman unlike the one does with his wife : The prophet (saws) said, “What do you mean and intend by making this statement?” He said, ‘I wish to be pur_ed from this sin. Please purify me!’” At this, Allah ‘s Messenger (saws) ordered that he be stoned to death. It was done.

Then, Allah’s Messenger (saws) heard two of his companions talking about the man. One said to the other, “Look at the man whose sin

¹⁸³ ibid: Hadith. No. 1100

*Allah had concealed, his conscience did not allow him to hide it till he was stoned to death like a dog”. Allah’s Messenger (saws) kept quite, till they passed by a dead ass with its legs up in the air. The prophet (saws) asked for those two men. They came forward Allah’s Messenger (saws) said, “Two of you eat from the meat of this dead animal”. They said, “Who would eat this?” The prophet (saws) said, “The way you have disgraced your brother (by talking against him) is worse than eating this dead By Allah (swt,) he is in the gardens of Paradise, enjoying its swimming pools”.*¹⁸⁴

So the punishments are a means of repentance and purification and the way to the Paradise. They act as deterrents for the intending sinner and save the society from the harm of the criminal mind, remove the danger and fear of damage from the hearts of the public. Thus, there is a feeling of ease and peace at almost all the levels in the society. Therefore, the punishments, as prescribed by Allah are a blessing for the whole of humanity, both for the transgressors and his victim. Allah’s Messenger stressed on applying these punishments in the following statement:

*Ubadah bin Samit (r) reported: Allah’s Messenger (saws) said, “Establish ‘Hududullah’ (that is, the law of punishments) on those who are closer (in relationship) to you and on those who are away (distant in relationships) and no one’s criticism may stop you in applying (the Law of Allah)”.*¹⁸⁵

*“Ibn Umar (r) narrated: Allah’s Messenger (saws) said, “Enforcement of Allah’s one of the prescribed punishments, in the cities is better (more beneficial) than forty nights of the (blessed) rain”.*¹⁸⁶

Lawful interference brings rewards and benefits

The following statements of the prophet (saws) are self-explanatory:

¹⁸⁴ ibid: Hadith No.3460, Page. 177-178

¹⁸⁵ ibid: Hadith No.3429, Page. 169

Narrated Abdullah bin Umar (r).’ Allah’s Messenger (saws) said, “He who is killed protecting his property is a martyr .In another version, “Whosoever gets killed while safe-guarding his wealth, life, progeny and religion, is a martyr and hence secures Paradise. If a miscreant attacks someone’s life, wealth, spouse or children, regardless whether the wealth happens to be scanty or abundant, and the defending person murders the attacker in the process, such a killing incurs absolutely no sin on him.”¹⁸⁷

“Narrated Imran bin Husain (r): Yala bin Umaiya fought with a man and one of them bit his friend, so the other drew away his hand from his mouth pulling out one of his front teeth Then they brought a dispute before the prophet (saws) and he (saws) said, “Does one of you bite as a male camel bites? There is no blood money for him.”¹⁸⁸

“Narrated Abu Hurairah (r): Abu Al-Qasim (saws) said, “If a person were to look at you without permission (looking into ones privacy), and you were to throw a pebble at him and put out his eye, you would be guilty of no offence (he has neither blood money nor retaliation.”¹⁸⁹

In the above cases there is neither any mention nor any concept of any detention or imprisonment.

3.3.6 Al – Ta'zirat¹⁹⁰

Doi defined *Al.Ta ‘zirat* as "a disciplinary punishment for a crime for which no specific

¹⁸⁶ *ibid*: Hadith No.3430

¹⁸⁷ Al-Asqalani.I.H, *Bulugh Al-Maram*, Dar us Salam Publishing, Riyadh, Hadith No.1027, Page 426, Footnote.3

¹⁸⁸ *ibid*: Hadith No.1028

¹⁸⁹ *ibid*: Hadith No.1029

¹⁹⁰ Ta’zirat: it is the plural of the word ta'zir: meanings - censure, blame, rebuke, reproof, reprimand; chastisement Tazir is derived from the word AZAR (azr): To censure, rebuke, reprove, reprimand; to refuse to have anything to do with ..so on. AZARA: to curb, restrain, subdue someone’s pride. Cowan, J., 1994 Arabic-English. Dictionary. New York, P.713-714.

hadd is prescribed nor any form of expiation."¹⁹¹

Doi explaining the term “*Ta’zirat*” writes: -It is punishment leading to learn lesson and reform and re-educate one’s self not to commit a similar crime, and an opportunity to rehabilitate one’s self as a good and harmless member of the society. It is light in nature and means, pulling to shame or disgracing the criminal for the criminal act he has committed against the society itself *Ta’zir* is left to the discretion of a pious and learned judge (known as Qadi) whether it is in the form of flogging publicly, banishing or even a warning and admonitions to behave well next time.¹⁹²

Hamma describes “*Ta’zir*” as a discretionary punishment covering all transgressions and can be applied as additions to the prescribed punishments (hadd), retaliation (Qisas) and blood money (diyah). *Ta’zir*, because of its diversity of punishments, responds best to demands for reform and fulfills its important function as a guardian of Islamic justice from all angles¹⁹³.

Ta’zir Punishment in the light of the Prophet’s guidance

No one should be given more than ten lashes in general punishments

Abu Burda Al Ansari narrated: He heard Allah’s Messenger (saws) say, “No more than ten lashes are to be given except in the case of one of the punishments prescribed by Allah, the Most High¹⁹⁴.”

¹⁹¹ Doi. AR. *Shari’ah: The Islamic Law*. Ta Ha Publishers. London. 1984. P.226

¹⁹² *ibid*: P.220

¹⁹³ Hamma,H. *Structural Characteristics of Islamic Penal Law*. Quoted in book review, *The Journal of Islamic Social Sciences*, Vol.10, 1993, Published by The Association Of Muslim Social Science Institute of Islamic Thought. Washington. P. 547-548

¹⁹⁴ Al Asqalani, M. *Bulugh Al-Maram*. Dar Us Salam Publications, Riyadh, Hadith.No.41075.

Narrated Aisha: The Prophet said, "Forgive the people of good qualities their slips but not faults to which prescribed punishments apply"¹⁹⁵.

The accused should not be punished to death in Al Ta'zir punishment

Narrated Ali: "I would not blame myself concerning a man who dies when I inflict a prescribed punishment on him, with the exception of one who has drunk wine, for if he were to die I would pay blood money for him"¹⁹⁶.

The accused must not be slapped or hit on the face

Abu Hurairah(r) narrated: The Prophet said, "Whoever amongst you beats anybody, must avoid the face"¹⁹⁷.

To sum up the nature and function of Al Ta'zirat I wish to say the following:

- 1) *Ta 'zir* punishment is applied where there is not enough evidence to impose a fixed punishment as prescribed by Allah (swt) and his Messenger (saws) but there are grounds for conviction. The following hadith is an evidence on it:

Ali narrated: The Messenger of Allah (saws) said: "Avert the infliction of prescribed penalties by rejecting doubtful evidence"¹⁹⁸

Doi elaborating the above situation writes: "When the benefit of the doubt is resolved in the favour of the accused, supposing in case of theft, a lesser punishment (by *Ta 'zir*)

p.447-448

¹⁹⁵ *ibid*: Hadith No. 1076

¹⁹⁶ *ibid*: Hadith No. 1077 [It is well known that the Prophet asked his companions to beat up the drunken. They used fists, palm branches, edges of their garments, sticks, and even shoes and gave up to forty lashes. Abu Bakr (r) followed the same tradition of forty beatings. Umar reasoned for eighty. Ali (r) stressed that the drunken must be lashed but must not die while receiving the floggings and in case he does, the government will pay the blood money (diy ah). As the punishment is not mentioned (commanded) in Al Qur'an. Therefore, it should be treated as Al Tazir.]

¹⁹⁷ Al Umree, I. W. *Mishkat Shareef*, Vol.2, Arabic-Urdu, Maktaba Rahmaniah, Lahore, Hadith No. 3464. p.178-179

¹⁹⁸ Al Asqalani, M. *Bulugh Al Maram*, Dar Us Salaam, Publication, Arabic-English, Hadith No.1047.

is given because the doubt relates to the criteria and not the conviction¹⁹⁹.”

- 2) This type of punishment is intended to correct the criminals such as touching or kissing a woman unlawfully, abusing someone verbally, or beating someone without inflicting a wound:
- a) Putting the sinner to shame through harsh remarks, such as, “*You still carry the ignorance of dark ages.*” Or that “*You are a danger to the public,*” or to a thief, “*You are a pest*” or to someone selling goods in a Masjid, “*May Allah not give you any profit from this sale*” or to a deceitful: “*You are a cheat*”
 - b) Inflicting certain type of corporal punishment, for example, floggings, and lashes or by shoes and hands.
 - c) Imposing fines.
 - d) Strong and tough warning, especially to an intelligent man of fame and name saying, “*I let you go this time. Set a good example. No more complaints of such sinful nature.*” The evidence on such an allowance is the following statement of the Prophet (saws):

Narrated Aisha: The Prophet said, “Forgive the people of good qualities their slits, but not faults to which prescribed punishments apply”²⁰⁰
 - e) Imprisonment: It is to deprive the liberty of movement to those who have proved to be dangerous to the public in socially active life.

¹⁹⁹ Doi, AR. *Shari'ah: The Islamic Law*: Ta Ha Publishers, London, 1984, p.224

²⁰⁰ Al Asqalani, M. *Bulugh Al Maram*, Arabic-English, Dar Us Salaam Publications, Riyadh, Hadith No.

3.3.7 Prisons for punishment, correction and detention-(Islamic perspective)

The Arabic name for the word “prison”, is ‘*sijn*’²⁰¹ They are detention centers or places of containment or confinement for those who are guilty of offences against a state, its public or property, or considered to be a threat to its peace or security and as such the law of the land demands to detain them in places and under conditions of detainment where they are not a danger to human life, its honour and ownership. The whole idea behind incarceration, detention, or imprisonment is to:

- 1) Stop the criminal from doing anymore crime
 - 2) Compensate the victim for the losses, remove his fear, restore his confidence so that he does not feel threatened and is happy enough to be at peace
 - 3) Remove the fear both from the neighboring public for any such further transgression so that they could continue to enjoy the benefits of their geographical and public environment, which they have lovingly chosen to live and conduct the affairs of this life.
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1076. P.448

²⁰¹ Cowman, J.M, *Arabic English Dictionary*, Spoken Language.Service. New York, 1994, p. 464

Sijn: Prison, Jail: Its plural is Sujun

Sajana: To jail, imprison

Sajn: Detention, imprisonment

Sajin: p1. sujana: sajna; imprisoned, jailed, captive, inmate

Sajina: p1. sajinat: female prisoners

Sajjan: Jailer, prison guard, warden

Masjun: Imprisoned, jailed, captive, convict

To rehabilitate the sinner into the norms of the society, he should only be imprisoned till the conditions of repentance and forgiveness between him and the victim are met. He should be immediately released when he is no more, threat and danger and approved corrected, useful and beneficial both to himself and the society.

Stopping the criminal

He must be identified in his exact meanings and terms. Then respectfully detained for further investigations and assessments and produced before the Islamic Judiciary for justice to fulfill the deficiencies caused by the un-Islamic activity. There must not be any excessive physical force to damage his physical self and absolutely no verbal abuse to degrade or insult him. It is on the honorable judges to seek the evidence and give the verdict, for or against, and declare the treatment.

Compensating the victim

It is the duty of the judge to do justice in its total perspective and compensate the victim such that both the criminal and the victim are pleased with the outcome and finally appreciate Allah's laws for being just to the highest degree of sophistication.

Removing the fear

When crime and justice are made public, the people acknowledge the news with pleasure and joy. The hope and trust in the justice is revived. The human beings, far and wide, discuss the crime, the criminal, the victim, the law and the justice. It works as a great deterrent. The potential criminals turn out to be cowards and those who are ready

for action think twice before they would move into it. Here the criminal is scared to death and the public lives without fear and worries. After justice is done the victim enjoys the victory while the transgressing criminal feels, defeated and lives with shame and humiliation. Right inside his heart, there is a canceric guilt. He wishes, "*Better I was dead before I would commit it!*" The publicity and propaganda are correlated with the nature and seriousness of the crime. The more serious the deviation the more propaganda there will be.

The prisons are used to house and secure those who are detained for observation, investigations and the decisions from the courts both for the Hudud and the Ta'zirat. Then they are the housings for those who are convicted and are given the treatment as prescribed by the judges of the state.

CHAPTER 4: THE MOSQUE

Section 1: Adhan

4.1.1 The Masjid aims to invite mankind to acknowledge, worship and obey the Creator (swt):

The main, and the whole spirit of the Masjid, is to stand as an invitation to every human being to enter it and fall to Allah (swt) in prostration through total submission, and then apply His (swt) commandments in every walk of life. Allah mentioned this in the Qur'an:

‘And that the Masajid are for Allah (alone) so invoke not anyone along with Allah.’¹

So the Masajid, with their physical structures and activities, are invitations to Islam. This is better understood by understanding the meaning of the five regular daily pronouncements from the Minaret of every Masjid. This calling is known as the “Adhan”, that is, the pronouncement of the revealed text, which meaningfully reaches every ear in its neighbourhood to call the people to submit to Allah through establishing the Salat (the prayer). Allah (swt) uses this word (i.e. Adhan) for pronouncement and proclamation as given in the following text of Quran:

“And Adhan (pronouncement) from Allah and His Messenger to the people (assembled) on the day of the Great Pilgrimage (Hajj), that Allah and His Messenger dissolve the (treaty) obligations with the

¹ S.72 : A.3

pagans.”²

“And proclaim the Hajj (pilgrimage) among men, they will come to you on foot and mounted on every camel.”³

In this context, it would mean to call the people for a cause. Here Adhan from the Masjid means to call the people to submit to Allah (swt) and pray to Him alone.

Kenneth Crag calls it, 'The Call of the Minaret'. He writes, 'The English word "Minaret" belongs, like its Arabic original "Manarah", to the 'realm of light'. What the minaret proclaims truly illuminates the system that produced it. The two-score words of the muedhdhin are an imperative invitation in which Islam summons itself to its faith and practice. In them the Muslim is confronted with his own vocation, while the listening outsider learns what shapes and makes Islam. For those within and those without, here is the articulation of the meaning of the mosque. The call of the minaret is perhaps the best single epitome of Muslim belief and action. Both imaginative and practical reason thus combine to make the call of the minaret and the expression of Islam synonymous. He best serves the latter who best heeds the former. While the muedhdhin refers to his Adhan, or call to prayer, he often speaks of it as 'Hadhihi-i-Dawat at-Tammah'. 'This complete call'. Because Islam is ultimate and entire, the invitation to it is something that cannot be improved.' As Islam is whole,

² S.9 : A.3

³ S.22 : A.27

perfect and a complete way of life so is the call to it.⁴

4.1.2 The Muslim International Anthem:

Some Muslims in modern times started naming the Adhan as the ‘Muslim International Anthem’.⁵ It is only in spirit but not a new name. The meaning of the Text of Adhan is as follows:

“Allah (swt) is the Greatest,

I bear witness that there are no other objects of worship but Allah (swt).

I bear witness that Muhammad (saws) is the Messenger of Allah (swt).

Come to (do) the Salat. Come to success.⁶

No one is worthy of worship except Allah.”⁷

Looking into the meaning carefully, one may easily conclude that here is the invitation to acknowledge the One, Almighty owner of this whole majestic Universe. He (swt) (alone) is worthy of worship. He appointed Muhammad (saws) to be His Messenger. And that humanity’s success and happiness entirely and wholly depends on worshipping and obeying Him (swt) alone. It is precisely an invitation to Islam.

⁴ Cragg.K, *The call of the Minaret*, Oxford University Press, 1956, p.vii-ix

⁵ *The Muslim At Prayer*, International Publishing House, Riyadh, Saudi Arabia, n.d

⁶ That is, the Salat is the means of success

⁷ Sabiq.S, *Fiqh as-Sunnah*, Vol 1, Dar al-Fikr, Beirut, 1977, p.94

4.1.3 The call to prayer in the three-belief systems at Madinah Al Munawwarah in the days of the Prophet (saws):

Horn, Bell and Adhan

These are the three means of calling the people to prayers used by the Jews to their Synagogues, Christians to their Churches and the Muslims to their Masajid (Mosques) respectively. The Horn and Bell have been in use by the Jews and the Christians respectively, even before the Adhan. The Horn is a kind of pointed bone that grows on the heads of rams. It is used by blowing into. The Bell is usually a round, hollow, metal vessel, which makes a ringing sound when struck mechanically.⁸ The Muslims had to attend their obligatory congregational prayers at least five times a day. They needed some effective and reliable means of communication. So Allah (swt) guided them with a meaningful text, which not only carries the message of Islamic belief and practices (as described earlier) but also is extremely appealing to pronounce and listen. To read it out is a blessing and to listen to it is seeking the Mercy of Allah (swt). To invoke Allah (swt) at the completion of pronouncement, to award His Messenger (saws) “Muqam Mahmud” (that is, the top place in Paradise, reserved just for one from His creature human beings) is getting the assured recommendation of the prophet (saws) for Forgiveness and Paradise.⁹

⁸ *ibid*: P.56

⁹ Al-Zubaidi, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.377, p.217

4.1.4 The history of Adhan

It was institutionalised in the first year of the Prophet's arrival at Madina Al-Munawwarah as stated by Ibn Umar (r) in the following text: -

Naf'a (r) related that 'Ibn Umar (r) said, "The Muslims would gather and calculate the time of the prayer, and no one would call them. They discussed this need amongst themselves. Some said, "We should have a bell, like the Christians." Others said, "We should have a horn like the Jews." Umar (r) suggested, "Why don't we have one person call the others to prayer?" The Messenger of Allah (saws) said, "Stand Bilal, and make the call to prayer."¹⁰

At least two of the companions of the Messenger of Allah (saws) also dreamed about the text of the Adhan:

Abdullah bin Zaid bin Abd Rabbii (r) narrated, 'While I was sleeping, a man came to me carrying a conch (or a bell), I said to him, "O slave of Allah, will you sell me that bell?" He said, "What would you do with it?" I replied, "I would call the people to as-Salat with it" Then he said, "Shall I not guide to something better than that?" I said, "Certainly!" He said, "You should say, "Allahu Akhbar (four times) Ash-hado al-lailaha Ill-allah (two times), Ash-hado anna Muhammadar-Rasoulullah (two times), Hayya ala-As-Salat (two times), Hayya ala al-Falah (two times) Allah-ho-Akbar (two times) La-ilaha-illallah (one time)." Then he went a short distance away and said, "When you stand for the prayer, say, "Allahu Akbar, Allahu Akbar, Ash-hado alla ilaha illa allah, ash-hado anna Muhammad ar Rasoul Allah, Hayya Alas-salah, Hayya ala alfalah, Qad Qamat as-salah, Qad Qamat assalah, Allahu Akbar, Allahu Akbar, La ilaha ill-Allah." (This is

¹⁰ Sabiq.S, *Fiqh us-Sunnah*, Dar al-Fikr, Beirut, 1977, p.95

known as Iqamah, i.e., call to the start of collective As-Salat.) When the morning came, I went to the Messenger of Allah (swt) to tell him about the dream. He (saws) said, “Your dream is true, Allah willing, go to Bilal (r), tell him to make the call to prayer, for he has the best voice among you.” I went to Bilal (r) and told him what to say and he made the call to prayer. When Umar (r) heard the above call to prayer from Bilal (r), he came out of his house in his cloak and said, “By the One who has raised you with the truth, I saw a similar (dream) to what he saw!” The Messenger of Allah (saws) said, “To Allah is the praise.”¹¹

Abu Mahdhura (r) narrated that Allah ‘s Messenger (saws) taught him the Adhan, himself ‘Allah is the most Great (four times), I testify that no one is worthy of worship except Allah (twice), I testify that Muhammad is the Messenger of Allah (twice), come to As-Salah (twice), come to prosper (twice), Allah is the most great (twice), no one is worthy of worship, except Allah (once)¹².

4.1.5 The rulings for Adhan

The text of the Adhan and the Iqamah is fixed:

As the text of the Adhan and the Iqamah are divinely fixed, as inspired to Abdullah bin Zaid bin Abd-Rabbii (r) and Umar bin Khattab (r), by the angel in their dreams, and were affirmed by the Prophet (saws) who taught the same to Abu Mahdhura and asked Bilal to call with, it must neither be shortened nor anything added to it in words, meanings, message, and style.

The difference between the Adhan and the Iqamah:

¹¹ ibid

¹² Imam Muslim, *Sahih Muslim*, English Translation, Vol. 1, Dar al-Arabia Publishing, Beirut, 1972

The Adhan is intended to reach and remind the public both inside and outside the Masjid, of the timing of the *Salat* at which the call is being made, while the Iqamah is the call (mainly to the people inside the Masjid) to remind them to line up, as directed, to do As-Salat behind the Imam.

*Narrated Jabir (r), ‘Allah’s Messenger (saws) said to Bilal (r), “When you announce the Adhan, utter deliberately, and when you pronounce the iqamah, utter it quickly, and leave between the Adhan and the Iqama time for one who is eating to finish.”*¹³

The following Hadith clarifies the text of the two calls:

*Narrated Anas (r), ‘Bilal (r) was commanded to announce the Adhan (each phrase twice), and the Iqamah (each phrase once), except the phrase “Qad Qaamat As-Salah” (“Salat ‘s ready to begin’) to be pronounced twice.*¹⁴

Adhan and Iqamah for praying the two Salawat collectively:

When two Salats are being done together (for example, az-Zuhur and al-Asr, or al-Maghrib and al-Isha) then pronounce one Adhan, and for each particular Salat, call one iqamah. The evidence on it is the narration of Jabir (r) saying:

*‘The Prophet (saws) came to al-Muzdalifa, (one of the pieces of land at which the pilgrims stop for the night after spending the day at Arafat) and offered both Maghrib and the Isha Salat with one Adhan and two iqamahs.’*¹⁵

The Adhan of Salat al-Fajr (Dawn):

¹³ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salaam publications, Riyadh, 1996, Hadith No.516, p.74

¹⁴ ibid, Hadith No.146

¹⁵ ibid, Hadith No.150, p.72

It pertains to the Sunnah that when the Muedhdhin says in the Adhan of Fajr, “Hayya ala-al-Falah” (“Come to success”), he should (follow it up), saying, “As-Salatu Khairum Minan Naum”, (The Salat is better than sleep).¹⁶

No Adhan and no Iqamah for the two “Eid Salawat”:

Narrated Jabir ibn Samura (r), ‘I attended the two Eid Salat with the Prophet (saws) more than once. There was no call of Adhan or iqamah.’¹⁷

Adhan should be called even if the time of As-Salat has passed

The evidence of this is the report of Abu Qatada (r) in a long hadith, about the Sahaba, sleeping late, after the time of *Salat*. Then Bilal (r) proclaimed the Adhan and the Prophet (saws) led the Salat as usual.¹⁸

The Adhan and the Iqamah of the traveller

One should do both Adhan and the iqamah to pray to Allah in the Salat during travelling:

Malik bin Al-Muwarith (r) narrated that he and his cousin came to Allah’s Messenger (saws). He (saws) said to them, ‘While both of you are travelling, do both the Adhan and the iqamah, and the older of you two, should become the Imam. And do the Salat as you see me doing it.’¹⁹

Therefore, we may say that the Adhan and the Iqamah are the two prescribed

¹⁶ ibid, Hadith No.144, p.70

¹⁷ ibid, Hadith No.149, p.71

¹⁸ ibid, Hadith No.150, p.71

¹⁹ Al-Umree.W, *Mishkat Shareef*, Vol. I, Maktabah Rahmania, Lahore, n.d, Hadith No.631-2

pronouncements, to call and collect the people to worship the Creator (swt) in the Masajid in the required timings.

4.1.6 The Merits of the Muedhdhin

Salary or Wages

He must not take any financial reward for calling the Adhan:

Narrated Uthman bin Abi Alaas (r), ‘He said, “O Messenger of Allah, appoint me as the Imam (leader) of my people in the Salawat” He (saws) said, “You are their Imam, but you should follow (observe the strength of that is, be careful about) the weakest among them, and appoint a Muedhdhin who does not charge for the call of Adhan.’²⁰

Cleanliness

The Muedhdhin should be physically clean from all sorts of major or minor impurities and be with wudu (that is, should have done ablution). It is quoted in the following

Hadith:

Abu Hurairah (r) reported that the Prophet (saws) said, ‘No one should announce the Adhan except the one who has performed ablution.’²¹

Al Muhajir ibn Qanfadh (r) narrated that the Prophet (saws) said to him, ‘Nothing prevented me from returning (your salutation) except that I dislike to mention the name of Allah when I am not clean.’²²

Facing the Qiblah in a standing position

²⁰ Al-Asqalani.H, *Bulugh al-Maram*, Dar us-Salaam publications, Riyadh, 1996, Hadith No.154

²¹ *ibid*, Hadith No.156

²² Sabiq, S. *Fiqh As-Sunnah*, Vol I, Dar al-Fikr, Beirut, 1977, p. 99

The Muedhdhin should stand and face towards the *Qiblah*, and then call *Adhan*:

*“Ibn Mundhir and Abdullah ibn Umm Maktoom used to stand and face towards the Qiblah.”*²³

The face and the neck are turned to the right and left while saying “Hayya ala-Salah” (“Come to Salat”) and “Hayya alal-Falah” (“Come to success”) respectively, while the rest of the body remains facing the *Qiblah*. The evidence is the hadith narrated by Abu Juhaifa (r):

*‘He noted Bilal making the Adhan and turning his neck to the right and to the left while pronouncing ‘Hayya alatain’.*²⁴

The Muedhdhin should plug his ears by inserting his index fingers

*Abu Juhaifa narrated that he saw Bilal (r) turning his mouth right and left, and his “ears were plugged” with his index fingers inserted inside.*²⁵

The ears are plugged to pronounce the Adhan and not to listen anything against it.

The Muedhdhin should raise an appealing voice

The voice should be preferably melodious.

*Mahdhura (r) narrated, ‘The Prophet (saws) liked his voice, so he (saws) taught him the Adhan.’*²⁶

The Rewards and Benefits of pronouncing the Adhan

²³ ibid

²⁴ ibid

²⁵ Al-Asqalani.H, *Bulugh al-Maram*, Dar us-Salaam publications, Riyadh, 1996, Hadith No.147

²⁶ ibid, Hadith No.148, p.71

In this routinely regular message to invite the people to attend the Masjid, the most promising is the promised reward of success through moulding oneself in accordance with the message contained in the text of the *Adhan*. The following are some of the benefits that a Muedhdhin would always enjoy:

A very special reward for the Muedhdhin

*Abu Hurairah (r) narrated that the Prophet said, 'If the people knew what was in the Adhan, and the first row (of the people in the As-Salat behind the Imam), they would draw lots to do Adhan and join the first row. If they knew the reward for doing the noon "As-Salat" early in its time they would race to it. And if they knew the reward for the night and the morning As-Salawat in Jama 'ah (behind the Imam), they would come to them even by crawling.'*²⁷

The Muedhdhin will be the tallest in the crowd on the Day of Resurrection:

*Narrated Muawiyyiah (r), 'The Prophet (saws) said, "The Callers to the As-Salawat will have the longest neck (that is, they will be the tallest) of all people on the Day of Resurrection'*²⁸

Allah blesses the Muedhdhin and everything and everyone listening to the Adhan prays for the Muedhdhin:

*Al Barra ibn Azib (r) narrated that the Prophet (saws) said, 'Allah blesses the people of the front line (behind the Imam) and the Angels pray to Allah to bless them, as well. And for the Muedhdhin, everything fresh or dry (aquatic to terrestrial) as far as his voice reaches approves what he says, and seeks forgiveness of Allah, and for him there is a special reward equal to that of all the people who do As-Salat with him.'*²⁹

Doing Adhan loud even in the desert:

²⁷ Sabiq.S, *Fiqh al-Sunnah*, Dar al-Fikr, 1977, Vol. I, p. 94

²⁸ ibid

²⁹ ibid

*Abdullah ibn Abdul-Rehman bin Abi Sa'sa (r) relates that Abu Saeed Al-khudri (r) told him, 'I see that you people are interested in goats and the jungle. As such, when you happen to be in a jungle and your goats grazing, and you had to pronounce Adhan, do it loudly, because anybody, whether jinn, human beings, or anything else, who hears the most distant voice of the Muedhdhin, shall be a witness to it on the Day of Judgment.'*³⁰

Shaitan (The Satan) runs away from the Muedhdhin:

*Abu Hurairah(r) states the Messenger of Allah (saws) said, 'When the Adhan is pronounced, Satan turns back and runs away passing wind with noise, so much so that he does not hear even the words of the Adhan, and later returns when the Adhan is over. He again, bolts away when the iqamah is called and returns again when the same is finished. He then starts hinting to the worshipper, "Remember such and such thing", putting into his mind irrelevant matters which the worshipper was not thinking until he forgets how many rak'ats he's offered'*³¹

Adhan must be listened (The whole Muslim Ummah is involved in the pronouncement of Adhan):

It is obligatory to listen to the *Adhan* and say with him the same in a low voice. The *Adhan* of the Muedhdhin is addressed to the people around, and is intended to involve them. He deserves the attention of everyone who listens. The Muedhdhin calls *Adhan* with the strength of his *Iman* and commitment to Islam. He shows his faith with courage, and invites the people to Islamic practice with the exactness of its text, message, and discipline. Here the caller calls and the listener must fully listen and repeat (as listened) in a low voice. The evidence on this is the following Hadith:

Abi Saeed Al-Khudri (r) states that the Messenger of Allah (saws)

³⁰ An-Nawawi, *Riyadh-us-Saleheen*, Vol II, Arabic-English, Hadith No.1035, p.527

³¹ *ibid*, Hadith No.1036

said, ‘When you hear the Adhan, repeat the words, which the Muedhdhin says.’³²

Umar narrated that the Prophet (saws) said, 'Repeat the words of the Muedhdhin, except “Hayy alatain” and then say instead, “La howla wa la quwwata illa billah” (“There is no might, no power except Allah’).³³,

In this way, the whole Muslim *ummah* (nation) is involved in this call by listening, saying, and reporting to the Masjid and joining the collective *Salawat* at least five times every day. Therefore, the Muedhdhin is the great motivating leader of the Muslim *ummah*, who not only calls the people to the Masjid but also collects them behind the Imam in every As-Salat.

Promise of paradise for the regular Muedhdhin:

Ibn Umar (r) narrated, ‘Allah’s Messenger (saws) said, “The Muedhdhin who pronounces the Adhan (sincerely) regularly for a period of twelve years is declared a man of Paradise. Everyday sixty grades are recorded for him. As far as the reward for his iqamah is concerned, he gets thirty rewards.’³⁴

*Ibn Abbas (r) narrated, ‘Allah’s Messenger (saws) said, “He who announced Adhan for seven years with the intention of seeking reward (from Allah) is guaranteed safety from the Hell-Fire.”’**

4.1.7 The Prayer after the Adhan

³² Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salaam publications, Riyadh, Hadith No.153

³³ *ibid*

³⁴ Al-Umree, *Mishkat Shareef*, Vol I, Arabic-Urdu, Maktabah Rahmania, Lahore, n.d, Hadith No.627, p.147

³⁵ *ibid*, Hadith No 613

Everyone is required to supplicate by praying to Allah through the meaningful reading of the following text of Hadith:

“O Allah! The Rabb of this perfect call and of the Salat going to be held, bestow on Muhammad (saws) ‘Waseelah’ (the means) and exaltation and raise him to the praise-worthy station which you have promised him!’ Then it becomes obligatory for me to intercede for him on the Day of Judgment”³⁶

Abdullah bin Amr bin Al’As (r) says that he heard the Prophet (saws) say, ‘When you hear the Ad/ian, repeat its words after the Muedhdhin, and then recite Allah’s blessing on me. For a person who recites Allah’s blessing on me, Allah bestows ten fold blessings on him in return. Thereafter, request Allah for “Waseelah “for me. This is the place in Paradise reserved for a servant of Allah and I am sanguine that I shall be that person. Therefore, whoever requests for “Waseelah “for me it becomes necessary for me to intercede for him for his redemption.”³⁷

4.1.8 It is Fard Kifayah (collective responsibility) to arrange for the Adhan

Narrated Malik bin Al-Huwairith (r), ‘The Prophet (saws) said, “When the time of the Salat (prayer) comes, one of you should announce the Adhan”’³⁸

The Muedhdhin should pronounce the Iqamah as well

Ziyad bin al-Harith (r) narrated, ‘Allah’s Messenger said, “One who announces the Adhan should also pronounce the iqamah.”³⁹

³⁶ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salaam publications, Riyadh, 1996, Hadith No.159, Narrated by Jabir (r)

³⁷ An-Nawawi, *Riyadh Us-Saleheen*, Vol II, International Islamic Publishing House, Riyadh, Hadith No.1037, p.528

³⁸ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salaampublications, Riyadh, 1996, Hadith No.155, p.74

³⁹ *ibid*, p.75

The Muedhdhin should be knowledgeable about the text of the *Adhan* and the timings of the *Salawat*. He should pronounce iqamah on the orders of the Imam. The Adhan should be called deliberately, sentence by sentence, loudly, turning the face right and left on announcing “*Hayya alatain*”, making sure that it reaches the whole neighbourhood of the Masjid. The *iqamah* should be uttered quickly. *Adhan* is each phrase twice, while in *iqamah* it is once, except “The prayer stood ready to begin!” to be pronounced twice. There is an opportunity to supplicate between the *Adhan* and the *iqamah*. The Prophet (saws) said:

‘A supplication made between the Adhan and the iqamah is not rejected’⁴⁰

The Best to ask Allah (swt) is to bless his Messenger (saws) with the right of intercession on the Day of Judgement. It would assure the Muedhdhin and the one who prays the same, after listening to the *Adhan*, to receive the intercession of the Prophet (saws).

So, the Muedhdhin through Adhan, not only brings the Muslims out from their houses, offices, meetings, and engagements, but also pulls them out of the traffic jams and cozy beds to find their ways to the Masjid. Then his iqamah lines them up before Allah (swt), their Creator, and thus commits everyone to worship and obey Allah alone. Therefore, the reward of being raised as the tallest (necked) is just the compatible gift for the honourable and the responsible job round the clock.

⁴⁰ *ibid*, Hadith No.158, p.76

4.1.9 Adhan is the Da'wah (invitation) to Islam

The consequence of listening and acknowledging the Message of the Adhan is the submission to Allah (swt). It is reflected in a positive response of the audience to this legal pronouncement by:

- Attending to its text through full attention.
 - Acknowledging that Allah is the greatest and Muhammad (saws) is the Messenger of Allah.
 - Answering to the call by reporting to the Masjid.
 - Accepting that the secret of human success is to accept Allah as the source of life and submitting to Him (swt) by following His (swt) Messenger (saws).
 - Then praying to Allah, facing towards the Qibla by Qiyyam, Ruku', Sajdah, Q'adah and Tasleem, five times a day.
 - Committing to His (swt) obedience and worship in all activities of this life.
 - Seeking His (swt) guidance for success in this life and hereafter.
 - Then comes the assurance from Allah (swt) that He (swt), has accepted the prayer and granted the reward to the one who has sought it.
-

Therefore, it may be said that the institution of Adhan is one of the great means of inviting the people to Islam and thus collecting and uniting the whole humanity in the single brotherhood of all human beings under the banner of Islam. Where Allah alone is the source of the whole universe and cause of being, and death of every creature. He (swt) is above everyone and everything. Thus, Adhan is the message of guidance for mankind.

Section 2: The Theory And Practice Of Building The Masajid

Allah (swt), with His Mercy to Mankind, guided them to establish the Masajid upon the face of the earth in order to worship Him (swt) alone, through prayers and the commitment to seek His (swt) help and guidance in every walk of life. They must be built and maintained both structurally and by Islamic usage. They should be defended when attacked by the enemies of Islam, physically or ideologically. The following is the evidence on the above statement:

4.2.1 Only the believers establish the Masajid

They are the real architects of the Masajids. It is the faith of the faithful and Islam of the Muslims, which is a catalyst and motivator to establish the Masjid. The Muslims must style their lives as prescribed and programme their daily routine of ‘life activity’ around the five daily prayers, in their local Masjid. It is the believers responsibility to construct, manage and use them to their credit and benefit. The non-Muslim should neither be assigned to construct a Masjid, manage or supervise it, nor be expected to play any such role, due to lack of interest, honesty, or sincerity in the aims of the Masjid. Allah (swt) witnesses that truth, in the following Ayat of Al-Qur’an:

‘It is not for the mushrikeen (polytheists, idolaters, pagans, disbelievers in the oneness of Allah), to maintain the Masajid of Allah (that is to pray and worship Allah therein, to look after their cleanliness and their building), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire

shall they abide. The Masajid of Allah shall be maintained only by those who believe in Allah and the Last Day, perform as-Salat and give Zakat and fear none but Allah. It is they who are on true guidance.^{41,}

Therefore, it is on the Muslims to initiate a construction of a Masjid and finalise it, then maintain it and use as commanded.

The Muslims must defend, protect and maintain the Masajid

They should watch and scrutinize as to who enters the Masjid and who goes out of it.

Any un-Islamic intruders should be questioned and then stopped to enter unless they show interest of enquiring, knowing and learning Islam. Allah (swt) commands:

‘O you who believe (in My Oneness and in My messenger Muhammad (saws))! Verily, the mushrikeen are najas (impure). So let them not come near the Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.’⁴²

This Ayah clarifies the significance of the Masjid in the economic perspective of the community. The non-Muslims (from in and around Makkah) used to bring a lot of trade and commerce to the city by the sales and supplies of idols and statues. Allah (swt) commanded to stop the entry of such atheists to the Masjid and preferred the purity of worship, over unlawful income from the sale of ‘man made’ gods and assured economic prosperity from lawful means. Therefore, Muslims are advised and commanded that they should not prefer financial interests at the cost of Allah’s

⁴¹ S.9 : A.17-18

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Guidance in trade and commerce. The currency and its value should not be allowed to interfere with the institution of Islamic faith. The un-Islamic banking must not be allowed to operate in an Islamic state. The Muslims have to develop skills in ‘Interest Free’ Banking and free humanity from the exploitation of an Interest-Based Economy.

Only the unjust transgressors interfere with the just use of the Masajid

Allah (swt) says:

‘And who are more unjust than those who forbid that Allah’s name be glorified and mentioned much (that is, prayers and invocations, etc.) in Allah’s Masajid and strive for their ruin? It was not fitting that such should themselves enter them (Allah’s Masajid) except in fear. For them there is disgrace in this world and they will have a great torment in the Hereafter.’⁴³

The just use of the Masjid was taught in the use of the prophets Masjid (Masjid An-Nabawee) by Allah’s Messenger (saws). He (saws) was the one who removed all the idols and statued gods from Masjid Al-Haram, and directed the faithful to pray to Allah directly without a mediator. He (swt) is available to all creatures, all the time.

4.2.2 The Ideology of the Masjid

The Masajid are the reminders of the One Creator, Allah (swt), and the obligations of mankind to worship and obey Him (swt) alone. Allah (swt) declares:

‘The Masajid are for Allah (alone), so invoke not anyone along

⁴² S.9 : A.28

⁴³ S.2 : A.114

with Allah.”⁴⁴

They are the symbols of Monotheism. They dignify and equalise all mankind in its Islamic perspective.

It is narrated by Abdullah (r): ‘The Prophet (saws) made a statement and I made another. The Prophet (saws) said, “Whoever dies while still invoking anything other than Allah, as a rival to Allah, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allah, will enter Paradise.”’⁴⁵

Therefore, the Masajid have played an extremely important role in keeping the worship of Allah alive from the very beginning of humanity, which is to save the human beings from the Hell and enter them into the Paradise. They help the believer to live righteously to his satisfaction. It is elaborated in Al-Qur’an as follows:

‘In houses (the Masajid) which Allah has ordered to be raised (to be constructed and honoured), in them, ‘His’ name is glorified (that is through the Adhan, Iqamah, As-Salat, invocations, recitation of Al-Qur’an, etc.) in the mornings and the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), neither from performing As-Salat, nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the

⁴⁴ S.72 : A.18

⁴⁵ Al-Hilali, *The Noble Qur’an*, English translation, King Fahd Complex, Madinah, Kingdom of Saudi Arabia, 1404H, Note vol. 2.165, p. 33

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torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He (swt) wills.’⁴⁶

So, the Masajid have to be built to worship Allah (swt) alone and to learn, understand and live by practicing His (swt) prescribed Laws in conducting the affairs of human lives and thus qualify for His (swt) Mercy to reap the pleasures of His (swt) Paradise.

4.2.3 The Reward of Constructing a Masjid

If someone would make a Masjid, sincerely and entirely to seek the pleasure of Allah (swt), they would be awarded paradise. It is evident from the following Hadith of Allah’s Messenger: Ibn Abbas (r) narrated:

‘The Messenger of Allah (saws) said, “Whoever builds for Allah a Masjid, even if it be tiny like a bird’s nest, Allah will build for him a house in the paradise.”’

Aisha (r) narrated, ‘Allah’s Messenger (saws) ordered that a Masjid be built in a residential district (to make it easy to pray in the vicinity of one’s house), and that it be cleaned and perfumed’⁴⁷

4.2.4 The Prophet (saws) describes the Masajid as “Gardens of Paradise”

Abu Hurairah (r) narrated: The Messenger of Allah (swt) said, “When you pass by a ‘Garden of Paradise’, eat from its fruit” When it was asked, “O Messenger of Allah! What are these ‘Gardens of Paradise’?” He (saws) replied, “Al-Masajid!” They asked, “What

⁴⁶ S.18 : A.36-37

⁴⁷ Al-Asqalani. M, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.195, p 90

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about, ‘eating from their fruits’?” He (saws) said, “This is saying, SUBHANALLAH, WA ALHAMDULILLAH, WA LA ILLAHA ILLA ALLAH, WA ALLAHU AKBAR. “(that is, Allah is perfect, praise be to Allah. Only Allah is worthy of worship. Allah is the greatest).⁴⁸

Allah (swt) approved the Masajid as the best places on the face of this earth. The evidence comes from the Hadith narrated by Abi Umamah (r):

‘A Jewish scholar asked the Messenger of Allah (swt) as to which place is better (than the other). The Prophet kept quiet, waiting for Allah’s guidance. When Jibrael came, the Prophet (saws) raised the question. Jibrael did not have a ready answer. He returned to Allah (swt) and then returned back to the Prophet (saws) and answered as follows, “O Muhammad! I reached nearest to Allah (swt) than ever before, so much so, that between me and Him were seventy thousand curtains full of Brightness, and He (swt) said, ‘The worst places are the bazaars (markets) and the best places are the Masajid.’”⁴⁹

4.2.5 All the Earth is a Masjid

The following Ahadith confirm that all the earth makes for a Masjid. In a long statement reported by Jabir (r):

The Messenger of Allah said, ‘Unlike any other Messenger before me, all the Earth has been made a Masjid and Pure (clean) for me.’⁵⁰

Abi Saeed (r) narrated: ‘The Messenger of Allah (swt) said, “All the earth is a Masjid except the graves and the bathrooms.”⁵¹

⁴⁸ Al-Umree.W.M, *Mishkat Sharif*, Arabic-Urdu, Vol. 1, Maktabah Rahmania, Lahore, n.d., p.156, Hadith No.674

⁴⁹ Ibid, Hadith No.685

⁵⁰ Sabiq.S, *Fiqh-us-Sunnah*, Vol. 1, Dar al-Fikr, 1977, p.66-67

⁵¹ Al-Umree.W.M, *Mishkat Sharif*, Arabic-Urdu, Vol. 1, Maktabah Rahmania, Lahore, 1996, p.158, Hadith No.684

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Ibn Umr (r) narrated that: The Messenger of Allah (swt) has forbidden to do As-Salat in the following seven places (sites): 1) where there is dirt; 2) slaughter-houses; 3) graves; 4) public highways, motor ways, roads, streets, footpaths, etc; 5) bathrooms; 6) the camel sheds; 7) and on the roof of the House of Allah (swt).”⁵²

Therefore, the Masjid must not be built on or above forbidden sites and no prayers should be done or conducted on such places.

A Muslim may do As-Salat even on his horse, camel, car or any other Means of transport

Nafi (r) narrated that: Ibn Umar (r) used to do As-Salat while riding his camel and he would quote the Prophet (saws) doing the same!⁵³

Abd-Al-Baqi writes, ‘It is permissible to offer the *nawafil* (optional) prayer in congregation, and to pray (offer *As-Salat*) over a *Hasir* (a mat made from date-palm leaves) or *Khumra* (a small mat) or any other thing, like a carpet, which is clean and pure, neither soiled with filthy things (urine, etc.) nor smelling.’ The evidence for this is the following statement made by Maimuna (r):

“Allah’s Messenger (saws) used to offer his As-Salat while I was beside him during my menses, and sometimes his clothes would touch me during his prostration. She further said, “He did As-Salat on a khumra”⁵⁴.

4.2.6 The Provisions of a Masjid

⁵² *ibid*, Hadith No.682

⁵³ Al-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Maktabah Dar-as-Salam, Riyadh, 1994, Hadith No.273, p.177

⁵⁴ Abd-al-Baqi.F, *Al-Lu-Lu Wa al-Marjan*, Arabic-English, Vol.1, Dar-us-Salam Publishing, Riyadh, 1995, Hadith No.386, p.225

The Direction (Qiblah)

Ka'bat-Ullah is the Qiblah of all the Muslims in every As-Salat. The Masjid must provide a place of worship marked towards the *Qiblah* (the direction to the House of Allah which was built historically by Ibrahim (r) and his son Isma'il at Makkah), so that any visitor entering the Masjid does not face any confusion about the direction of the Ka'bat-Ullah, as it is obligatory for the faithful to face the Qiblah during *As-Salat*. The following evidence may be given to establish the institutionalisation of the *Qiblah* towards the Ka'bah:

'We see the turning of your face (for guidance) to the heavens, now shall We turn you to a Qiblah that shall please you. Turn now your face in the direction of the Sacred Masjid. Wherever you are, turn your faces in that direction.'⁵⁵

*Ibn-Abbas (r) narrated: 'When Muhammad (saws) entered Ka'bat Ullah, he prayed to Allah in its every corner and then (before leaving) he did two raka' of As-Salat facing towards the House and said, "This is the Qiblah."*⁵⁶

The Pulpit:

This is a raised structure (traditionally wooden) to rise above the physical level of the audience, to be seen with the intention and deliberation to preach something or deliver the Message of Allah. Its history can be traced from the following passage:

Abu Hazim bin Dinar (r) narrated: 'Some people went to Sahl bin Sa'd as-Sa'id (r) and told him that they had different opinions regarding the wood of the pulpit They asked him about it and he said,

⁵⁵ S.2 : A.144

⁵⁶ Al-Umree.W.M, *Mishkat Sharif*, Maktabah Rahmania, Arabic-English, Vol.1, Lahore, n.d, , Hadith No.638, p.149-150

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“By Allah! I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah’s Messenger took his seat on it Allah’s Messenger (saws) sent for such-and-such an Ansari woman (and Sahl mentioned her name) and said to her, ‘Order your slave-carpenter to prepare for me some pieces of wood (for the pulpit) on which I may sit at the time of addressing the people.’ So she ordered her servant-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah’s Messenger (saws) who ordered it to be placed here. Then I saw Allah’s Messenger offering As-Salat on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing (the Salat) he faced the people and said, ‘I have done this so that you may follow me and learn to do as you see me doing it.’”⁵⁷

Rising above the level of the people was in order to be seen and listened to, by the people and performing Ruku and Sujud was to be at the level of the people before Allah’s sight.

Before the Pulpit

The Messenger of Allah (swt) used to take the support of a trunk of a date-tree to deliver his *khutba* (sermon) before the pulpit was made. Its story is related by Jabir (r) in the following passage:

There was a trunk of a date-tree on which the Prophet (saws) would stand when delivering his sermon. After sometime a pulpit was set up in the Masjid The Prophet (saws) ascended this pulpit to deliver the Friday sermon! He heard the trunk cry out like the cry of a pregnant she-camel The Prophet (saws) came down from the pulpit and put his hand on the trunk, then it calmed down.’

Another version says:

⁵⁷ Al-Baqi.F, *Al-Lulu wa al-Marjan*, Arabic-English, Vol.1, Dar-us-Salaam Publishing, , Riyadh, 1995, Hadith No.316, p.198-199

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‘When on a Friday, the Prophet (saws) sat on the pulpit to deliver the sermon, the trunk of the date-tree, on which he used to rest while delivering his sermon, started crying out, and it seemed that due to the pangs of separation it would rend asunder.

Yet another version says:

‘It cried like the wailing of a child The Prophet (saws) came down (from the pulpit) and holding it, grasped it (lovingly and sympathetically)! It began to sob like a child pacified by consolation. At last it was consoled. The Messenger of Allah (‘swt,) said, “This trunk wept because it was deprived of hearing the sermon!”⁵⁸

Entrances and Exits

There must not be any doors to the Masajid from the side facing the *Qiblah* as both the incoming and outgoing traffic would become distractive to the worshipper. All other sides (from the back, right and left) are permissible entrances and exits for the Masajid.

These may be named for identification, references, or meeting points. The following

Hadith of the Prophet (saws) is evidence on it:

Ibn Abbas (r) narrated, ‘Allah ‘s Messenger (saws) in his fatal illness came out with a piece of cloth tied round his (saws) head and sat on the pulpit After thanking and praising Allah (swt) he said, “There is no one who had done more favour to me with life and property than Abu Bakr bin Abi Quhacifa (r). If I were to take a Khalil, I would certainly have taken Abu Bakr (r) but the Islamic brotherhood (Khullat al-Islam) is better. Close all the small doors (Khaukha) in this mosque except that of Abu Bakr (r)”⁵⁹.

The Toiletry, Taharah, Wudu and Ghusul

⁵⁸ An-Nawawi.Z.Y, *Riyadh Us-Saleheen*, Vol II, International Publishing House, Riyadh, Hadith No.1831, p.884-885

⁵⁹ A1-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Salaam Publishing, Riyadh, 1994, Hadith No.295, p.186

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Human beings have the inherent needs of defecation and urination. They may have to meet this call of nature any time, at any place. The Masajid are naturally the most visited places and demand the cleanliness of the highest quality. They must have the provisions of toilets, ablution, and *ghusul* to meet all possible emergencies of cleanliness and purity such as narrated in the following situation:

Narrated Abu Hurairah (r), ‘A Bedouin stood up and started making water (urinating) in the Masjid. The people caught him but the Prophet (saws) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet (saws) said “I have been sent to make things easy, and not to make them difficult.”⁶⁰

The Imam

There should be an Imam (a scholar of Islamic knowledge) to lead the people in every Masjid, both in education and worship. He should appoint the Muedhdhin for Adhan. In the life of the Prophet (saws), He (saws) himself led As-Salat and when he became sick, he appointed Abu Bakr (r) to become the Imam. He was the eldest and most knowledgeable, and more committed than anyone else in the *Ummah* of the Prophet (saws). He acted as Imam of the *ummah* for the obligatory prayers during the illness of the Messenger of Allah (swt), and after the demise of the Prophet (saws), was selected to be the head of the first Islamic state, and guided the people rightly in accordance with the totality of Islamic Law. The following *Ahadith* confirm the above statement:

Amr bin Salimah (r) narrated: My father said, “I have come from the true Prophet (saws) so when the time of As-Salat comes, one of you

⁶⁰ ibid

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*should announce the Adhan and the one who knows the Qur'an most should be your Imam. He (Amr) said, 'They looked around and there was no one who knew the Qur'an more than I. So they put me forward in front of them and I was only six or seven years old'*⁶¹

So it is the knowledge, the foremost factor, that qualifies a Muslim to lead As-Salat in collective prayer.

Ibn Mas'ud (r) narrated: 'Allah's Messenger (saws) said, "The one who recites the Book of Allah most, and knows the meaning and the message given in al-Qur'an, should be the Imam of the people. If they are equal in the recitation, then the one who knows the Sunnah most, and if they are equal in the Sunnah then the earliest of them to emigrate (to al-Madinah), and if they are equal in the emigration, then the oldest among them in Islam.'

Another version has:

*"age-wise," and "no man should lead another in prayer in his domain, or sit in his place of honour without his permission."*⁶²

Yet in another version:

"A woman is never to lead a man in prayer, neither a bedouin (desert Arab) to lead an emigrant, nor an unchaste man to lead a chaste believer."

Therefore it is the knowledge, experience (in age, duration of being a Muslim), social status and position, purity and piety, and being a man, are the merits to act as an Imam.

The Imam must be appointed by the Muslim government

⁶¹ Al-Asqalani.H, *Bulugh al-Maram*, Dar as-Salaampublications, 1996, Hadith No.326

⁶² *ibid*, Hadith No.327, p.148

Section 2 – The Theory and Practice of Building the Masjid

It is lawful to ask the Ameer to appoint oneself as Imam. The Ameer may issue instructions about the duties of an Imam:

Uthman bin Abi al-A as (r) narrated that he said: ‘O Messenger of Allah (swt), appoint me as the Imam of my people (in prayers).’ He (saws) said, ‘You are their Imam, but you should follow the strength of the people (that is, care for the weak and old people by not reading too long in the prayer) and appoint a Muedhdhin who does not charge (a salary,) for the call of Adhan.’⁶³

Therefore, I may say that the Government employs the Imam and the Imam appoints the Muedhdhin and that the Imam and the *Muedhdhin* are amongst the provisions of the Masjid.

4.2.7 The Spread of the Masajid

Allah (swt) first created the site of His (swt) worship (that is, the Ka’bat-Ullah) before bringing the human beings to the earth. The first couple built it as Masjid Al-Haram, and then went miles away to build Masjid Al-Aqsa. The Last of the Messengers (saws) built Masjid Al-Quba, Masjid Al-Jum’a and Masjid An-Nabawi and ordered the Masajid to be built in every locality and neighbourhood.

After embracing Islam, the first and the foremost need of the Muslim was the Masjid. Therefore, with the increase of the number of Muslims, the number of Masajid also increased and with the spread of the Muslims the number of the Masajid spread as well.

⁶³ Adhina: to listen, to hear, learn, be informed, to announce

Udhun: p1. Adhan-Ear: call to prayer

Mu’addin (Muedhdhin): announcer of the hour of prayer [Cowan,J.W, *Arabic-English Dictionary*,

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The Muslims took keen interest in building the Masajid, so much so that there was no concept of a Muslim settlement in a village or town without a Masjid. Let us have a brief look at the growth of this interaction.

Iraq was gifted with Masjid al-Basarah founded by Utbah bin Gazwan (r) in 14th H. and is known as ‘Masjid Al-Hasan Al-Basaree’. Then Sa’d bin Abi Waqas (r) built the ‘Masjid Ak-Kufa’ in 17th H. Here is the Mehrab of Mi ibn Abi Talib (r) who was martyred in this place. It has the privilege of having the teacher like Ali ibn Abi Talib (r) and Abdullah ibn Masud (r). ‘Masjid al-Mansur’ (145 H.) was built by Abu Ja’afar al-Mansur in the centre of Baghdad, the capital of Iraq. It was 200 arms square. Then Haroon ar-Rasheed and Abu M-Abbas Ahmed expanded and improved the structure in the years 192 AR and 280 Al-I, respectively.

Likewise, the Masajid have been built all over the Earth, inclusively the Middle East, Far East, Russia, China and in almost all European countries inclusive of U.S.A., Canada, Latin America, Africa and New Zealand. They range from simple twigs, spread out rugs, sand beds to that floored and roofed by expensive marble works and sometimes use of expensive steel, gold, silk fibres, and lead.

Some of them are historic architectural designs, with beautiful calligraphic inscriptions, and colourful chandeliers and specially knitted patterned carpets. They are big tourist attractions. Such special sites of attractions can be noted all over the Muslim World, such as ‘Blue Mosque’ in Turkey, ‘Faisal Mosque’ in Islamabad, Mosques in

Section 2 – The Theory and Practice of Building the Masjid

Algeria, Tunisia, Jordan, Egypt, and Persia. One such structure worthy of mention is the great ‘Hasan II Mosque’ on the Casablanca shore. It took seven years to complete, at the cost of 150 million rands. It is the masterpiece of art and design and a modern amalgam of east and west architecture. Its special features are: The world’s tallest minaret of 650 feet, with a laser ray beaming towards the Qiblah. Computers manage its lighting system. It may accommodate 100,000 worshippers at a time.⁶⁴

The most significant Masajids

The following Masajid (mosques) are lovingly of great spiritual importance and significance to the Muslims all over the world. They are the ones in which the Messenger of Allah (swt) has prayed. They are:

- Masjid al-Aqsa in Jerusalem
- Masjid al-Haram at Makkah al-Mukarramah
- Masjid al-Quba at Quba
- Masjid al-Jumuah between Quba and Madinah al-Munawwarah
- Masjid al-Nabawi at Madinah al-Munawwarah

⁶⁴ Al-Jamiat, Vol.III, No.6 : 1997

*Section 3: The History Of The Masajid Built Or Visited By The
Last Of The Messengers Of Allah (Swt)*

4.3.1 MASJID AL-HARAM

The Believing faithful worshippers of Allah (swt) continued to benefit from the house (Ka'bat-Ullah) by praying to Him (swt) around it through *Tawaf, Aitkaf, As-Salat, At-Talawah and Al-Dhikr*. The House remained aloof from the main settlements and housing estates. The people would walk to it from far distances with great respect, humility, fear, awe, and hope. They would not build even a “motel type” facility around the Ka'bah. Therefore, the land all around the House, was empty with mountains, valleys and caves.

The first housing around the Ka'bah:

Qusai ibn Kilab, for the first time, allowed and encouraged the people to build houses in its neighbourhood. Soon the Ka'bat-Ullah was surrounded by numerous housing units. They were mainly round-shaped (unlike Ka'bat-Ullah, which is square in shape) and lower in height than the House of Allah (swt). There were lanes in between any two houses leading to a small circular area around the Ka'bah. This area was used for

circumambulation. There was no wall anywhere between the houses and the Ka’bah.⁶⁵

This Ancient House remained surrounded by that small *Tawaf* area and the housing estate, even through the life of the Prophet (saws) and of Abu Bakr (r), the first Caliph. It was Umar (r) (17 AH), the second Caliph, who, with the spread of Islam, envisaged ever-increasing number of visitors to the House and felt the need to expand it. Umar’s government purchased all the housing estate, immediately surrounding the *Tawaf* area of the Ka’bah, then demolished it, levelled it up and built a perimeter wall with several gates and ordered lanterns to be placed on top of the wall at night. Thus, Umar ibn al-Khattab (r) became the first one to have a defined wall around an expanded worship area of the Ka’bah, and furnished it with lighted gates, to facilitate entry to the House of Allah (swt) from different directions.⁶⁶

Uthman bin Affan (r) built the first structure of Masjid Al-Haram:

At this stage, there was no roofed area as a shelter from the sun or protection from rain or a cover from the winter cold. Uthman ibn Affan (r) (26 AR / 646 CE) built arcades (for the first time) around the open area. They were roofed. So, Uthman bin Affan (r), the third Caliph, became the first one to have structurally built the Masjid around the *Tawaf* area of Ka’bat-ullah.⁶⁷

Abdullah Ibn Zubair (r) decorated it with mosaic and marble:

⁶⁵ King.G.R.D, *The Historical Mosques of Saudi Arabia*, Longman, London and New York, 1986, p.19-26

⁶⁶ *ibid*

⁶⁷ *ibid*

Then (in the year 65 AH / 684 CE), Abdullah ibn Zubair (r) expanded the structured area and decorated it with mosaic and marble. It was the first decoration of a Masjid of its kind. Then al-Walid bin-al-Malik bin Marwan in (94 AH / 709 CE) made the roof of Masjid Al-Haram in teak, supported on marble (pillars) columns. He used mosaic to decorate the walls of the Masjid. He happens to be the first one to have built the pillars in a Masjid.⁶⁸

Al-Mansur built the first minaret and Al-Walid introduced the inscriptions from the

Quran:

Then Caliph Abu Ja'far al-Mansur (in the years 137-140 AH / 754-757 CE) enlarged the Masjid further, and decorated it with mosaic and marble. He built the first minaret in the northwest corner. The decorations were in marble and mosaic. Then came Caliph al-Mahdi who gave very special attention to this Masjid (in the years 161-164 AH / 777-780 CE) and took every measure to protect the Masjid from the flood. He used the marble columns similar to the ones used by Al-Walid and made the roof of teak. He decorated the interior of the Masjid with gold, mosaic and inscriptions from the Qur'an. Some of the inscriptions, in his name, can still be seen on the pillars near Bab-al-Safa dated 167 AH (783-784 CE).⁶⁹

The maintenance of the Masjid between 884 CE and 1477 CE:

A further contribution to the construction of the Masjid was made by Caliph al-Mutainid I (271-272 AH / 884-885 CE). Many rulers, then continued to renovate,

⁶⁸ ibid

repair and improve the Masjid. The famous amongst them were: al-Muqtadir Billah (306 AH), Abu Jafar al-Mustansir Billah (629 AH / 1230-1231), al-Malik al-Muzaffar (680 AH / 1282), Sultan al-Nasir Muhammad bin Qalaun (720 AH / 1320), Sultan al-Mansur Ali B. Shaban (781 AH / 1379-80), Sultan Faraj B. Barquq (807 AH / 1404-05), Sultan al-Ashraf Barsbay (826 AH / 1422-23), al-Malik al-Zahir Jaqmaq (843 AH / 1439-1440), Qayt Bay (882 AH / 1477).⁷⁰

Masjid Al-Haram under Ottoman management:

Then the Ottoman Sultanate took over the responsibility of its renovation and improvement (in 923 AH / 1517 CE). The most famous amongst them was Sultan Sulayman al-Qanuni (that is, Sulayman, the Magnificent) who was the first one to have structured a marble minbar (in 972 AH / 1564). Then some cracks appeared in the building. Sultan Salim (979 AH / 1571-72) had it reconstructed completely. He replaced the roof with domes.⁷¹

Then came the Flood of Sha'ban (1039 AH / 1630) which damaged a lot of good work accomplished both in the Ka'bah and Masjid al-Haram. Sultan Murad IV (in 1040 AH / 631) renewed the whole building of both the Ka'bah and the Masjid.⁷²

Ten years of the first phase of the Saudi Kingdom:

Then Hejaz was captured by Imam Mohammad Ibn Saud from Ghalib bin Awn of

⁶⁹ ibid

⁷⁰ ibid

⁷¹ ibid

⁷² ibid

Ottomans in 1217 AH (1803) and the Masjid remained the custody of the Saud's until 1228 AH (1813) when Mohammad Ali Pasha of Egypt recovered it back and restored it into the Ottoman's care. The Ottomans maintained both the Ka'bah and the Masjid with the same affection and enthusiastic love as before until the month of Safar 1343 AH (Sept. 1924) when King Abd-al-Aziz bin al-Saud successfully captured Hejaz and entered Makkah and declared his responsibility to look after the physical needs of the sacred site and its building works.⁷³

The Saudi contribution and service to Masjid Al-Haram since Sept. 1924:

King Abd al-Aziz ibn Abd al-Rehman al-Saud, the founder of the Second Phase of the Kingdom of Saudi Arabia, like all the Muslim Rulers before him, gave his utmost attention to this unique 'Human Institution' on the face of this Earth. Addressing the Muslim leaders (in 1368 AH), he expressed his intention to increase the sizes of the two mosques to meet the increasing demands of the ever-increasing numbers of Muslim pilgrims and worshippers to the Sacred Places. They decided to increase the provisions and the facilities for the worshippers in stages.⁷⁴

In the First Phase, King Saud ibn Abd al-Aziz (1375 AH / 1975) expanded the Masa'a to two stories and built a basement (not in use for Sai). The Masa'a is 394.5 metres long and 20 metres wide. The first storey is 12 metres high, the second is 9 metres, while the basement is 3.5 metres. This eased a lot of overcrowding both in the Masjid and in

⁷³ ibid

⁷⁴ Saudi Kingdom Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopedia House Publishers and Distributors, 1992, p. 64

Masa'a. The Masa'a was made into a 'one-way traffic' area (that is, Safa. Marwah. Safa). In addition, a special two-way narrow path was erected (for the disabled to benefit from the 'wheeled chair service') between the two-way passage of Safa and Marwah.⁷⁵

The first storey (that is, ground level) has 16 gates on its eastern side. Second storey (first floor) had two doors: a door at Safa and the other at Marwah leading from the outside to the Ka'bah. There are also two sets of stairs. They are at the Safa and al-Salam gates and lead to the second floor. For flood-protection, a watercourse of five metres width and 4 to 6 metres in height was dug beneath the Safa area which diverts the storm water away from the Masjid al-Haram.⁷⁶

Expansion of Masjid Al-Haram:

The Saudi's inherited Masjid al-Haram of 27,000 sq. metres. They increased it to 180,000 sq. metres, adding 76,000 sq. metres on the western side of the Masjid of "As-Souq As-Sagheer" area at Umrah and the King Gate accommodating 140,000 worshippers on the ground, the upper floors and the roof. The expansion gives a new main gate, giving 14 minor gates for the basement floor and a new total of 4 main gates, and 41 minor gates and 6 for the basement floor. There are 2 new 89-metre high minarets making of total 9 minarets. There are two buildings for escalators each comprising of 375 sq. metres in area. There are 5 escalators altogether. They can

⁷⁵ ibid

⁷⁶ ibid

carry 15,000 persons an hour to the roof of the Masjid.⁷⁷

The uniqueness of Masjid al-Haram

Masjid Al-Haram houses the House of Allah (swt)

It has the pride and privilege of owning the House of Allah (swt), the Ka'bat Ullah, in its courtyard.

Makkah is the house of Masjid Al-Haram

‘The Blessed Masjid is in the most honoured city of Makkah (Bakkah), the famous name for the place where the necks of the mighty are broken and the haughty fall! Ibn Kathir writes, "Bakkah means it brings Baka" (crying, weeping) to the tyrants and arrogants, meaning they cry and become humble in its vicinity. Bakkah also means 'the gathering'. The place remains crowded with people (worshippers) and they move into one another!’ There are many other names of Makkah, such as Al-Bayt Al-Atique (the ancient House), Al-Bayt Al-Haram, Al-Balad Al-Amin, Al-Mamun, Umm Al-Qura, Salah.⁷⁸

Masjid Al-Haram was the first Masjid on the earth

*Narrated Abu Dhar (r): I said, "O Allah's Messenger (saws)! Which Masjid was first built on the surface of the earth?" He(saws) said, "Masjid al-Haram (at Makkah)." I said, "What was the period of construction between the two?" He (saws) said, "Forty years." He (saws) then added, "Wherever the time for As-Salat comes, observe it, for the best thing is to perform (As-Salat in time)."*⁷⁹

⁷⁷ ibid, p.78-81

⁷⁸ Ibn Kathir, *Tafsir ibn Kathir*, Arabic-English, Vol. 2, Abridged, Dar-us-Salam, Riyadh, 2000, p.217

⁷⁹ Abd Al-Baqi.F, *Al-Lu Lu Wa-al-Marjan*, Vol I, Kazi Publications, Lahore, 1995, Hadith No.298,

So one may easily say that Masjid al-Haram is the oldest place of worship on this earth.

The reward of doing ‘One Salat’ in Masjid Al-Haram is 100,000 more than doing it elsewhere

The worshipper earns more by doing As-Salat here, than anywhere on the face of the Earth. It is stated in the following Ahadith of the Prophet (saws):

Narrated Ibn Zubair (r): Allah’s Messenger (saws) said, ‘One Salat in this Masjid of mine is better than a thousand elsewhere, except al-Masjid al-Haram and one Salat in the Masjid al-Haram is better than a Salat in this Masjid of mine (that is, Masjid an-Nabawi) by a hundred Salawat.’⁸⁰

In another version:

‘A Salat offered in al-Aqsa Masjid shall be rewarded five hundred times and the one offered in Masjid an-Nabawi shall be rewarded a thousand times, whereas the one offered in Masjid al-Haram will be rewarded a hundred-thousand times.’⁸¹

Yet in another version:

Narrated Anas bin Malik (r): Allah’s Messenger (saws) said, ‘A man’s Salat in his house is one Salat; his Salat in his local Masjid is equivalent to twenty-five Salawat; in Masjid al-Jumuah (where Friday prayer is held) is equivalent to five hundred Salawat; in Masjid al-Aqsa (in Jerusalem) equivalent to fifty-thousand, and in my Masjid (that is, Masjid an-Nabawi) is equivalent to fifty-thousand, and in Masjid al-Haram is equivalent to a hundred thousand times.’⁸²

p.355

⁸⁰ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.644, p. 271

⁸¹ ibid

⁸² Al-Umree.K.W, *Mishkat Sharif*, Arabic-Urdu, Vol. 1, Maktabah Rahmania, Lahore, n.d, Hadith No.707, p. 163-164

Discipline

Islamic discipline is a reflection of togetherness of action of all the Muslims to meet the defined aims of an activity. They seek the Mercy of Allah by using it in the prescribed ways of Allah (swt) and His prophet (saws). Every Muslim recognises that Masjid Al-Haram is the most blessed site on the face of the earth. Therefore, they try their best to earn, collect and save enough money to travel to the Masjid under Islamic discipline, to pray to Allah for repentance, forgiveness and mercy. They carry their experience of togetherness and brotherhood to all lands and people. This way the people learn the discipline of Islam. Their differences are narrowed and their collectiveness grows.

Intention

Every worshipper has one common intention, that is, to worship Allah (swt) alone as prescribed and guided by Allah (swt) Himself for a benefit and reward both in this life and hereafter (to have the eternal benefit of Paradise). Every worshipper seeks and aims to earn the pleasure of Allah (swt) and shares the same intention with everyone else. As the intention is rooted in the heart, the Muslims become ‘heart-to-heart’. Masjid Al-Haram in this way, is the best means of purifying the intention of its millions of visitors than any other place on the face of the earth.

Qiblah

Since Masjid Al-Haram is the total area surrounding the Ka’bat-Ullah, it thus enjoys the privilege to be called Qiblah. The worshippers inside it face towards Ka’ba and

those anywhere else face towards it, as Allah (swt) says in Al-Quran:

“From whence so ever you start forth turn your face in the direction of the sacred Mosque.”⁸³

Rahman describes its meaning as; *focus of attention, target of all eyes, ideal goal sought after and aspired to, object of widespread interest.* In Islamic terminology, it is the direction to which the worshippers (the Muslims) face in prayer (towards the Ka’bah). To elaborate it further, he writes, ‘The Divine Wisdom desired that all devotees should turn their faces in prayer in one direction, thus, Ka ‘bah, inside Masjid Al-Haram, is the Qiblah (the direction) of all the Muslims in prayer. It forms a major component of Islamic discipline.’⁸⁴

Unity

The unity of direction of every worshiper, from the Imam to the follower (where everyone stands, feet-to-feet, shoulder-to-shoulder, behind the Imam), is the reflection of the importance of the unity of the Muslim ummah in Islam. This training of unity in As-Salat behind a single Imam (in a gathering), through meaningful reading of the single text and following every step unitedly, is an invitation to the whole of humanity to unite in worshipping Allah (swt), their collective Creator and Creator of the whole Universe.

Rahman writes, ‘The basic principle of social discipline is the unity and solidarity of

⁸³ S.2 : A.149

⁸⁴ Rahman.A, *Encyclopedia of Seerah*, Vol. VII, Seerah Foundation, London, 1989, p. 31

the people. The stronger this unity, the greater the cohesion and solidarity of the social system, whereas individuality and social disunity is poison and ruinous for social discipline. However, in fixing the point of social discipline, different people have adopted different ways. Some have declared their descent and family relationship as the point of unity, others have preferred their native land, colour, and language, and some even geographical factors as a basis for their social unity.⁸⁵

Islam provides the unity of thought, direction and destination. It is the thought of being creatures of the Creator, to behave as directed to maximise the benefit of stay in this life and thus qualify for the paradise. In this unity, the differences of colour, language, social position, ownership and possession are taken to be the signs from the Creator and never the dividing factors. They, in Islam become uniting factors around One Creator of everything and everyone. Masjid Al-Haram is the melting point of all prides and prejudices and the strongest uniting force for the believers of the Islamic Faith.

Training to learn to think educationally

The whole activity of the Masjid can be traced to the activity of the mind. It is learning to meditate in Him (swt) through improving the imaginative thinking. *“Worship Allah as if you see Him and if you cannot imagine to see Him then surely He sees you.”* This is known as “Ihsan”.

As every action (in Islam) of a Muslim is for Allah (swt), to take a reward from Him

⁸⁵ ibid

(swt) so the whole aim in repetitive visits to the Masjid is to develop, improve, and strengthen the ties between the Creator and His Muslim worshippers. Here the worshippers come to seek Allah's (swt) pleasure, His Forgiveness for their sins, His (swt) Mercy on their weaknesses, His support and help against their odds, and they pray to Him to ask for Paradise. They worship Him (swt) around His Blessed House from the core of their hearts in mobility, standing still, bowing, prostrating, sitting and lying on their sides, begging His favours through supplication reading of the text from the Quran and using the text as read by His (swt) prophet (saws). The worshippers attend the specialist lectures, seminars, discussions, learn the Qur'an and with it, its meanings, and message. They attend study circles and specialise in a variety of fields of Islamic knowledge.

Masjid al-Haram has always enjoyed the benefit of some of the top best readers of the Arabic text of al-Qur'an and its Tafseer (explanation). Almost all the visitors to Masjid al-Haram appreciate their abilities and skills. These specialists and their audience contribute continuously to the international reality, the Muslim Unity. This Masjid, thus, has been a great means of teaching and learning the Message of Islam.

The heart of the matter

The heart of the matter is that here prayers are accepted and virtues are revived and hopes are restored. Masjid al-Haram with its main ingredient, Ka'bat-Ullah, in the city of guaranteed security of Makkah, offers the assurance of its approved sanctity. It offers a platform for a serious and devout worshipper to benefit from the great sacred

site established by the Creator (swt) for those who want and wish to repent after being a deviant, to fulfill any deficiency or defect. It offers a means of seeking His (swt) Forgiveness, sure from ailments and hope for the disappointed. It lifts up those who have been depressed, failed, or defeated. Here the prayers are accepted, weaknesses, and deficiencies are complemented and the clean desires are met. This applies to every faithful human being on the face of this Earth of any origin, colour, or language. In this firstly and justly instituted Masjid, there are very special structures which are historical symbols of Allah's Mercy on His (swt) obedient worshippers. They are the "Blessed Signs" of Allah (swt) for the entire benefit of His (swt) loyal creature human beings who, by taking them as signs of Allah, may ask Him (swt) for all their wants and needs and He (swt) promises to grant them. These sights and symbols are the following:

Ka'bat-Ullah

The uniqueness of Ka'bat-Ullah

This is the oldest and the first site and place created by Allah (swt), before the creation of the rest of the earth to be the Main House for His (swt) worship beneath the seven skies and above the earth. Ibn Kathir records that Allah (swt) established it some two thousand years before the creation of the earth.⁸⁶ Ibn Kathir reports that "Bait-ullah" is based on four pillars, which are rooted right down to the earth (that is the base of the

⁸⁶ IbnKathir, *Tafsir Ibn Kathir*, Arabic-Urdu, Vol. 1, Juz 1, Noor Muhammed Karkhana, Karachi, n.d, p. 190.

The first House (of worship) appointed for men was that of Bakka: Full of Blessings and of Guidance for the worlds.(S 3:A.96)

earth).⁸⁷

Its foundations are rooted

Ibn Kathir reports, ‘When Quraysh decided to build the Ka’bah from its foundations and dismantled the old building and dug up to the foundations, laid down by Ibrahim (saws) they discovered stones of green colours fitted into one another. Someone tried to separate a stone from the other with the help of a lever, but it caused the shake-up of the whole earth of Makkah. It was understood that the foundations of the House reach deep down into the earth.’⁸⁸ Then Adam (saws) was guided to it. He placed ‘Hajr-e-Aswad’ on its site and worshipped Allah, circumambulating it’⁸⁹, and then he built the House on its created foundations from the stones of Hera, Tur-e-Zeta, Tur-e-Sena, and the mountain of Judi.’⁹⁰

Ibn Kathir (r) quotes the following statement of Ibn Umar (r), ‘Adam and Hawwa built the “Bait-Ullah” (that is, “the Ka’bat-Ullah”) on the instructions of Allah (swt) and performed Tawaf(circumambulated) around it and Allah (swt) said to him: “You are the first human being and this is the First House of Allah (swt) for you to worship in it.”’⁹¹

Then the flooding in the Days of Nuh (saws) destroyed the building, and the site remained untouched till Allah (swt) assigned the job of the construction of the Ka’bah

⁸⁷ ibid

⁸⁸ ibid, p.191

⁸⁹ ibid, p.189

⁹⁰ ibid, p.190

to Ibrahim (saws).⁹² Allah (swt) says in Al-Qur'an:

'Behold! We gave the site to Ibrahim of the (sacred) house, (saying), "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round or stand up, or bow, or prostrate themselves (there in prayer).'⁹³

The foundation of Ka'bat-Ullah:

Ali (r) narrated, Allah (swt) ordered Abraham (Ibrahim (saws)) to build Ka'bat-Ullah. Ibrahim (saws) showed his concern about its shape and size. Allah (swt) sent a special piece of cloud and a voice said, "Build it exactly under its shadow."⁹⁴

So the foundations of Ka'bat-Ullah were laid under Revelation and the building was constructed under the guidance of Allah, the Almighty. Al-Lameelam quotes al-Umree saying that, 'Al-Bait al-Haram (that is Ka'bat-Ullah) was the "First House" established for the people on the old foundations. It was built very similar to Bait al-Ma'mur (the house over the heavens parallel to the Ka'bah, continuously visited by the angels).⁹⁵

Hajr-e-Aswad (The Black Stone)

It is a stone from paradise

It is a corner stone in the wall of Bait-Ullah, on the left side when facing the Door of

⁹¹ ibid, Juz 4, p.4-5

⁹² ibid, p.4

⁹³ S.22 : A.26

⁹⁴ Ibn Kathir, *Tafsir Ibn Kathir*, Arabic-Urdu, Vol. 1, Noor Muhammed Karkhana, Karachi, n.d, p. 189

⁹⁵ Al-Lameelam.A.M, *RiSalat al-Masjid Fi-al-Islam*, Muassissat ar-ReSalat, Beirut, 1992, p. 160.

Bait-ul-Ma'mur: Narrated Malik bin Sa'sa'ah (r) in a long hadith that the Prophet (saws) said, 'Then we ascended to the seventh heaven, there I met and greeted Abraham who said, "You are welcome, O son and a Prophet." Then I was shown al-Bait-ul-Ma'mur where 70,000 angels perform prayers daily; and when they leave, they never return to it (but always a fresh batch comes into it daily). (The Noble Qur'an: *English Translation of the Meanings and Commentary*. King.Fahad.Complex, Madinah Al-Munawwarah, 1405H

Ka'bah. The idea behind this very special stone came to Ibrahim (saws) while he was in the process of building the House. Ibn Kathir quotes Ali (r) (answering the inquiry about the circumstances of the building) saying, *'When Ibrahim (saws) and Ismael (saws) reached the level of Hajr-e-Aswad (when erecting the walls), Ibrahim (saws) asked Ismael (saws) to search for a specially nice stone to be placed (in its desired place as planned by Ibrahim (saws) under the Guidance of Allah (swt)). 'When Ismael (saws) returned with a stone of his choice, Ibrahim (saws) had already fixed one. Ismael (saws) asked, "Who brought it?" Ibrahim (saws) replied, "Jibrael (saws) brought it from the skies, with the order of Allah (swt).'⁹⁶*

Hajr-e-Aswad was initially white, then turned black with the passage of time:

Sadee narrated, 'Jibrael (saws) had brought this stone from India. It was a bright white Yaqut (sapphire) which was sent down by Allah (swt) from the Paradise with Adam (saws). Then with the passage of time (by touching and kissing), it turned black.'⁹⁷

Adam circumambulated around it by placing it at the site of Ka'bah

Ibn Kathir quotes another statement from Masnad Abdul-Razaq, 'Adam (asws) (was sent down to earth from Paradise) and landed in India. Then he was guided to the site of Ka'bah at Makkah. He placed the Yaqut on it and circumambulated around it, praying to Allah as directed. He found the happiness and satisfaction out of this worship. His anxiety was removed. This Yaqut was lost during the "Flood of Nuh". Then, when

⁹⁶ K.S.A.F, Note, Vol. 53:12, S: 53, p. 718

²² Ibn Kathir, Tafsir Ibn Kathir, Arabic-Urdu, Vol. 1, Noor Muhammed Karkhana, Karachi, n.d, p. 189

⁹⁷ Ibn Kathir, Tafsir Ibn Kathir, Arabic-Urdu, Zaheer Sapra Lahore Sons, 1995, p.223

Ibrahim (saws) was sent to build the Qiblah, the missing Yaqut was brought by Jibrael (saws) to be fixed in the wall al-Ka'bah, known to the people as "Hajr-e-Aswad".⁹⁸

Allah (swt) knows the best.'

The following statements of Allah's Messenger (saws) throws further light on the origin and role of the Yaqut in the structure of the Ka'bat-Ullah:

*Ibn Abbas (r) narrated: Allah's Messenger (saws) said, 'Hajr-e-Aswad was sent down from the Paradise. It was whiter than the milk. The sins of mankind have blackened it.'*⁹⁹

*Ibn Umar (r) reported that the Messenger of Allah (saws) said, 'Hajr-e-Aswad and Maqam-e-Ibrahim are (the two) Yaquts (stones) from the Yaquts of Paradise. Their brightness has been taken away. If they were not deprived of their brightness, they would have lightened (both) the east and the west (of the earth).'*¹⁰⁰

*Abis bin Rabeah (r) reported: 'I observed Umar (r) kissing the Hajr-e-Aswad and saying, "I know for sure that you are only a stone. You can neither benefit nor harm ('anyone,). If I had not noted Allah's Messenger (saws) kissing you, I should not have kissed you.'*¹⁰¹

Ibn Abbas (r) narrated: 'The Messenger of Allah (saws) circumambulated around the Ka 'bah riding on his camel. When he would reach Hajr-e-Aswad, he would point out towards it with

⁹⁸ ibid p. 189-190.

One of the knowledgeable friends had a convincing story to say that during the flood of Nuh (saws), it was lost somewhere on Jabl-al-Ka'bah and when needed by Ibrahim (saws) was delivered to him by Jibrael (saws) to be fixed in the wall as required!

⁹⁹ Al-Umree.K.W, *Mishkat Sharif*, Arabic-Urdu, Vol. 1, Maktabah Rahmania, Lahore, n.d, Hadith No. 2462, p.572

¹⁰⁰ ibid, Hadith No.2464

¹⁰¹ ibid, Hadith No. 2473, p.574

*something in his hand and would say, “Allahu-Akbar.”*¹⁰²

*Abu Tufail (r) reported: ‘I noted Rasul-Ullah (swt) while doing Tawaf (circumambulation) of the House, he (saws) pointed out to Hajr-e-Aswad with his curved stick and then kissed the stick*¹⁰³

The following features of Hajr-e-Aswad are of special significance:

The fact that it is a very special stone from Paradise, it is the most liked and loved unit in the structure of the Ka’bah.

- 1) The Messenger of Allah (swt) either directly or indirectly kissed it and so, almost every visiting worshipper to the House of Allah (swt) feels privileged to kiss it.
- 2) The statement of the Messenger of Allah (swt) that the human sins have caused the darkening of its colour is a good enough reason to believe that it absorbs the sins of those who touch, kiss, stand before, face, or pass-by, facing it.

*Ibn Abbas (r) narrated: Allah’s Messenger (saws) said, ‘By Allah! He (swt) will raise Hajr-e-Aswad on the Day of Judgement with two seeing eyes and a tongue with which it would witness the one who sincerely kissed it*¹⁰⁴

- 3) It is the starting and finishing point for the seven ordained circumambulations (Tawaf) of Ka’bat-Ullah. That is, the people report to the line drawn from Hajr-e-Aswad, face towards it, say, “Allahu-Akbar,” and then step out to walk

¹⁰² ibid, Hadith No.2455, p.570

¹⁰³ ibid, Hadith No.2456, p.571

around the Ka'bah with the House on the left, praising and praying to Allah (swt). When the seventh round is complete in front of Hajr-e-Aswad, then the worshippers dart off to perform raka'tain of As-Salat as prescribed by Allah behind Maqam-e-Ibrahim facing towards the Ka'bah.³⁰

4) The fact that everyone reports to it on one's arrival, then faces towards it, kisses or touches it, starts the *Tawaf* from it and finishes on it, is a good enough reason to believe that it is a strong symbol of the Unity of the Muslim ummah. Where all the false barriers of colour, language, stature, money and matter are broken and dissolved in favour of brotherhood in Faith, that Allah (swt) Alone is worthy of worship, by following Islam as given in al-Qur'an and explained by His Messenger (saws) through his (saws) model practice. It, in a way, involves the Concept of Unity in the following three perspectives:

Unity of Allah:

Allah, who Alone is the Creator and Cherisher, with His own personal Qualities of being Sustainer and Guider. He (swt) created the Earth with a purpose and planned in it the provisions to fulfill the physical and spiritual needs of His creature human beings. As the spiritual needs, ultimately, dominate the physical needs, therefore, Allah (swt) first created the means of satisfying the priority requirements in the form of the sacred place (that is, Ka'bah) and giving the worshipping human beings, Hajr-e-Aswad, as a

¹⁰⁴ ibid, Hadith No. 2464 p.572

³⁰ Ibn Kathir. *Tafsir Ibn Kathir*, Arabic-Urdu, Vol. 1, Noor Muhammed Karkhana, Karachi, n.d, p. 182

symbol of Unity to which every believer moves to kiss. Ibn Kathir reports that the Bait-Ullah (the Kab'ah) was built (by Angels) about two thousand years before He (swt) spread out the earth from this site.¹⁰⁵

Unity of the Model Practice:

The Messenger of Allah followed the Guidance of Allah (swt) in totality. His practice is the perfect Guidance to the Muslims. He (saws) was shown by Jibrael (saws) the use of the House of Allah and he (saws) taught exactly the same to his companions around him (saws). There have not been any known contradictions in this usage of the House in the great traditions of Hajj and Umrah. During these times every worshipper reports to the House of Allah in the prescribed period, facing the Hajr-e-Aswad (trying to kiss, touch or raise hands towards it), pronouncing “Allahu Akbar”, completing seven circuits around the House, then praying at Muqam-e-Ibrahim, drinking from Zamzam and thus reflecting on the Unity of Faith and Practice.

The Unity of the Muslim ummah:

Achieved through single belief, one direction in As-Salat, in turning the face towards Ka'bah, raising ones hands towards Hajr-e-Aswad in doing *Tawaf*, all desiring the same destination (Paradise) based on love and affection for one another on the basis of the rules and regulations as laid down by Allah (swt) and His Messenger (saws) in Islam.

¹⁰⁵ Ibn Kathir, *Tafsir Ibn Kathir*, Arabic-Urdu, Vol. 1, Noor Muhammed Karkhana, Karachi, n.d., p. 190

In this way, Hajar-e-Aswad stands for the Unity of the whole humanity and is waiting for the day when all human beings would learn and acknowledge the truth of Islam and kiss this single stone worthy of kissing, to become one united Nation under the banner of Islam.

Ka'bat-Ullah has been rebuilt on several occasions

As it has been mentioned earlier, Adam (saws) and Hawwa were the first human couple to have built it. Then the flood of Nuh (saws) destroyed it. Then the place remained deserted till Ibrahim (saws) and his son Ismail (saws) were assigned the job of its reconstruction. 'The House was once again built by Qusai bin Kilab, an ancestor of the Prophet Muhammad (saws). Then it was built in the days of Abd-al-Muttaleb, the grandfather of the Prophet (saws). The House was broken again by floodwater when the Messenger of Allah (swt) was thirty-five years of age. The Quraysh built it (with alternating courses of wood and stone) 18 cubits high, with level roof resting on six columns. Hajr-e-Aswad was placed by the Prophet (saws) in its eastern corner. Hajr-e-Ismaeel (known as Hatim) a low, semicircular, walled enclosure lies to its northwest end. There was a treasure storage inside the middle of the floor of the Ka'bah where all the valuables gifted to the Bait-Ullah were stored.'¹⁰⁶

Deviations from the norms of Ibrahim (saws) in the structure of the Ka'bah

Ibn Kathir quotes the Hadith narrated by Aisha (r):

¹⁰⁶ ibid, p.190

*'Allah's Messenger (saws) told me, "Don't you see when your people built the House of Allah (swt), and they reduced it from the foundations of Ibrahim (saws)." I said, "O Prophet (saws) of Allah! Expand it to the original position. He (saws) replied, "If your people were not new to Islam and their period of Kufr was not closer, then I should have done so." 'When Umar (r) listened to this statement of Allah's Messenger remarked, "It is, perhaps, due to this reason that the Messenger of Allah would not touch the two posts closer to the Hajr-e-Aswad.' Aisha (r) further added that the Messenger of Allah (swt) said, 'If your people's period of Kufr was not close enough, I should have distributed (spent) the store of Ka 'bah (to the poor and needy) for the sake of Allah (swt), and buried the door of Ka 'bah inside the earth and entered the Hateem inside the Ka'bah and should have erected two doors, one for entry and the other for exit.'*¹⁰⁷

So, the Prophet (saws) neither made any structural changes to the building of the Ka'bah nor to its surroundings or neighbourhood. His (saws) main concern was to avoid any misunderstanding and causes of doubt and dispute. If there would be a need for such a structural change, he (saws) would involve the people and then go for a change.

Ka'bah's Kiswah (covering of the Ka'bah building)

It has been one of the ancient traditions to cover the ancient house with a durable, protective, attractively looking and respectable Kiswah (apparel). The people have been making the *kiswah* (covering) from *dibaj* (pure silk), *namariq*, *Khass* (a tissue of silk and wool), and *qabat*, to suit their skills, pockets and prestige. The Messenger of Allah (swt) kept the apparel of the Ka'bah left by its custodians from the Quraysh until it was burnt accidentally by a spark, while a woman was incensing it. On this, the

¹⁰⁷ *ibid*

Messenger of Allah (swt) ordered that the Ka'bah be covered with a Yemeni cloth.

Abu Bakr (r), Umar (r), and then Uthman (r) dressed the Ka'bah during their leadership, while Ali (r) remained occupied with the wars and did not find the opportunity to renew it. Since then, the *kiswah* of the Ka'bah has been changed annually during the days of Hajj by the Muslim authority, in charge of the Islamic Heritage.

Then over the years, the Khulafa, Kings and Ameers became very keen to cover the Ka'bah by placing new apparel on the older ones until the apparels accumulated and it was feared that the Kabah may be damaged under this increasing load of the annual *kiswah*. This encouraged the Abbassid Khalif Al-Mahdi to decide and order that the Baitullah (Ka'bah) should not be covered with more than one apparel at a time.¹⁰⁸

The Kiswah Factory

The Saudi King Fahd bin Abd-al-Aziz took a keen interest in regulating the *kiswah* services of Ka'bat-Ullah. He established the 'Holy Ka'bah Kiswah Factory' in 1975 which started making the dressing to the following specifications:

- The size: 14 metres high, with the upper third containing the apparels' belt of 97 centimetres in width and 47 metres in length.
- Calligraphy: The apparel's belt consists of 16 pieces, inscribed with Qur'anic

¹⁰⁸ Saudi Kingdom Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopaedia House Publishers and Distributors, 1992, p. 52

verses with gold-coated silver threads.

- *Surah al-Akhlās* is woven inside a square below the belt and on the corners. There are six more verses of al-Qur'an inside separate frames.
- In addition to the above calligraphic inscriptions on the *kiswah* of the Ka'bah, the curtain of the Door of the Ka'bah (known as Al-Burqu) is made of the same black silk cloth of which the apparel is made. It is attractively designed with several inscribed verses of al-Qur'an.¹⁰⁹

Abdullah Bin Zubair (r) fulfilled the desire of the Prophet (saws):

When Abdullah B. Zubair (r) became Ameer of Makka, a fire broke out in Ka'bah. It badly damaged its building. He (r) knowing the wish of Allah's Messenger (saws) from Aisha, the Mother of the Faithful, took the opportunity to break the whole Building to its Ibrahimee foundations and rebuilt it by expanding it to include Hateem in the main building. He fitted it with two doors, (one in the east and other to its west) at the ground level.¹¹⁰

Malik Bin Marwan and Hajjaj Bin Yousuf Dismantle the Ka'bah and reset it as the prophet (saws) had left it:

Hajjaj bin Yousuf conquered Makkah from Abdullah bin Zubair (r) and he, with Abd-al-Malik bin Marwan, decided to reset the house as was left by the Messenger of

¹⁰⁹ ibid, p.54-55

¹¹⁰ ibid, p.190

Allah (swt). So the Hateem was restored and the additional door was closed.¹¹¹

Saudi contribution to the renovation and restoration of Ka'bat-Ullah

They noted certain defects in the ceiling of the House and some cracks in its walls due to decay of the roof-bearing wood, because of environmental affects. A special work project (that is, 13th Renovation of the Ka'bah) was launched on the 18th of Rajab (1377 AH / 1957 CE) by King Saud bin Abd-al-Aziz and completed on 11th of Shaban (1377 AH).¹¹²

The door of Bait-Ullah

- The door fitted in 1363 MI (1943 CE) by King Abd-al-Aziz as-Saud was worn out. King Khaled had the door made with the following specifications:
- It should be two doors, one internal and the other external.
- Both the curtain (cover) of the Ka'bah and its door should match to achieve harmony.
- The Designers precisely described the type of calligraphy to be used in writing the
- Quranic Verses as well as the percentage of the gold and the silver to be involved in engraving the decorative works.
- Both the doors (inside and the outer), should have the same decorations,

¹¹¹ ibid, p.192-193

¹¹² King.GRD, *The Historical Mosques of Saudi Arabia*, Longman Group, UK, 1986, p. 68

calligraphy and the inscriptions.

- A new lock should be put on the new door.

All the work was specially done and supervised. Saudi Arabian Monetary Agency donated 280 kilograms of 999.9% karat gold and then one of the best, most matching¹¹³ door was fixed.

Tawaf area cleared and circumambulation made easy

Studies had shown that the majority of crowding around the Ka'bah was due to unnecessary buildings housing the Zamzam Well, Maqam-e-Ibrahim, and the extra large structure of the pulpit. Hence the Zamzam House was removed. The well was reduced to its natural level beneath the ground. A room was built to cover its face. Stairs were erected for the pilgrims to descend to the Well Room.

The Maqam-e-Ibrahim

Its housing occupied by 3 metres of the Tawaf area while the Maqam itself was only 40 by 40cm. So, the specialists agreed that a suitable and compatible cover should replace the House. It was decided to get it 'made-to-measure' for the size of the Maqam in the form of a crystal glass. Now the cover of Maqam-e-Ibrahim is of a precious crystal glass, with a steel grill and marble base. Saudi Information reported that the collective dimensions of the cover are 180 by 130 cm. The glass cover is 80 cm in diameter, 20 cm thick, 100 cm high, and is mounted on a 7.5 cm copper base. The total weight of the cover is 1700 kg, including the 600 kg of the weight of the copper base. The marble

base is of a very high standard of local marble and inside of the Maqam is lined with a marble barrier to prevent contact with the concrete. The Steel Grill is 3 metres high. The cover was unveiled on 18th of Rajab 1387 AH (1967 CE) and saved 5 square meters of the place for the Tawaf.¹¹⁴ Another hurdle was the “Shaibah Gate” which was considered to be a useless entity and therefore, it was removed altogether.

Briefly speaking, removal of the sheltering houses of the Zamzam Well and Maqam-eIbrahim, Gate of Shaibah, and of the pulpit, increased the size of the Tawaf Area considerably.

Latest description of Ka’bat-Ullah

Since then, the building of the Ka’bat-Ullah has remained the same in size and set-up. The Muslim Management of the Province of Al-Hejaz carries out regular maintenance. A precise description of the Ka’bah was given by Ibn Jubayr in 579 AH (1183 CE) as quoted by King, (1986): ‘The Venerable House has Four Corners and is almost square. Its height, on the side which faces the Bab (the Gate) al-Safa and which extends from the Hajr-Aswad to Rukn al-Yamani (Yemen Corner) is 29 cubits. The remaining sides are twenty-eight cubits because of the slope of the roof towards the waterspout. The Principal Corner is the one containing the Black-Stone. There the circumambulation begins. The circumambulator drawing back (a little) from it so that all of his body might pass by it with the blessed House being on his left. The first thing that is met after that is the Iraq Corner, which faces the North, then the Syrian Corner, which faces the

¹¹³ *ibid*, p.74

West, then the Yemen Corner, which faces the south and then the Black Corner, which faces the East. That completes one shaut (single course). The door of the Blessed House is on the side between the Iraq Corner and the Black Stone Corner and is close to the stone at a distance of barely ten spans. That part of the side of the House, which is between them, is called the Multazam.

The venerable door is raised above the ground eleven and a half spans. It is of exquisite workmanship and beautiful design. The Ka'bah has five windows of Iraq glass, richly stained. One of them is in the middle of the ceiling and at each corner is a window. Between the pillars, hang thirteen vessels, save one that is gold.¹¹⁵

Decorations:

The new expansion has 492 pillars covered with epoxy mosaic or marble. The floor is covered with 75,000 square metres of Islamic inscriptions decorated with marble. The windows are made of a special type of lathed yellow aluminium. Forty five thousand cubic metres of walls are built with especially designed artificial stones. The arches and cornices are covered with artificial stone tiles.

Summary of Ka'bat-Ullah:

Ka'bat-Ullah was the only visible structure amongst the desert mountains for many years after the death of Ismaeel (saws) the son of Ibraheem (saws) who had built it at

¹¹⁴ ibid

¹¹⁵ ibid, p.24

the instructions of Allah (swt). Qusai ibn Kilab built a colony of houses, roundish and lower in height than the height of ‘Ka’bat-Ullah’. The lanes from in between the houses led to a circular empty space around the House of Allah for Tawaf.

The need for a larger space for Tawaf has always been there and will continue to increase with the growth of the number of worshipping visitors to the House of Allah. It was Umar (r) who felt the need for a bigger area and set a tradition to first compensate the house owners, then demolish the old structures to provide what is needed to fulfill the aims of Ka’bat-Ullah.

The Muslim rulers in their varieties dawned and did their best to build, maintain, expand and beautify the House of Allah to the best of their means and abilities. It is entirely on the Muslims to make the prescribed use of this House of Allah, to gain togetherness, where to pray one Salat is equivalent to praying 100,000 Salawat. It is for every Muslim pilgrim, who qualifies to do Hajj, to first report to this House on arrival at Makkah and pray towards it, and then report back to it before leaving Makkah. It is a platform to gain momentum to strive and struggle to fly to the Paradise of Allah (swt) as mentioned in Al-Quran:

“Do you consider the giving of drink to pilgrims, or the maintenance of the Masjid Al-Haram equal to those who believe in Allah and the Last Day and strive with all their might and main in the cause of Allah? They are not equal in the sight of Allah, and Allah guides not those who do wrong. Those who believe and emigrate and strive with might and main in Allah’s cause, with their goods and their persons, have the highest rank in the sight of Allah. These are the people who will achieve (salvation). Their Rabb (Lord) does give them glad tidings of a Mercy from Himself, of His good pleasure, and of Gardens for

them wherein are delights that endure. They will dwell therein forever. Verily with Allah is a reward, the greatest (of all)”.¹¹⁶

The Umrah and Hajj around Ka’ba prepare the worshippers to regulate their Islamic lives around worship, sacrifice and struggle against every evil and prepare the believer for the Paradise.

Maqam-e-Ibrahim

It is a stone on which are the footprints of the two feet of Ibrahim (saws). They are shoeless, thus he (saws) built the house of Allah (swt) bare-footed.

Ibn Kathir writes, ‘Ibrahim (saws) sought the help of his (saws) son Ismaeel to build the House of Allah (swt). Then both of them laid its foundations and while they were raising its walls, they reached a stage where they needed some sort of steps (to act as a ladder or lift) to reach the required height. Ismaeel (saws) came across a suitable size and appropriate type of the stone which Ibrahim (saws) was able to stand on to complete the building work of the Ka’bah. Upon completing one side he (saws) would move to the other, circumambulating around the Ka’bah while still standing on the stone till all the building was completed. This stone was then housed in a small glass-house to preserve the historical tool of the First Building Work of Ka’bah.’¹¹⁷

Qatabah (r) reported, ‘Maqam-e-Ibrahim was initially placed against the wall of the

¹¹⁶ S.9:A.19-22

¹¹⁷ Saudi Kingdom Information Affairs, *At the Service of Allah’s Guests*, Arabic Encyclopaedia House Publishers and Distributors, 1992, p. 189

Word origins: Qama (Qauma, Qiyam): to get up, to stand up, to stand erect. Maqam: site, location, position, place. Cowan, J.M. *A Dictionary of Modern Written Arabic*, Macdonald & Evans Ltd, London,

Ka'bat-Ullah (between the door of the Ka'bah and Hajr-e-Aswad). Then Umar (r) (during his caliphate as a matter of convenience for the worshippers) placed it at a short distance from the original position.¹¹⁸ Ibn Kathir, commenting on its position gives evidence from another report: 'It was the Messenger of Allah (swt) himself, who had placed it at the present location.'¹¹⁹

A variety of circumstances, inclusive of the floods from Allah and the human blunders (of their own choice) at times, shifted it from its position but eventually, was restored to its native site by the good ones.

Maqam-e-Ibrahim as a direction of worship

As regards to 'Maqam-e-Ibrahim', as a direction of worship, Ibn Kathir quotes that Jabir (r) narrated:

*'After the Prophet (saws) had completed the Tawaf (circumambulation) of the Ka'bah, Umar (r) asked him (saws), pointing towards the stone, "Is this Maqam-e-Ibrahim?" The Prophet (saws) replied, "Yes." Then Umar (r) suggested, "Then, should we not make it our Qiblah (the direction of worship of Allah in Salawat)!" Allah (swt) approved it by saying, "Take the Maqam-e-Ibrahim as the place of worship (of Allah (swt))"*¹²⁰

Therefore, the applied meanings of Maqam-e-Ibrahim in geographical spirit, involve the whole area of the Haram inclusive of the signs and the places of Hajj, for example;

p. 798-801

¹¹⁸ ibid, p.182

¹¹⁹ ibid, p.183

¹²⁰ Ibn Kathir, *Tafsir Ibn Kathir*, Vol I, Darussalam, Riyadh, 2000, p.373-374

Mana, Muzdalfah, Arafat, Bait-Ullah, Safa, Marwah and Jamarat!¹²¹

The act of Tawaf (circumambulation) must be followed by performing rak'atain (two units) of Salat such that the Maqam-e-Ibrahim is in between the worshipper and the Ka'bah. So Maqam-e-Ibrahim is the stone on which Ibrahim (saws) stood while constructing the House of Allah (the Ka'bah) behind which the Imams lead the Salawat, and the worshippers do rak'atain after completing the Tawaf of the House. The evidence of this is the following Hadith of the Prophet (saws) in a long narration of Jabir bin Abdullah (r):

'The Messenger of Allah (swt) entered the Ka 'bah for the sake of doing Hajj. He (saws) kissed Hajr-e-Aswad. circumambulated around the House of Allah (swt) three times, walking rather fast, and then four times with a normal speed and then he advanced towards Maqam-e-Ibrahim and recited:

“When We made the House a place of resort for mankind and a place of safety. And take you the Maqam-e-Ibrahim as a place of As-Salat, and we commanded Ibrahim and Ismaeel that they should purify My house for those who are circumambulating it, or staying (I'tikaf) or bowing or prostrating themselves.”¹²²

And then he (saws) placed the Maqam-e-Ibrahim between himself (saws) and the Ka 'bat-Ullah and performed two units (raka'tain) of As-Salat¹²³

Maqam-e-Ibrahim (like Hajr-e-Aswad) is a stone from Paradise:

¹²¹ Saudi Kingdom Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopedia House Publishers and Distributors, 1992, p. 181

¹²² S.2:A.125

¹²³ Al-Umree.K.W, *Mishkat Sharif*, Arabic-Urdu, Vol. 1, Maktabah Rahmania, Lahore, n.d, Hadith No.2440, p.563

The same has been the practice of every Imam in all congregational prayers.

The evidence on this is the following Hadith of Rasul-Ullah (saws):

*Ibn Umar (r) narrated, 'I heard the Messenger of Allah (swt) say that the Hajr-e-Aswad and Maqam-e-Ibrahim are two stones from the stones of Paradise. Allah (swt) has dimmed their brightness. If they were not deprived from their brightness they would have lightened the East and the West (of the earth).'*¹²⁴

Significance of Maqam-e-Ibrahim

There are mainly these three important features of Maqam-e-Ibrahim:

- 1) Like Hajr-e-Aswad, it is a yaqut (stone) from Paradise.
- 2) It is the original stone that was used as a ladder (a lift) to build the high walls and reach the roof of the Ka'bah.
- 3) As every visiting worshipper (Black, White, Brown, Arab, Non-Arab, Rich or Poor, Tall or Short) has to do, As-Salat with Maqam-e-Ibrahim between him and the Ka'bah (facing towards it and the Qiblah); this gives it a very similar significance to that of Hajr-e-Aswad of symbolising the Unity of Worship, the Message and the Muslims.

The Zamzam water well

The history of the ZamZam well

Ibn Kathir writes, 'Ibrahim (saws) was guided by Allah (swt) to establish a Muslim Community at Makkah and then build a House on the predetermined site to enable the

¹²⁴ ibid, Hadith No.2464, p. 572

believing human beings to worship ‘Allah as One’, through repentance, seeking His forgiveness and promising to conduct themselves in accordance with His prescribed rules and regulations to the best of their abilities.’ Quoting Ibn Abbas (r), he says: Ibrahim (saws) travelled to his aimed site with his wife Hajar (r) and their breast-feeding infant Ismaeel (saws). They sat under the shadow of a tree. The place around it was all sand dunes, stones, rocks and mountains. There was no human life at all. He gave his family some dates and water and walked away saying, ‘Yes! I leave you to the care and the provisions of Allah (swt).’ Hajar (r) said, ‘Is this the order of Allah (swt) for you?’ He (saws) replied, ‘Yes! This is the order of Allah.’ On this she remarked, ‘Then you go. Allah is sufficient for us. He (swt) would never allow any harm to us. On Him (swt) we depend and Him (swt) we trust.’¹²⁵ Ibrahim (saws) proceeded onwards and on reaching the *Thaniyyah* (a small mountain trail or pass, where Hajar could not see him), he faced the Ka’bah and raising both hands, invoked Allah by reciting:

‘Our Rabb! I have made some of my offspring to dwell in an uncultivable valley by your sacred House, in order, our Rabb, that they may perform As-Salat. So fill some hearts among them with love towards them, and (O Allah) provide them with fruits so that they may give thanks. O our Rabb! Certainly, you know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from you. The praises and thanks are to Allah, who has given me in old age Ismaeel and Ishaq. Verily! My Rabb is indeed the all hearer of invocations. Our Rabb! Forgive me and my parents, and (all) the believers on the day

¹²⁵ Ibn Kathir, *Tafsir Ibn Kathir*, Arabic-Urdu, Vol. 1, Noor Muhamined Karkhana, Karachi, n.d, Vol I, p.196

when the reckoning will be established.’¹²⁶

The mother alone in the desert with the Infant child:

Hajar (r) then started adjusting to the new situation and the strange environment. She was alone with her son in infancy, and lonely in a desert where there was not a single adult human being, to the limits of her sight or cries. Allah (swt) Alone, the Unseen, was believed to be her Protector, Sustainer and Saviour. Then both the dates and the water finished and the hunger and the thirst became the urging needs. The stomach started demanding to eat and mouth dried and she became desperate to search for a drink.

Hajar as a mother in physical exertion, through prayers finds sustenance for their child:

Human fear and concern of Hajar (r) as a mother, on the life of her child, forced her to run around and search for the provisions of the life. She climbed the mountain of As-Safa and keenly looked into the valley around for any trace of a human life or a desert fruit or water! She did not find anyone and anything. Disappointed, she descended from the Safa, ran through the valley to the next visible mountain, al-Marwah, and climbed it. She desperately looked for her immediate needs but in vain. She walked and ran between the two peaks, seven times, at each mountain. She stood for a while and looked around and at the child praying to Allah (swt) with hope, fear, humility and secretly from the depths of her heart to create the means to meet the crisis.

¹²⁶ S.14:A.37-44

Zamzam was named by Hajar (r):

When she reached al-Marwah seventh time, and looked towards the child, heard a voice, and then listened rather attentively and said, ‘O you who have made me listen to your voice, have you got something to help me?’ Soon she saw an angel at the place of Zamzam, digging the earth with his wing till the water gushed out from that place. Hajar (r) hurried to collect some water in her water-skin, and built a sort of soil basin to stop the water flowing out saying, “Zamzam, Zamzam” meaning in the language, “Stop! Stop!”

The Messenger of Allah (saws) remarked, ‘May Allah bestow mercy on Ismaeel’s mother (Hajar (r)). Had she let the Zamzam flow (without controlling it) (or had she not scooped from that water to fill her water skin) the Zamzam would have been a stream flowing on the surface of the earth.’ The prophet (saws) further added, ‘Then she drank (water) and suckled her child. The angel said to her, “Don’t be afraid to be neglected, for this is the House of Allah (swt) which will be built by this boy (your son) and his father, and Allah never neglects His (swt) people.”¹²⁷

Makkah became international due to Ibrahim and his son Ismaeel (asws)

The water attracted the birds. The birds became a sign of the water site and in this way, the Zamzam became an attraction for the travellers and those amongst them who would prefer to settle around it. Thus Makkah became a settlement and then an international city.

¹²⁷ Ibn Kathir, *Tafsir Ibn Kathir*, Vol I, Arabic-English, Al-Birr Foundation, UK, 2000, p.389

Zamzam - A standard naturally healthy drink

Mueen-ud-Deen Ahmed reported, ‘An Egyptian physician claimed that the Zamzam Well is located at the lowest level from the level of the sea and in the middle of the city of Makkah al-Mukarramah. Therefore, all the water of the city sewage mixes with the water and makes it harmful for the health.’ Malik Faisal ordered the enquiry into the matter and ordered that the Zamzam be thoroughly searched and its water analysed from a variety of water-testing laboratories both from within the country and outside it, in Europe. The following facts were observed and established:

- **The Size of the Well:** It was soon noted that the well itself is only about 18 by 14 inches in size.
- **Water Pressure:** The water does not come from the sides of the well but in fact, it appears from all over its bottom end; through the sandy layer, with equally distributed pressure.
- **Water level:** When they decided to empty the whole well by turning on all the most powerful transfer pumps, which could pump out several thousand gallons of water per second, to their surprise, there was no noticeable decrease in the level of the water.
- **Water Analysis:** When samples of the water were taken at different intervals and sent for examinations, the main distinctive ingredients of Zamzam water were the salts of Magnesium and Calcium which are known for their medical values, especially, to remove the fatigue of the travellers. Another important

ingredient of this spring water is the Fluoride, which is an effective germicide.

They tried to collect the water samples from the neighbouring wells but all water wells were found dry because of the drought. There was a suggestion that the “Zamzam Well” might be drawing its water from the Red Sea, which is 75 km away from it. It is not quite logical to accept this as there are many other wells, which are much closer to the Red Sea, but they dry in drought.

So, it was established that the Zamzam water is unique and very special water on the face of the earth with its own roots, chemical composition and its own unique taste. It is located near the Ka’bat-Ullah with its own source of supply. It is one of the signs of Allah’s (swt) Blessings and favours to the visitors of this House in the heart of the (otherwise) desert land.¹²⁸

The purity of Zamzam - Islamic perspective

Jibrael (Gabriel) washed the chest of Allah’s Messenger (saws) with Zamzam water:

Anas bin Malik (r), in a lengthy Hadith narrated that Abu Dhar (r) reported: Allah ‘s Messenger (saws) said, ‘The roof of my house was made open while I was at Makkah (on the night of Mairaj) and Jibrael (asws) descended He opened up my chest and washed it with the water of Zamzam. Then he brought a golden tray full of wisdom and belief and poured it in my chest and then closed it Then he took hold of my hand and ascended to the nearest heaven.’¹²⁹

Allah’s Messenger (saws) was very keen on drinking the water of Zamzam. Al-Sheikh

¹²⁸ Ahmed.M, *Ab-e-Zamzam, Na'mat Ghair Mutabeh Mutaraqqebah*, Sirat-e-Mustaqeem, Vol.16, Birmingham, England, April 1998, p. 30 and 59

¹²⁹ A1-Bukhari, *Sahih al-Bukhari*, Arabic-English, Vol 2, Maktabat Al-Hadithyah, A1-Riyadh, 1981. p. 408

Khameeriah quoted the following Hadith narrated by Abu Hussain, mentioned by Imam Tibree:

“Allah’s Messenger (saws) sent a message to Suhail ibn Amr at Makkah that if the message would reach him by the morning he should send some Zamzam water before evening, and, in case he would get it by the evening then he should send it before the morning So, Suhail bin Amr carried the desired quantity of the Zamzam water to Allah’s Messenger at Madinah Al-Munawwarah.”¹³⁰

In this way, the Messenger of Allah (swt) and his wife, Aisha (r) used to keep a supply of Zamzam water for their drinks.

Ibn Abbas (r) narrated that the Messenger of Allah (swt) said, ‘The top best water on the earth is that of Zamzam. It satisfies the hunger and is a cure of the diseases.’¹³¹

Abu Dharr (r) narrated that Allah’s Messenger (saws) said, ‘Zamzam water is both food and a treatment of the disease.’¹³²

So, the water of Zamzam is a special gift of Allah (swt) with both the nutritional, physical and spiritual effects on the believing consumers.

Zamzam since Hajar (r): Ismaeel’s son and Banu Jurhum became the custodians of Zamzam supplies

The first tribe to settle in Makkah al-Mukarramah to share the neighborhood with Hajar (r) and her son Ismaeel (saws), because of the Zamzam, was of Bani Jurhum who then became the in-laws of Ismaeel (saws). After the demise of Hajar (r) and Ismaeel

¹³⁰ Khameeriah.M.J, *Zamzam Water*, Sirat-e-Mustaqeem, Vol. 16, April 1998, Birmingham, England, 1998, p. 28-29

¹³¹ ibid

(saws), Ismaeel's son (r) became the custodian of the Zamzam and the Banu Jurhum took the responsibility of the help service.

The custodians of Zamzam misused their offices

After a few generations, the caretakers were corrupted. They would exploit, rob, deceive and steal the goods of the visitors to the house of Allah (swt). As a result, they lost their integrity and respect. They were attacked, removed and replaced by the Khuza'ah Tribe.

Zamzam buried alive

In this struggle, Banu Jurhum destroyed the well of Zamzam and covered it up with the sand and soil. For sometime there was no trace of Zamzam.

Zamzam rediscovered: The grandfather of the prophet became the custodian of Zamzam

When the leadership of the service of the House of Allah (swt) reached Abd al-Muttalib, the grandfather of Allah's Messenger, he served the cause to the best of his ability. One day, while he was resting in Hateem (the unbuilt part of the Ka'bah), a man appeared in his dream and said, 'Dig out the Tayyabah.' Then he came the second day and said, 'Dig out the Birrah.' Then he came the third day and said, 'Dig out the Madhnoonah.' Then he appeared the fourth day and said, 'Dig out the Zamzam.' He said what is Zamzam? He replied, 'It never dries or reduces. The visitors of the House drink from it. It is between the blood and the waste. It is located under the beak of that

¹³² ibid

whitish crow near the mound of the ants.’

On the evidence of the dream, Abd al-Muttalib, took his son, Harith, to dig for the Zamzam.⁵⁷ So, the Zamzam was exposed once again and since then the believing visitors to the House of Allah (swt), day and night, benefit from this great blessing of Allah (swt). Abd al-Muttalib became the unchallenged chief of the Zamzam services.

Abd-Al-Muttalib's authority was challenged

On the rediscovery of the Zamzam, all sorts of Quraysh claimed the share in this property of their collective father Ismaeel (saws). Abd-al-Muttalib claimed to be the sole chief of the honourable service. The dispute widened. It was decided that the matter should be given to the arbitrary decision of a famous Kahin (a witchcraft practitioner lady) of Sa'd bin Huzaim Tribe in Syria. Both the parties travelled together to seek the decision. On the way, they camped together for rest and soon realised that they were short of water. It became a matter of grave concern.

Abd-al-Muttalib's position restored

They decided to move to some other site and look for water. Abd al-Muttalib rode his camel and as she got up, a spring of sweet drinking water sprang out from underneath her. Every one was pleased with Abd al-Muttalib. They drank, washed, filled their water skins, and one voice said, ‘Abd al-Muttalib! You have won the case. The One who blessed you with the spring has blessed you with Zamzam. It is yours and under

⁵⁷ ibid

your management.’ On this, they happily returned to Makkah al-Mukarramah.’¹³³

Care And service

Zamzam water is the most loved and liked by Muslims all over the world. Its estimated average daily consumption is 10,000 cubic metres, at a 765 cubic metre rate of pumping per hour. Zamzam Well has been especially protected at its opening (at the surface of the earth) initially by a beautifully constructed house, known as Zamzam House and then to facilitate the circumambulation, it was constructed under the ground with its roof touching the Tawaf area floor.

Zamzam well is structurally protected:

The Saudi Information says, ‘The house has a reinforced concrete supporting wall. It is covered with marble on the side facing the Ka’bah as well as with a semicircular metal post barrier and transported polystyrene plate allowing visitors to see the well. ‘A black marble circle with the word ‘Zamzam’ in the middle indicates the place of Zamzam on the Tawaf area marble floor. This circle, in fact, is a cover that could be lifted when necessary for the maintenance of water pumping equipment.’¹³⁴

The Zamzam supplies:

The main well is known as ‘Mother Zamzam’. It has marble units with chrome taps and a stainless steel sink. There are 340 cool water units for men and 110 for women. The refrigerated Zamzam water is distributed throughout the Masjid on all floors. In

¹³³ ibid

¹³⁴ Saudi Kingdom Information Affairs, *At the Service of Allah’s Guests*, Arabic Encyclopaedia House

addition to this, there are 3000 thermos flasks and the number is almost double during the days of Hajj. There are public drinking places built at 'Al-Hajalah' from which a minimum of 40 tons of Zamzam water is transported to the Prophet's Masjid daily. Both the water pumping and cooling is computer controlled and the Zamzam water is treated with ultraviolet rays for extra care, without affecting its original colour, taste or smell.¹³⁵

A very attractive development (in supplying Zamzam to the visitors during Ramadan and the Hajj) is the establishment of Mabarrat of the cooled water factory, packing 50 million-one litre capacity plastic bags of cooled water, a free gift, to the visitors of the House of Allah (swt). In this service, four pumps are regularly and automatically employed to pump the Zamzam water into silver pipes under ultraviolet rays and then bagged and stored for transportation to the points of distribution to the visitors in iced water trucks.¹³⁶

Therefore, one may easily say that this great blessing of Zamzam is nicely managed to serve the needs of the believing Muslim resident of Makkah or the fortunate visitors to the house who always love to carry the gift of Zamzam from Makkah and the dates of Madinah al-Munawwarah to their friends and relatives in the distant lands, all over the earth.

Safa and Marwa

Allah (swt) mentions in al-Qur'an:

'Behold! Safa and Marwah are among the symbols (that is, symbolic monuments of Muslim virtues) of Allah (swt). So if those who visit the House in the (days) of Hajj or for the sake of doing Umrah (that is, a visit to the sacred Masjid and performing the rites of pilgrimage at other than the Hajj time) should compass them round, it is no sin in them. And if any one obeys his own impulse to good, - be sure that Allah (swt) is He who recognises and knows (that goodness).'¹³⁷

Ali writes, 'Safa and Marwah are two little hills close to the well of Zamzam, in the city of Makkah. Here, the lady Hajar (r), the mother of the infant Ismail prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zamzam spring.'¹³⁸ The Messenger of Allah (swt) advised to walk and run between Safa and Marwah.

*Aisha narrated that the prophet (saws) said to her, 'The circumambulation round the House and the running (and walking fast) between as-Safa and al-Marwah are sufficient for your Hajj and Umrah.'*¹³⁹

In another narration she (r) said:

*'Surely, Allah's Messenger (saws) set the Sunnah (legal way) of Taivaf (going) between as-Safa and al-Marwa so no body is allowed to omit the Tawaf between them.'*¹⁴⁰

¹³⁷ S.2:A.58

¹³⁸ Ali.Y, *The Holy Qur'an*, English-Translation of the Meaning & Commentary, King Fahad Complex, Madinah-alMunawwarah, Footnote 160-161, p. 63

¹³⁹ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salam, Riyadh, 1996, Hadith No.639, p.270

¹⁴⁰ Abd-al-Baqi.F, *Al-Lu Lu Wa-al-Marjan*, Dar-us-Salaam, Vol. 1, Arabic-English, Riyadh, 1995, Hadith No.803, p. 409

Abu Hurairah (r) narrated: ‘Allah’s Messenger (saws) came to Makkah, walked to Hajr-e-Aswad, kissed it, then did the Tawaf (circumambulation) of the Ka ‘bah, then he (saws) came to Safa and climbed it, till he (saws) was able to see the Ka ‘bah, then he (saws) raised his two hands as long as Allah (swt) wished, and continued to meditate and pray to Him (swt)’¹⁴¹

I may conclude by saying that Safa and Marwa are two hills, in the neighbourhood of the Ka’bah. Allah (swt) has blessed them, that is, He (swt) may listen to the prayer of the worshipper as He (swt) accepted the prayer of Hajar (r). Everyone doing Hajj or Umrah is required to walk and run (as prescribed) seven times between them, to satisfy the requirements. It is a majestic site, enjoyable walk, healthy for both the soul and the body and extremely beneficial for social cause and a great means of seeking Allah’s Mercy.

¹⁴¹ A1-Umree.K, *Mishkat Sharif*, Urdu-Arabic, Vol. 1, Maktabah Rahmania, Lahore, n.d, Hadith No. 460, p. 571

4.3.2 MASJID AL-AQSA

It is blessed on the sacred site

Allah (swt) has honoured and glorified this Masjid and its land in the following words:

‘Glory to (Allah) who did take His servant for a journey by night from the sacred Masjid (mosque) to the Masjid al-Aqsa (that is, the farthest Mosque) whose precincts We did Bless, in order that We might show him some of our signs: for He is the one who heareth and seeth (all things).’¹⁴²

It is on the site of the Temple of Solomon and Dome of the Rock

Ali writes, ‘The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah at or near which stands the Dome of the Rock, called also the Mosque of Hadrat Umar(r). This and the Mosque known as the farthest Mosque (Masjid al-Aqsa) were completed by Ameer Abd-al-Malik in A. H. 68.’¹⁴³

Al-Aqsa and its environment are blessed and holy

Allah (swt) described these blessings in the form of virtuous leadership such as Abraham (saws), Lut (saws), Dawood (saws), Sulaiman (saws) and then facilitating with means of service to their public such as the Jinn, Wind and fertile land. This land became host to the people of Moses (saws) and Allah (swt) made the journey safe

¹⁴² S.17:A.1

Aqsa (farthest) because it was the place of worship farthest west which was known to the Arabs in the time of Allah’s Messenger (saws). It was a sacred place to both the Jews and the Christians.

¹⁴³ Ali.A.Y, *The Holy Qur’an*, English Translation of the Meaning and Commentary, KFC al-Madina, alMunawwarali, 1413 AH, Footnote.2168, p.774

"The Temple of Sulaiman (Solomon) was completed in BC 1004, destroyed by the Babylonians under Nebuchadnezzar in 586 BC. It was rebuilt under Ezra and Nehemiah about 515 BC and turned into a heathen idol-temple by one of Alexander’s successors Antiochus Epiphanes in 167 DC, then restored by

between Egypt and the Land of Aqsa. Then Allah (swt) gave the Last of the Messengers (saws) a privileged visit to Al-Aqsa and then to the seven heavens, and a dialogue with Himself (swt). The following text is self-explanatory:

‘But We delivered him (Ibrahim (saws)) and (his nephew) Lut (saws) (and directed them) to the land which We have blessed for the nations.’¹⁴⁴

‘(It was Our Power that made) the violent (unruly) wind flow (tamely) for Sulaiman (Solomon), to his order, to the land which We had blessed, for We do know all things.’¹⁴⁵

‘And We made a people, considered weak, inheritors of lands in both East and West, lands where on We sent down Our Blessings. The fair promise of your Rabb was fulfilled for the children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine-buildings which pharaoh and his people erected with such a pride.’¹⁴⁶

The blessings last with obedience to Allah (swt)

‘Between them and the cities (between Arabia and Syria) on which We had poured our blessings. We had placed cities in prominent positions and between them, We had appointed stages of journey in due proportion: ‘Travel therein, secure, by night and by day.’ But, they said: ‘Our Rabb! Place longer distances between our journey stages.’ But they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are signs for every soul, that is, patiently constant and grateful.’¹⁴⁷

Herod in 17 BC to AD 29, and completely razed to the ground by the Emperor Titus in AD 70."

¹⁴⁴ S.21 : A.71

¹⁴⁵ S.21 : A.81

¹⁴⁶ S.7 : A.137

¹⁴⁷ S.34 : A.18-19

It was in this Masjid Al-Aqsa where Hannah (in Latin, Anna, and in English, Anne),

Mary's mother dedicated the child in her womb, to Allah through her prayer:

‘Behold! The wife of Imran said, "O my Rabb! I do dedicate unto Thee what is in my womb for your special service, so accept this of me; for Thou hearest and knowest all things."'¹⁴⁸

Therefore, we may say that Jerusalem is a Blessed land, which is reflected in its geography, fertile soil, fruit of fig, olives, grapes, and pomegranates, and its history of struggle between the goodness and badness of mankind. This is the land of Jesus, David, and Solomon. Here lived Ibrahim, Ishaq, Yaqub, Yousuf, and Moses. This is the blessed land to which the last of the Messengers (saws) was brought from Makkah in the night journey called ‘Al-Isra’, to pray as the Imam of all the prophets and from here he (saws) ascended to the Heavens (that is, through the journey of Mai'raj).

Allah's Messenger (saws) appreciated the Earth of al-Aqsa in the following noble words:

Zaid bin Thabit (r) narrated, ‘Allah’s Messenger (saws) said, "How blessed is As-Sham?" We said, "O Allah’s Messenger, How is that?" He (saws) replied, "The angels of Ar-Rahman (the most Merciful) have spread their wings on it.”’¹⁴⁹

Ibn Umr (r) narrated, ‘Allah’s Messenger (saws) said (praying to Allah (swt)), "Bless us in our sham.”’¹⁵⁰

¹⁴⁸ S.3 : A.35

¹⁴⁹ Abd-ar-Rahman.M, *Tuhfat al-Ahwadhee Be-Sharhe-Jame-at-Tirmidhee*, Muassassat at-Tareekh al-Arabee, Beirut, Hadith No.3963, p. 420

¹⁵⁰ *ibid*, Hadith No.3972, p. 418-19

Musa (Moses) (saws) described this land as sacred (Holy) in the following words:

‘O my people! Enter the Holy land which Allah (swt) hath assigned unto you and turn not back ignominiously, for then will you be overthrown to your own ruin.’¹⁵¹

The pious and the pure migrate to it

Persecuted Abraham and Lut migrated to Jerusalem

El-Awaisi summarising the sacredness of the land of al-Aqsa writes: ‘This is the place where the prophet Abraham (Ibrahim (saws)) migrated from Ur, in Iraq, around 1805 BC together with his nephew Lut (saws) after being persecuted by the Government and its loyal supporters, who felt threatened in their politico-religious ideas, based on the worship of the kingship of Nimrud, heavenly bodies, the sun, the moon, the stars, the idols, and whatever they felt befitting to their whims. The Qur’an describes the situation:

"Ibrahim (saws) said: Do you then worship, besides Allah, things that can neither be of any good to you nor do they harm? Fie upon you, and upon the things that you worship besides Allah (swt)! Have you no sense? They said, ‘Burn him and protect your gods, if you do (anything at all)!’ We said, ‘O fire! Be you cool and (a means of) safety for Abraham.’ Then they planned against him: but We made them the greater losers. But We delivered him and (his nephew) Lut, and directed them to the land which We have blessed for the nations." ¹⁵²

This is the Holy Land, the land of the night journey and ascension, the land to which Muslims first turned when praying. A land for sacred struggle in God’s Cause, a land of

¹⁵¹ S.5 : A.21

promise, the centre for the future Caliphate, and the place where people will be raised from the dead and assembled on the Day of Judgement."¹⁵³ Allah's Messenger (saws) also described this land as the place of migration in the following statement:

*Abdullah bin Umr (r) narrated, 'I heard Allah's Messenger saying, "There will be migration after migration. The best of the inhabitants of the Earth will live in the place where Abraham migrated, and the evil inhabitants will remain elsewhere on Earth."'*¹⁵⁴

Bait al-Maqdis (Masjid al-Aqsa) was the first Qibla of the Muslims

*Narrated al-Bara (r), 'We offered Salat along with the prophet (saws) facing Bait al-Maqdis for sixteen or seventeen months. Then Allah (swt) ordered him (saws) to turn His (saws) face towards the Qiblah at Makkah.'*¹⁵⁵

*Abdullah bin Umar (r) narrated: 'While the people were offering Salat al-Fajr at Quba, someone came to them and said, "It has been revealed to Allah's Messenger (saws) tonight and he (saws) has been ordered to offer Salat facing the Ka 'bait (at Makkah). So turn your faces to the Ka 'bait." Those people were facing Sham (Jerusalem), so they turned their faces towards Ka 'bah.'*¹⁵⁶

Narrated Bara bin Azib (r): 'Allah's Messenger (saws) offered the Salat facing Bait-al-Maqdis (al-Aqsa) for sixteen or seventeen months, but he loved to face the Ka 'bait (at Makkah) so Allah (swt) revealed:

"Verily! We have seen the turning of your face (for guidance) to

¹⁵² S.21 : A.66-71

¹⁵³ El-Awaisi, A. F. *Jerusalem in 1st History and Spirituality*, Literary Research Academy, UK, 1997, p. 12

¹⁵⁴ *ibid*, p.13

¹⁵⁵ Abd-al-Baqi.F, *Al-Lu Lu Wa al-Marjan*, Arab-English, Vol. I, Dar-us-Salam Publishing, Riyadh, 1995, Hadith No.303, p.194

¹⁵⁶ *ibid*, Hadith No.304

the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then your faces towards the sacred Mosque (at Makkah): Wherever you are, turn your face in that direction. The people of the Book know well that is the truth from their Rabb, nor is Allah unmindful of what they do."¹⁵⁷

So the Prophet (saws) faced towards the Ka 'bah and the fools amongst the people said, "What has turned them from the Qibla to which they were used to face in Salat?" Allah (swt) revealed:

"Say (O Muhammad), 'To Allah belongs both the east and the west. He guides whom he wills to a straight way.'"

All Muslims turn their faces towards Qiblah in As-Salat

A man offered As-Salat with the Prophet (saws) (facing the Ka'bah) and went out. He saw some of the Ansar offering the Asr prayer with their faces towards Bait-al-Maqdis, he said, "I bear witness that I offered As-Salat with Allah's Messenger (saws) facing the Ka'bah." So all the people turned their faces towards the Ka'bah.¹⁵⁸

On the basis of the above evidence, Muslims respect, love, and esteem Masjid al-Aqsa and it is one of three most sacred places and sites on the face of this Earth (that is, Masjid al-Haram, Masjid an-Nabawi, and the Masjid al-Aqsa). Allah's Messenger (saws) commanded their importance in the following statement:

*Narrated Abu Hurairah (r), 'The Prophet (saws) said, "Do not set out on a journey except for three Masajid, that is, Masjid al-Haram, Masjid ar-Rasul (an-Nabawi), and Masjid al-A qsa."*¹⁵⁹

¹⁵⁷ S.2 : A144

¹⁵⁸ Abd-al-Baqi.F, *Al-Lu Lu Wa al-Marjan*, Arabic-English, Vol I, Dar-us-Salam Publishing, Riyadh, 1995, Hadith No.302

¹⁵⁹ Al-Zubaid.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Salam Publishing, Riyadh,

The construction of Masjid al-Aqsa:

Masjid Al-Aqsa was the second in construction according to the following statement of

Allah's Messenger (saws):

*Narrated Abu Dharr (r), 'I said, "O Allah's Messenger (saws). Which Masjid was first built on the surface of the Earth? He (saws) said, Al-Haram. "I said, "Which was built next?" He (saws) replied, "Al-Masjid al-Aqsa." I said, "What was the period of construction between the two?" He (saws) said, "Forty years." He (saws) added, "Wherever the time of the Salat becomes due, perform the Salat there, for the best thing is to do so (in time)."*¹⁶⁰

Al-Awaisi states the following: 'The history of al-Aqsa Masjid, according to one of the Prophet's (saws) traditions (Hadith) goes back to the time of Adam when he first built the Aqsa Masjid, after forty years of building the Ka'bah, at Makkah. Then it was renovated, the first time by the prophet David (Daud) (saws). 'The building was completed by the prophet Solomon (Sulaiman). He built it on ancient foundations. It is said, "Solomon (saws) reconstructed and renovated al-Aqsa, he did not found it."¹⁶¹ Then Umar (r) ordered the renovation and construction of the Masjid in (18-21 AH). Abd al-Malik Ibn Marwan began the construction, which was then finalised by his son al-Walid in 90 A. H. (708-709).

Al-Lameelam writes: "Masjid al-Aqsa is 80 metres long, 55 metres wide. 53 marble posts of a variety of colours support it and 49 porches made up of stones and rocks. All

1994, Hadith No. 620, p.312

¹⁶⁰ Abd-al-Baqi.F, *Al-Lu Lu Wa-al-Marjan*, Arabic-English, Vol. I, Lahore, 1995, Hadith No.298, p. 191

¹⁶¹ El-Awaisi.A.F, *Jerusalem in 1st History and Spirituality*, 1st Research Academy, London, 1997, p. 28

that is in a square shape. In the middle of the building there is a wooden Dome, covered with golden plated lead. In this (Masjid al-Aqsa) there is a huge Mehrab on the eastern side of the pulpit. It was first known as "Mehrab Daud", then "Mehrab Umr". There is another Mehrab on the western side of the pulpit known as Mehrab Muawiah (r). 'Then, inside the Masjid al-Aqsa, (towards the eastern side of the Qibla) is Jamea Umr". Here prayed Umr (r). It is rectangular in shape. There is also "Jamea anNisa" on the western side of its Qibla. 'There are eleven doors of this Masjid. Seven of these are on its North side, one in the East which leads to the Ma'hd Eisa, and there are two doors in the West, one of them is "Bab Li-Annisa" (that is, the door for the use of the women alone) which opens to the "Jamea Li-Annisa". The eleventh door is in the wall towards Qibla which is normally kept closed and operated in emergencies only.-¹⁶²

Masjid As-Sakhrah

Al-Harm Al-Qudsi

This is the whole area of worship. It includes Masjid al-Aqsa, Masjid as-Sakhrah and Masjid Umar (r).¹⁶³

Masjid As-Sakhrah

This is named after the sacred rock (in Arabic, known as As-Sakhrah, on which stood Abraham (saws) and from there took off Muhammad (saws) for his (saws) visit to the Heavens), the Dome above the Rock, and the wall surrounding it. It is almost in the middle of the precinct about seven feet above the level of the rest of the Harm. The

¹⁶² Al-Lameelam.A.M, *RiSalat*, Al-Masjid, 3rd ed., Muassassah Ar-Rasala, Beirut, 1992, p.204-215

Dome is almost round and circular. Its radius is 4,420 metres. It is 105 feet in height.

The Masjid is on two wooden floors.

The rock under the dome is brightly visible. It is 70 and 17 metres (from the north to the south) in length and from the east to the west 50 and 13 metres in width. It is about a metre or two above the level of the Earth. There is an engraved and perfumed wooden railing around it. The building around the Sakhrah is made of octagonal pillars, which make both the main body of the Masjid and the inside of the walls. There are 56 windows in the wall of the Masjid, out of which forty transmit the day light into the Masjid. There are four wooden doors of this Masjid plated with lead.¹⁶³

Thus, to summarise, I wish to say that Al-Harm Al-Qudsi has played an extremely important role in the civilisation of the humanity throughout the history of man. The All-Mighty Allah (swt) has blessed this great centre with the prophets (saws), their companions (r) and followers to continue to learn, teach, and benefit from His (swt) perfect guidance in all walks of life. This great establishment served humanity by training their fellows with the theory and practice of morality and mannerism as desired by their Creator (swt). Bait al-Maqdis, thus, became the centre of knowledge and education through its specialisation of teaching the text of Revelation. It developed many of the educational specialities to ease the process of Islamisation of mankind, such as, school of Qur'an, Al-Hadith, Al-Fiqh, Languages, Philosophy, Psychology, Mathematics, Sociology, Politics, Weights and Measures, Checks and Balances,

¹⁶³ ibid, p.206

Advice and Direction, and truly a centre of guidance and correction based on the principles of creation.

¹⁶⁴ *ibid*, p.210-211

4.3.3 MASJID AL-QUBA

Location

Masjid Quba, is approximately 3.5 kilometres from the centre of Madina al-Munawwarah. It is in the south west of the city. This was the first Masjid which the Prophet (saws) established after his migration from Makkah towards Madina al-Munawwarah, to which Allah mentions in al-Qur' an:

'There is a Masjid whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for As-Salat) therein. Therein are people who love to be clean. Allah loves those who are clean.'¹⁶⁵

The reward of praying in Masjid Al-Quba

*The Messenger of Allah (swt) said, 'Whosoever purifies himself well and comes to the Masjid of Quba, intending nothing but praying (doing As-Salat) has the reward of the person who performs Umrah.'*¹⁶⁶

The Masjid of Quba is the first one famed by the Messenger of Allah and the fourth in ranking (in Islam) in the following order:

a) Masjid al-Haram, b) Masjid al-Aqsa, c) Masjid an-Nabwee, d) Masjid Quba.

The history of Masjid Al-Quba

¹⁶⁵ S.9 : A.108

¹⁶⁶ Saudi Minister of Information, *At the Service of Allah's Guests*, Arabic Encyclopedia House for Publication and Distribution, 1992, p.153.

Safi-ur-Rehman al-Mubarakpuri writes that Allah's messenger (saws) arrived at Quba on Monday, 23 September 622 (8th Rabi-al-Awwal) during the 14th year of his (saws) prophethood. He resided with Kulthum bin al-Hadm, a hospitable chief of Amr bin Awf tribe, for a short period of four days (that is Monday to Thursday). During these few days he prayed at the site of Quba, thus laying the foundations of Masjid al-Quba purely and entirely on piety.¹⁶⁷

The expansion of Masjid Al-Quba

It stayed in its original shape and size in the days of Abu-Bakr (r) and Umar-ibn-al-Khattab (r). Then Uthman-bin-Affan (r) added to the Masjid (expanded the area) between the years (644-656 CE / 23-35 AH).

Then in the years 706-712 CE (87-93 AH), under the orders of al-Walid b. Abd al-Malik (the Umayyad Caliphate), Umar bin Abd al-Aziz expanded the size of the Masjid by constructing a *rahaba* (open space or public area) and *riwaqs* (a range of columns along the front or side of a building known as portico). A *minaret* (a tall tower from which the *Adhan* is called) was built for the first time.

The Masjid has thus been repeatedly renovated and reconstructed throughout its history, specially by Sharif Abu Yali al-Hussayni who is famous for the renovation of its *mihrab* (normally a flat panel or a recess, curved or square in the middle of the front wall of the Masjid, indicating the direction of the Ka'bah in Makkah al-Mukarramah). Then Ottoman rulers continued to maintain and improve its structure. The most famous

¹⁶⁷ Al-Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Maktabah Dar-us-Salam, Riyadh, 1995, p.176-177 242

amongst them was Sultan Mahmud II in 1829-30.¹⁶⁸

Saudi Information informs that King Fahd bin Abd al-Aziz approved the plans to expand the Masjid of Quba five-fold on the 8th of Safar 1405 AH/1985 CE. The following achievements have been met:

- The new size of the Masjid is 6000 sq. metres as compared to 1333 sq. metres before it;
- The roof is decorated with 65 domes of 5.3 metres, 6 of 12 metres diameter. Their heights range from 18.3 to 24.3 metres;
- There are four minarets, one at each corner, each of 42 metres height
- The Masjid owns a library, a house for the Imam and Muadhhdhin, the servant and the guards, in an area of 1240 sq. metres
- The whole building is centrally air-conditioned.¹⁶⁹

Masjid ‘Quba’ thus has great historical significance. The faithful visit and pray to Allah (swt) in it as a part of their journey to Masjid An-Nabawee at Madinah Al-Munawwarah.

Journey to the site of the Prophet’s Masjid

¹⁶⁸ King.G.R.D, *The Historical Mosques of Saudi Arabia*, Longman, London & New York, 1986, p.27

¹⁶⁹ Saudi Kingdom Information Affairs, *At the Service of Allah’s Guests*, Arabic Encyclopedia House for Publication and Distribution, 1992, p.153- 154.

Chapter 4 – The Mosque
Section 3 – Masjid Al-Quba

On the fifth day of his (saws) stay in Quba (that is Friday), the Prophet (saws) sent for Bani An-Najjar, his maternal uncle to come and escort him (saws) and Abu Bakr (r) to Madinah. They came dressed in swords to shield, support and welcome the guests. The caravan of Islam, with the prophet at its head, moved to Madinah. It was a very special reception amidst the cordial greeting. The believers of all ages lined up on his (saws) way singing songs of joy ‘The moon has come out for us’.

4.3.4 MASJID AL-JUM'AH

The caravan stopped in transit at the vale of Banu Salim and there the prophet (saws) led the Salat of Jummah with a hundred others. This place eventually became known as Masjid al-Jum'ah. The procession started again. Everyone wished and wanted to have the honour to host the most pious of the human beings! They all, at their doors would stop and say, “O Messenger of Allah! Might here and abide by us!”

The Messenger of Allah (saws) answered to everyone with all the courtesy and kindness, “This camel is commanded by Allah to stop at the place of my abode.” The camel moved onward with slackened rein, reached the place soon-to-be the site of the Prophet’s Masjid, and knelt down. He (saws) did not dismount until it rose up again, went on forward, turned back and then returned to kneel down in the very (former) spot. Here he (saws) alighted in a quarter inhabited by Banu an-Najjar. The fortunate host, Abu Ayyub al-Ansari, stepped forward with unbounded joy to welcome the noble guest and solicited him (saws) to enter his house. That spot and its surrounding area eventually became the headquarters of the Muslim state, with the Masjid known as

Chapter 4 – The Mosque
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Masjid al-Nabawee (saws) and his residence next to it. ¹⁷⁰

¹⁷⁰ Al-Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Maktabah Dar-us-Salam, Riyadh, 1995, p 176-177

4.3.5 MASJID AL-NABAWI

The Building of the Prophet's Masjid at Madinah

The story of this Masjid, is the following:

Narrated by Anas bin Malik (r), 'The Messenger of Allah (saws) came to Madinah al-Munawwarah and stayed in the upper part of Madinah for fourteen nights with a tribe called Banu Amr bin Auf He (saws) sent for the chiefs of Banu al-Najjar, and they came with swords around their necks. 'I (Anas bin Malik), perceive as if I am seeing the Messenger of Allah (saws) on his ride, with Abu Bakr behind him (saws) and the chiefs of Banu al-Najjar around him, until he alighted in the courtyard of Abu Ayub. The Messenger of Allah (saws) performed As-Salat in its time in the fold, of goats and sheep.

'He (saws) then ordered the Masjid to be built and addressing the chiefs of Banu al-Najjar said, "Sell these lands of yours to me (for building the Masjid)!" They said, "No, by Allah, we would not sell (for a price) but donate them (free of any material cost) for a reward from Allah (swt). Anas (r) continued to say, "There (in these lands) were trees and graves of the polytheists and ruins. The Messenger of Allah (swt) then ordered that the trees should be cut, the graves to be dug out, and the ruins to be leveled. The trees (were thus) placed in rows towards the Qiblah, and the stones were set on both sides of the door, and (while building the Masjid) they (the companions of the Prophet (saws)) sang rajaz verses along with the Messenger of Allah (swt): "O Allah, there is no good but the good of the next world, so help the Ansar and the Muhajirin!"¹⁷¹

In the words of King, 'On the land where His (saws) camel had halted, the Prophet (saws) set about building the Masjid. This land was the property of two orphans, Sahl and Suhayl, whose guardian Muadh bin Afra gave the land to the prophet (saws)

¹⁷¹ Imam Muslim, *Sahih Muslim*, Vol. 1, English Translation, Siddiqi A.H., Ashraf Press, Lahore. 1972, Hadith No.1068, p. 266

reimbursing the orphan himself (r). Both the Muhajirun and the Ansar assisted the prophet in this work of constructing the walls of the Masjid in the customary building material of central Arabia, known as Libin (unfired mudbrick). Against the north side of the courtyard of the Masjid, a covered area was built, with palm branches resting on palm-trunk column, while on the southern side of the courtyard another roofed area was built against part of the south wall of the enclosure, known as Suffa (the teaching center for the full time students and the House for the homeless). Against the east side of the enclosure, on the exterior, were the chambers for the Prophet (saws) and his wives. At this stage, the Muslim community prayed northwards towards Jerusalem, but as a result of a revelation when the Prophet (saws) was leading the Salat in the Musallah, in the neighbourhood of Madinah al-Munawwarah, the Qibla was changed to the south, (that is to Makkah al-Mukarammah). The Musallah was henceforth known as Masjid al-Qiblatayn (the Masjid of two Qiblas), while the arrangements of the Prophet's Masjid were also changed. Henceforth, the roofed area for shading the community at As-Salat was against the south wall and the suffa was the portico against the north wall.

'The Masjid was entered by the doors set in the west, the north and the east sides. Just to the west was Bab A'tikaf (Bab al-Rahma) and to the east, Bab Jibril and Bab al-Nisa, the entrance for women. According to Abd al-Quddus al-Ansari, the Masjid was initially rectangular, measuring about 35 metres from north to the south and 30 metres

from east to west. In the years 628-629, the Masjid was made a regular square.¹⁷²

The Ministry of Information of the Kingdom of Saudi Arabia informs that the Masjid was 70 cubits in length and 60 cubits wide (that is a total area of 4200 sq. cubits). It was 5 cubits high.

The words of Al-Lameem, ‘After entering the Land of Yathrib, the first and the foremost activity of Allah’s Messenger (saws) was to establish the Masjid (that is the Masjid an-Nabawee) to be the centre of Islamic Da’wa. He built it on the site where his camel had landed him on his (saws) first arrival at Madinah al-Munawwarah. This land was the property of Sahl and Suhayl, the orphan sons of Amr, from al-Ansar which the prophet purchased at a price of ten dinars. The land was prepared to dry the dates.

‘The land of the Masjid was roughly square shaped. The majority of the opinions suggested that the size of “Masjid an-Nabawee” as initially built by the Prophet was approximately sixty-three arms in width and seventy arms in length. The foundation stone of the Prophet’s Masjid was laid down by Allah’s Messenger (saws) himself, who was the first one to pick and place a stone. Then he ordered Abu Bakr (r) to place one next to it. Then Umar (r), Uthman (r), and Ali (r) did the same respectively. The foundation of the Masjid was made with solid stones and rocks up to three arms and then the bricks were used for further construction of the Masjid. Everyone tried to excel the other in work, effort, and sacrifice. The prophet (saws) shared the labour of

¹⁷² King.G.R.D, *The Historical Mosques of Saudi Arabia*, Longman, London and New York, 1986, p. 28

construction and this caused more motivation and greater encouragement to the others.¹⁷³

The Prophet (saws) expanded Masjid Al-Nabawi

Following the conquest of Khaiber (7th year after Hijrah), the Prophet (saws) reconstructed the Masjid on a larger area totalling 10,000 square cubits. It had three doors, one of which pointed in the direction of al-Quds (Jerusalem). When Almighty Allah ordered His Messenger (saws) and the Muslims to turn their faces toward the Qiblah in Makkah in As-Salat, he (saws) opened a fourth door pointing towards it and closed the one pointing towards al-Quds.

The Masjid was built of adobe and stones and had pillars consisting of date-palm trunks. It's height was raised to seven cubits. The roof was made up of palm leaf stalks and palm leaves.

The legality of further expansion

The Messenger of Allah (saws) said: 'If this Masjid was expanded to San'aa, it would (still) be my Masjid.' Accordingly, the consensus was that any expansion to the Prophet's Masjid should be considered part of it.¹⁷⁴

In the words of Abdullah bin Umar (r): 'In the lifetime of Allah's Messenger (saws),

¹⁷³ Al-Lameem.A.M, *RiSalat-al-Masjid*, 3rd ed., Muassassah Ar-Rasalah, Beirut, 1992, p.73

¹⁷⁴ Kingdom of Saudi Arabia Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopaedia, House for Publishing and Distribution, 1992, p.140-141

the Prophet's Masjid was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms.' Abu Bakr (r) did not alter it. Umar (r) expanded it on the same pattern as it was in the lifetime of Allah's Messenger by using adobes, leaves of date palms and changing the pillars into wooden ones. Uthman (r) changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its' pillars of engraved stone, and its roof of teak wood.¹⁷⁵

Saudi Information gives the following account of the additional expansions by the companions of Allah's Messenger (saws): 'Umar ibn al-Khattab, the second Caliph (r) implemented the second expansion of the Prophet's Masjid by making it 140 cubits long, 120 cubits wide and 11 cubits high. The expansion was 1400 metres in area.'¹⁷⁶

'Uthman ibn Affan (r), the third rightly-guided Caliph, increased the area of the Masjid on the direction of the Qiblah, the north and the south by ten cubits on each side. Inscribed stones were used in the expansion and steel bars were used in constructing the pillars. The ceiling of the Masjid was covered with teakwood. This expansion was approximately 496 sq. metres in area.'¹⁷⁷

¹⁷⁵ Az-Zubaidi.I.Z, *Summarised Sahih al-Bukhari*, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.280, p.180

As this was an extraordinary change (both in the nature of the material used and the size of the Masjid from what was acquired by Rasul -Allah (swt)), Uthman (r) faced some opposition and criticism to which he replied by saying, 'You have talked too much?' and quoted the following Hadith of Allah's Messenger (saws): 'Whoever built a Masjid with the intention of seeking Allah's pleasure, Allah will build for him a similar place in paradise.' (ibid, Hadith No.282)

¹⁷⁶ Kingdom of Saudi Arabia Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopaedia, House for Publishing and Distribution, 1992, p. 141

¹⁷⁷ ibid

With the increase in need, the size of the Masjid has been steadily increased. The following are the important contributions:

- 1) Al-Walid Ibn Abd al-Malik (88 AH) expanded the Masjid to 200 cubits x 200 cubits, on its' front, and 200 cubits x 180 cubits on it's rear side. He used inscribed and carved stones in its' walls and reinforced the pillars with steel and lead. The inside of the wall, was decorated with marble, gold and mosaic. The expansion covered a total area of 2396 square metres. It took five years to complete the work.¹⁷⁸
- 2) Al-Mahdi (161 All), using mosaic work and steel pillars expanded the size to 2450 square metres.
- 3) Al-Mutawakkil (246-247 AH) carried out more construction and improved its interior decoration by mosaics.

King quotes Ibn Jubayr, describing the Prophet's Masjid in the following words: 'The venerated Mosque is one hundred and ninety-six paces long and one hundred and twenty-six wide. It has two hundred and ninety columns that are like straight props, for they reach the ceiling and have no arches bending over them. They are composed of stone hewn into a number of round, bored blocks, mortised together and with melted

¹⁷⁸ ibid, p.141-142.

He ordered his cousin, Umar bin Abd al-Aziz, then governor of al-Madinah, to demolish the chambers of the wives of the prophet (saws) and include the land within the Masjid. Consequently, the graves of Allah's Messenger (saws), Abu Bakr as-Siddique and of Umar bin al-Khattab were encompassed in the

lead poured between each pair so that they form a straight column. They are then covered with a coat of plaster, and rubbed and polished zealously until they appear as white marble.

‘The blessed Masjid is oblong in shape and is surrounded on all four sides by porticoes. In its centre is a court covered with sand and gravel. The south side has five rows of porticoes in the square style. The east side has three porticoes and the west four. The sacred Raudah is at the eastern extremity of the south side. It extends over two rows of porticoes on the side of the court and projects about four spans into the third. It has five angles and five sides, and its form is so wondrous that one can barely portray or describe it. Four of its sides incline away from the direction of the Qiblah in an ingenious fashion, and because of their deviation from the Qiblah, no one is able to face them in one’s As-Salat (prayer).

‘The portico to the south is enfolded by a maqsurah that flanks its length from west to the east and in which there is a mihrab. The Imam prays in the aforementioned little Raudah beside the chest. ‘Between this Maqsurah and the Raudah and the sacred Tomb is a big painted reading desk on which lies a large copy of Al-Qur’an locked in a case. It is one of the four copies sent by Uthman ibn Affan (r) to the several cities.’¹⁷⁹

The luxurious decorations

Prophet’s Masjid.

¹⁷⁹ King, G.R.D, *The Historical Mosques of Saudi Arabia*, Longman, London and New York, 1986, p.

Ibn Jubayr describes, ‘The lower half of the south wall is cased with marble, tile on tile, of varying order and colour, a splendid marquetry. The upper half is wholly inlaid with pieces of gold called fusayfisa (mosaic) in which the artist has displayed amazing skill, producing shapes of trees in diverse forms, their branches laden with fruits. The whole Mosque is of this style, but the work in the south wall is more embellished. The wall looking on the court from the south side is of this manner, as also is that which does so from the north side. The west and the east walls that overlook the court are wholly white and carved, and adorned with a band that contains various kinds of colours.’¹⁸⁰

Ibn Jubayr had witnessed the minbar of the Prophet (saws) preserved as sanctity in the Masjid of the Prophet (saws). There were three minarets of which one was whitened and could be seen from afar. The number of gateways to the enclosure had reached nineteen.¹⁸¹

The fascinating decorations invite fire

On the first night of Ramadan 654 AH (1256 AC), a great fire broke out and engulfed the Masjid. It burnt the minbar of the Prophet, Al-Qur’an of Uthman, the roof of the building, the mosaics and any other inflammables.¹⁸²

Repairs and Restoration

Al-Mu’tasim Billah (654 AH) acted promptly to reconstruct the damaged and

¹⁸⁰ ibid, p.32

¹⁸¹ ibid

¹⁸² ibid

demolished parts and renovated the rest of the Masjid. The Invasion of Baghdad by Mongols caused a setback to the refurbishment, renovation and improvement of the Masjid. This was done over the years by al-Malik al-Muzaffar of Yemen and the Mamluk Sultans of Egypt, especially al-Zahir Baybars al-Bunduqdari who rightly completed the restoration.¹⁸³

Tomb of the Prophet (saws)

Sultan Qalaun (678/1279) got a wooden roof constructed on the grave of Allah's Messenger (saws). Then Qayt Bay (881/1479), got it replaced by a stone dome. The Ottomans then constructed it green.¹⁸⁴

Another fire destroyed the Prophet's Masjid for the second time in 886 H/ 1481 CE. Al-Ashraf Qaitbi reconstructed the Masjid by the year 892 II / 1487 CE , covered it with a roof and gave it a new niche. He expanded the Masjid by 2¼ cubits, and thus raised the total expansion area to 120 square metres.¹⁸⁵

Cracks appeared in parts of the Masjid in 1263H

Saudi Information says, '330 years after the reconstruction was implemented by Qaitbi, cracks appeared in parts of the Masjid. Sultan Abdul Majeed promptly ordered a thorough inspection of the entire Masjid to determine the required construction and renovation. In 1265 H, he sent architects, artisans, and workmen to reconstruct the

¹⁸³ ibid

¹⁸⁴ ibid

¹⁸⁵ ibid

entire Masjid. The work was completed in thirteen years and the total Majeedi expansion was 1293 sq. metres. His work was classified to be the finest and most perfect.¹⁸⁶

Expansions by Abd al-Aziz bin Abd al-Rahman al-Saud

The First Saudi Expansion

Abd al-Aziz bin Abd ar-Rahman as-Saud forced Hejaz (the province containing Makkah al-Mukarramah and Madinah al-Munawwarah, the twin Islamic cities) into his kingdom of Saudi Arabia and in this way, declared the responsibility of his kingdom to maintain, renovate, and improve the services of the two sacred cities to both the residents and the visiting worshippers.

The first king, Abd al-Aziz, is known to have started its repair work in 1347 AH / 1928-1929 CE when the rahaba was widened and then in 1352 AH/1931-1932 repaired some of the columns. Then on the 5th of Ramadan 1368 AH (30 June 1949), he addressed a statement to the Islamic World giving a plan of expansion of the two Masajid. The Implementation of the project started on 5th of Shawwal 1370 H/1950 by employing 14 architects, 400 technicians, and 1600 workmen. A special plant was set up in Abiar Ali area for the production of the mosaic that was used in the project. It resulted in the expansion of the Prophet's Masjid to 16,500 sq. metres. The largest

¹⁸⁶ Kingdom of Saudi Arabia Information Affairs, *At the Service of Allah's Guests*, Arabic Encyclopedia, House for Publishing and Distribution, 1992, p. 144-145

since the 7th Hijri year. Five more doors were added to the existing five.¹⁸⁷

The Second Saudi Expansion

It was accomplished by King Faisal ibn Abd al-Aziz al-Saud by adding 35,000 square metres to the Masjid area and providing another 5,550 square metres of covered area to accommodate any overflows from the main enclosure of the Masjid.

The Third Expansion

The third expansion in the era of King Khalid ibn Abdul Aziz, added 43,000 square metres of a spacious covered square to the Masjid's external area.

The Fourth and Last Expansion

The Fourth, most extensive, massive and expensive program of expansion of the Prophet's Masjid by the Al-Saud Family was declared by King Fahd bin Abd Al-Aziz who decided to implement a ten-fold expansion project for the Prophet's Masjid and for that he laid the foundation stone on the 9th of Muharram 1406 11. The following is the summary of the latest expansion:

- The Masjid has been expanded from 16,500 sq. metres to 165,000 sq. metres
- The number of minarets have been increased from four to ten and their heights raised from 72 metres to 92 metres
- Five escalator buildings have been built to give the worshippers an easy

¹⁸⁷ *ibid*, p.144-145

movement to the roof of the Masjid during peak times (that is, Fridays, two Eid gatherings and the Hajj season)

- Now, there are 81 doors to the Masjid as compared to the previous 16
- The Masjid Building comprises of three floors: “A basement of 4.5 metres depth, a ground floor of 12.6 metres height and the first floor 400 metres high
- There are 36 moveable roofs to adjust to the weather conditions
- The whole of the Masjid premises are air conditioned with the main air conditioning plant located at least seven kilometres away from the Masjid. It is to make the Masjid environment noise free and quiet enough for maximum benefit of the mediator and both the teacher and the taught
- An independent power plant of 110 megawatt has been installed to guarantee the regular supply of electrical demands
- Every care has been given to meet the separate needs of the men and women worshippers by designating the respective areas both for ablution and worship
- An integrated network for water, sewage, storm water drainage, and supply of ‘Zamzam water’ to all floors of the Masjid, has been successfully installed
- Now the Masjid can take up to 257,000 worshippers at a time excluding the outside open area of the Masjid. There is room for further expansion if need be by building the 2nd floor (on the first one)
- A local radio station with fire fighting and early warning is going to be installed

to reach every part of the Masjid

- There is an attractive program of beautifying and decorating the whole Masjid with Islamic inscriptions, lighting, and calligraphic works which already has been started King Fahd, who rightly chose for himself the title of the “Custodian of the Two Sacred Masajid.” He has already committed to make the Prophet’s Masjid, the biggest and the most beautiful and with it its surrounding areas matching in beauty and compatibility.¹⁸⁸
- No wonder, when one says, ‘The lovers of the Prophet (saws) always benefit from the spirituality at his (saws) Masjid.’ Now let them benefit both from its spirituality and physical sight.

¹⁸⁸ *ibid*

*Section 4: The Individual Responsibilities Of A Muslim***4.4.1 DRESSING FOR A MASJID**

It is obligatory to dress properly and nicely before one enters a Masjid. Allah (swt) commands in Al-Qur'an:

'O Children of Adam! Wear your beautiful apparel at every time and place of worship and prayer.'¹⁸⁹

Al Hilali writes, Zeena means adornment: It is done by wearing clean clothes covering completely the aurah, (that is, a male must cover himself with appropriate clothes from the umbilicus of his abdomen down to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body inclusive of the feet except her face and hands, while praying and going around the Ka'bah.)

Then the question is how many (and what sort of) clothes a woman should wear to pray? Ikrimah said, 'If she can cover all her body with one garment, it is sufficient.' It is agreed by the scholars of Islamic knowledge that a woman should cover herself completely while praying except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or with socks. This verdict is based on the Prophet's (saws) statement:

¹⁸⁹ S.7 : A.31

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Aisha (r) narrated: 'Allah 's Messenger (saws) used to offer the Fajr Salat and some believing women covered with their veiling sheets used to attend it with him (saws), and then they would return to their houses unrecognised'¹⁹⁰

I am of the opinion that the word 'Zinat', in addition to the clothes includes other small personal details such as, attention to hair, taharah, cutting the nails etc. All these details of personal hygiene and clothing help to solemnly apply our hearts and minds to communicate with Allah (swt).

Shoes

They are a protection and a covering for the feet, from the harmful effects of the environment, such as weather, mud, thorns and bricks:

Allah's Messenger (saws) said: "None of you should walk wearing one shoe only; He should either put on both shoes or wear no shoes whatsoever."¹⁹¹

Wearing the set of shoes on the feet is from the modesty. It is totally odd to dress in one foot and keep the other bare. As regards with the manner of wearing, He (saws) said:

"Put on the right shoe first and then the left and, while removing, take off the left one first and the right one after."¹⁹²

Anas (r) said: "The Prophet (saws) used to pray with the shoes

¹⁹⁰ Al-Hilali.M.T, *The Noble Qur'an, English Translation of the Meanings and Commentary*, King Fahd Complex, Madina-Al-Munawwarh, Footnote No.V.7:31, p.204

¹⁹¹ Al-Zubaidi, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.1993

¹⁹² *ibid*: Hadith No. 1994

on."¹⁹³

When the flooring of the Masjid is of sand, soil, wooden, or concrete, the worshipper may pray in his shoes provided the sole of the shoe is clean. The evidence on this is given in the following *Hadith* narrated by Abu Saeed (r):

‘The Messenger of Allah (saws) said, "When anyone of you comes to the Masjid, he should look (into his shoes) and, if he sees (any) impurity or filth on his sandals (shoes), he should wipe these and then do As-Salat with them."¹⁹⁴

*Abu Hurairah (r) narrated, ‘Allah’s Messenger (saws) said, "If one of you steps on filth with his two leather socks, then the earth is their purification."*¹⁹⁵

In the days of Rasul Ullah (saws), the Masajid were not carpeted but infact they were made up of sand and soil. They never used any marble flooring unlike many of the Masajid today. The floors are either covered with expensively knitted rugs, carpets, or prayer mats. Under modern flooring the following Ayah applies:

"Verily I am your Rabb! Therefore put off your shoes, you are in the sacred valley of Tuwa. I have chosen you, listen then to the inspiration."¹⁹⁶

This was addressed to Musa (saws) by Allah (swt) in His (swt) first communication in which the importance of the purity and piety has been expressed, "Remove your shoes

¹⁹³ ibid: Hadith No. 1992

¹⁹⁴ Al-Asqalani.M, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publishing, Riyadh, 1996, Hadith No.70, p.8

¹⁹⁵ ibid, Hadith No.171

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as you are on the sacred site.”

Clothes

The clothes have to be cut and made to meet the Islamic Requirements and kept clean.

No designs

It is not advisable to do As-Salat wearing a cloth, which has designs or marking over it.

The evidence is the narration from Aisha (r):

‘The Prophet of Allah (saws) performed As-Salat in a garment which had designs over it, so he (saws) said, "Take it to Abu Jahm (r) and bring me a plain blanket from him, because its designs have distracted me."'¹⁹⁷

This Hadith commands the Muslims not to use any calligraphic or picturesque clothing.

Shoulders need to be covered

Abu Hurairah (r) narrated that the Prophet (saws) said, ‘None of you should offer As-Salat in a single garment with no part of it on his shoulders.’¹⁹⁸

Wrapping the body

Jabir (r) narrated: ‘The Prophet (saws) said, "If the garment is ample, wrap it around your body (during the Salat).”¹⁹⁹

¹⁹⁶ S.20 : A.12

¹⁹⁷ Imam Muslim, *Sahih Muslim*, Vol. I, English Translation, Ashraf Publishing, Lahore, 1972, Hadith No.1131

¹⁹⁸ Al-Asqalani.M, *Bulugh al-Maram*, Dar-us-Salam Publishing, Riyadh, 1996, Hadith No.162, p.77

¹⁹⁹ ibid

A version by Muslim says:

*'You should cross the two ends, and if it is tight, you should wrap it around your waist.'*²⁰⁰

The dress of a woman

*Aisha (r) narrated that the Salat of a woman who has reached puberty, is not accepted unless she is wearing a khimar (a piece of cloth which covers her head and neck area, that is, the whole body of the Muslim woman should be covered).*²⁰¹

The woman's feet should also be covered during As-Salat

*Narrated Umm Salama (r): She asked the Prophet (saws), 'Can a woman pray in a long dress and a veil without wearing a lower garment?' He (saws) replied, 'Yes, If the long dress is ample and covers the surface of her feet.'*²⁰²

Therefore, on the basis of the above evidence, one may conclude that the Muslims should dress to the best of their abilities before they enter a Masjid. The men should dress, at least, covering the bodies from the shoulders down to above the ankles, and for the women the whole of their bodies, from the head to the feet.

Patterns or Extravagance

There should not be any designs or calligraphic printings on clothing, as they become distracting. The same is true about certain names of products, slogans, and signs printed on shirts, trousers or shoes.

²⁰⁰ ibid

²⁰¹ Ibid, Hadith No.161

²⁰² ibid, Hadith No.163

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The clothes are to protect the bodies from the environmental odds. They save the individuals from their gender exploitation. They should be clean, simple and look pleasing to themselves and dignified in the eyes of the people. They are acceptable to Allah (swt) if tailored and used in accordance with the prescribed Laws in dressing and appearance. Even the curtains on the walls must not have pictures or paintings of any kind:

*Anas (r) narrated: 'Aisha (r) had a Qiram (a thin marked wooden curtain) with which she had screened one side of her home. The Prophet (saws) said, "Take away this Qiram of yours as its pictures are still displayed in front of me during my Salat (that is, they divert my attention)."*²⁰³

No silk

*Uqba bin Amir (r) narrated, 'The Messenger of Allah (swt) was gifted with an outer garment of silk. He (saws) dressed in it and performed As-Salat. Upon completion, he (saws) showed his dislike, removed it harshly, and threw it away hatefully saying, "It is not for those who are looking for piety."*²⁰⁴

*Narrated Hudhaifa: The Prophet (saws) forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dibag (a sort of silk) or sitting on it"*²⁰⁵

Islam, in all its prescriptions, takes care of the personalities of both the men and women. The dressing is one of the essential needs of both the sexes. Islam allows what is compatible for them and their role, and condemns what might be harmful at any

²⁰³ Al-Zubaidi, *Summarised Sahih Al-Bukhari*, Arabic-English., Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.246

²⁰⁴ Al-Umree.W.M, *Mishkat Shareef*, Vol.1, Maktabah Rahmania, Lahore, n.d, Hadith No.703, p.163

²⁰⁵ Al-Zubaidi.Z.A, *Summarised Sahih Al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh,

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stage and time. It encourages decency, chastity and modesty and reflects maleness in man and femaleness in women. Islamic dressing goes very well with the very nature of the male and female human beings. The male should not dress in silk and gold but they are the adornment of the females from mankind.

Islam takes care of the general welfare of both the sexes

*Narrated Ibn Abbas (r): "The prophet (saws) cursed the effeminate men (those men that assume the manners of the women) and those women, who assume the manners of the men and he (saws) said, "Turn them out of your houses. The Prophet (saws) turned out such and such man, and Umar (r) turned out such and such woman."*²⁰⁶

Men are forbidden to dress in the garments, which drop below the ankles. The evidence is the following Hadith narrated by Abu Hurairah (r):

*"The Prophet (saws) said, 'The part of an Izar, which hangs below the ankles, is in the fire.'"*²⁰⁷

The clothes, longer than commanded are the signs of pride and arrogance in the case of men but they are a sign of humility and humbleness if the women dress in them.

*Ibn Umar (r) narrated: "Allah's Messenger (saws) said, 'Allah will not look on the Day of resurrection at him who trails his garments arrogantly.'"*²⁰⁸

Narrated Amr bin Shuaib on his fathers authority that his grandfather (r) narrated: Allah's Messenger (saws) said, 'Eat, drink,

1994, Hadith No.1990

²⁰⁶ ibid, Hadith No.1996

²⁰⁷ ibid, Hadith No.1984

²⁰⁸ Al-Asqalani.H, *Bulugh Al-Maram*, English Translation, Maktabah Dar-us-Salam, Riyadh, 1996, Hadith No.1249

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*wear clothes and give sadaqa (charity) with neither extravagance nor pride.*²⁰⁹

Therefore, on the basis of the above evidence, a Muslim should do his best to follow the commandments of Allah (swt) in covering the body and be one equal amongst the living billions on the face of the earth. A Muslim must not try to dress to resemble (look like) the people of the other belief systems such as Monks, Priests or Rabis. It is evident from the following commandments of the prophet (saws):

*Ibn Umar (r) narrated: Allah's Messenger said: "He who imitates any people is one of them."*²¹⁰

A Muslim has been prescribed a very distinct and dignified dressing. There is no reason for him to imitate others, at the cost of his identity.

To summarise, one may say that Islamic dress is simple, clean, and presentable. It also gives and provides dignity through humbleness, humility and "second-to-none", personality. It saves the believing men and women from gender exploitation. The Islamic dressing shields the maleness and the femaleness by protecting it from exposure to those unlawful agencies of Satan who wish to contaminate its purity. The door of the house is the first cover, the Islamic dressing of the body is the second shield and lowering of the eyes away from those whom you should not be eyes-to-eyes with, is the third strong shield of defence. They all form part of the Islamic dressing. Allah (swt) commands this as follows:

²⁰⁹ *ibid*, Hadith No.1251, p.513

"O Allah's Messenger! Tell your wives and your daughters, and the women of the faithful to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be molested. And Allah is Oft-Forgiving, Most Merciful."²¹¹

"And when you ask (his wives) anything you want, ask them from behind a screen, that is purer for your heart and their hearts."²¹²

"Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do. Tell the believing women to lower their gaze and protect their private parts and not to show off their adornment except only that which is apparent."²¹³

I wish to conclude this by stating that the Islamic dressing is a protective covering for both the soul and the body and is a means of purity and sanctity. It not only makes the person look decent when dressed in it, but is also pleasing to the one who looks at it or the one who is wearing it. It is never for show-off, pride or arrogance but in reality it makes the people more presentable and acceptable. So in short, the Islamic dressing is fulfilling the human nature to its truest meanings.

4.4.2 THE MANNERISM OF GOING FOR AS-SALAT

The Messenger of Allah (saws) advised the people to go for As-Salat with tranquility,

²¹⁰ ibid, Hadith No.1269

²¹¹ S.33 : A.59

²¹² S.33 : A.53

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respect and dignity. It is evident from the following Hadith:

*Abu Hurairah (r) narrated: I heard Allah's Messenger (saws) saying, 'If the iqamah of As-Salat is pronounced, do not run for it, but just walk for it (such that) there is tranquillity on you, do what you are in time for, and complete whatever is missed'*²¹⁴

*Abu Qatadah (r) narrated, 'While we were offering As-Salat with the Messenger of Allah (saws), he heard the noise of some people. When he (saws) completed As-Salat, he said, "What is the matter?" They replied, "We were hurrying for As-Salat" He said, "Never do it" Whenever you come to do As-Salat, (you must make sure) that you have tranquillity on you, pray whatever you get (from Salat bi-al-Jamaah) and complete the rest of what has been missed'*²¹⁵

Shad writes, 'One should walk in a moderate pace that is neither too fast nor too slow. It is not lawful to walk proudly.'²¹⁶ Allah (swt) commands the Muslims in the Quran:

"Turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. And be moderate in your pace and lower your voice, for the harshest of sounds without doubt, is the braying of the ass"²¹⁷

"And walk not on the earth with conceit of arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height"²¹⁸

Do not rush or hurry for qiyam

Ali (r) narrated: 'The following is to be read immediately before

²¹³ S.24 : A.30-31

²¹⁴ Abd al-Baqi, *Al-Lu Lu Wa Al-Marjan*, Arabic-English, Vol.I, Dar-us-Salam Publishing, Riyadh, , 1995, Hadith No.350, p.211

²¹⁵ ibid

²¹⁶ Shad.A.R, *Dos and Do Nots in Islam*, Kazi Publications, Lahore, 1998, p.247

²¹⁷ S.31:A.18-19

²¹⁸ S.17:A.37

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*starting the Salat: “For me, I have set my face, firmly and truly towards Him (swt) who created the heavens and the earth, and never shall I give partners to Allah (swt), the Rabb of the Universe, who has no partner. That is what I have been commanded and I am a Muslim”*²¹⁹

I wish to conclude by saying that there is a manner in Islam to do everything. The mannerism to reach a Masjid to attend a prayer is to walk at a moderate speed, never to run, enjoy the tranquility and take it easy. Whoever walks out of the house with the intention of reporting to the Masjid to join collective prayer, he is taken to be in prayer. Whatever is missed in quantitative terms should be made up. The walk must reflect modesty, humbleness and gentleness. For every step a sin is dropped and a virtue gained. The smaller the steps, the greater the reward:

*“Narrated Sahl bin Sa'd (r): Allah's Messenger (saws) said, 'Haste comes from satan'”*²²⁰

4.4.3 THE MANNERISM OF ENTERING A MASJID

Physical Cleanliness

Allah (swt) commands in the Qur'an:

‘O you who believe! Approach not As-Salat in a state of intoxication until you can understand all that you say, nor in a state of ceremonial impurity except when you are passing by

²¹⁹ Imam Muslim, *Sahih Muslim*, English Translation, Vol. I, Dar al-Arabia publishing, Beirut, 1972, p. 296

²²⁰ Al-Asqalani.H, *Bulugh Al-Maram*, Dar-us-Salam, Riyadh, 1996, Hadith No.1307, p.530

(through the Masjid) until after washing your whole body.'

'If you are ill, or on a journey, or one of you comes from the privy, or you have been in contact with women, and you find no water, then take for yourselves clean sand (or Earth), and rub therewith your faces and hands. For Allah does blot out sins and forgives again and again.'²²¹

'And your garments keep free from Stain (dirt) and all abomination shun!'²²²

'O you who believe! When you prepare for As-Salat, wash your faces, and your hands (with arms) to the elbows, rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ritual impurity, bathe your whole body. If you are ill, or on a journey, or one of you comes from the privy, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah does not wish to place you in a difficulty, but to make you clean, and to complete His favour to you, that you may be grateful.'²²³

The above pieces from the text of the Qur'an guide the Muslim as to how to benefit from the great Institution of the Mosque:

The first and foremost requirement is the mental awareness. No alcoholic drug or chemical must overshadow its activity. Then to gain physical cleanliness (from physical dirt in the form of excretion from the body itself such as urine, faecal matter or

²²¹ S.4 : A.43

²²² S.74 : A.4-5:

The following steps to gain physical cleanliness in order to qualify for As-Salat are essential: 1. Mental awareness, 2. Physical cleanliness a) Use soil (toilet tissue) and then wash with water to your satisfaction, b) If water is not available then wipe off the dirt just with clean soil, c) Do tayammum (that is, touch the two hands with clean soil and wipe the arms, to the elbows, and the face softly).

²²³ S.5 : A.6

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genetic materials through cohabitation or otherwise), one must remove the dirt and then wash it. If, for some reason, water is not available or because of a certain disease one is unable to use it, then remove the dirt with clean soil (doing at least three wipings to ones own satisfaction). Then touch the clean soil with the hands open and touch the arms and the face wipingly (that is, as a symbolic wash. It does not require the sand or the soil for physical rubbing. It is a very soft treatment of the hands and the face). This wiping touch is known as Tayammum. It would suffice for the prayer. But as soon as water is available, and the ailment is over, one must wash for the prayer.

Umm Salmah (r) reported that the Prophet (saws) pronounced that the Masjid is unlawful for a menstruating woman or the one in a state of ritual impurity.²²⁴

The Creator (swt) commands in Al-Qur'an:

'They ask you concerning women's courses, say: 'They are a hurt and a pollution, so keep away from women in their courses, and do not approach them until they are clean. But, when they have purified themselves you may approach them as ordained for you by Allah, for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.'²²⁵

Benefits

The first and foremost benefit of Taharah, Ablution and Ghusul is the removal of harmful substances from the body. Then the most important is the reward for the Hereafter, as mentioned in the following Ahadith:

²²⁴ Sabiq.S, *Fiqh al-Sunnah*, Dal-al-Fikr, Beirut, 1977, Vol. I, p. 59

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*Abdullah Ibn al-Sunnabiji (r) stated that the Messenger of Allah (swt) said: 'When a slave (faithful) makes ablution and rinses his mouth, his wrong deeds fall from it. As he rinses his nose, his wrong deeds fall from it. When he washes his hands, his wrong deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his wrong deeds fall from it until they fall from his ears. When he washes his feet, his wrong deeds fall from them until they fall from beneath his toenails. Then his walking to the Masjid and his As-Salat give him extra reward.'*²²⁶

*Anas (r) reported that the Messenger of Allah (swt) said: 'If good characteristics exist in a person, Allah (swt) makes all of his acts good. If a person purifies himself for As-Salat, he expiates all of his sins and his As-Salat is considered an extra reward for him.'*²²⁷

*Narrated by Abu Hurairah (r) that the Messenger of Allah (swt) said, 'Shall I inform you (of an act) by which Allah (swt) erases sins and raises degrees?' They said, 'Certainly, O Messenger of Allah (swt).' He (saw) said, 'Perfecting the ablution under difficult circumstances, (then) taking many steps to the Masjid, and waiting for the (next) As-Salat after the (last) has been performed. That is ribat (commitment).'*²²⁸

On the basis of the above evidence from the Qur'an and the Sunnah, one may conclude that the first step towards the Masjid is the physical cleanliness of the faithful. The women, after the menstruation period and after childbirth (when the menstruation has restored then stopped and they are free from bleeding), must wash up as required. The same is true after the married couple have the gender activity. Taharah, ablution and shower are a means of seeking physical cleanliness and Allah (swt) rewards the believer for all his good deeds. Physical purity also leads to spiritual gains.

²²⁵ S.2 : A.222

²²⁶ Sabiq.S, *Fiqh al-Sunnah*, DaI-al-Fikr, Beirut, 1977, Vol. I, p. 37

²²⁷ ibid

²²⁸ ibid

Stepping in (entering the Masjid) with supplication and with the right foot

Muslims teach their children that: ‘Muslims are those who regularly *practice "Right-Handedness", "Right-Footedness" and "Right-Mindedness"!* A Muslim enters the Masjid with the belief in Allah (swt), to seek the reward from Allah (swt), with the right foot, and desires to pray to Him, by reading the text:

‘O Allah! Shower your blessings on Muhammad (saws), your Messenger; with your name I enter it! Please forgive me my sins, and open the doors of your mercy.’²²⁹

Ali (r) reported that the following supplication should be read:

‘I have turned my face as Hanif towards Him (swt) who created the Heavens and the Earth, and I associate none with Allah (swt). My Salat and my devotion, my life and my death belong to Allah (swt), the Rabb of the Universe who has no partner. That is what I have been commanded and I am a Muslim’²³⁰.

Abdullah bin Amr bin Al-As (r) narrated, ‘The Prophet of Allah (swt) would enter the Masjid saying, "I seek shelter of Allah, the Almighty, acknowledge His Most High Person and His Most Ancient and Update Kingdom that He may save me from Satan who is condemned”²³¹

Abi Usaid (r) narrated that the Messenger of Allah (swt) said, ‘When one of you enters a Masjid you should say: "O Allah (swt)! Open the gates of your Mercy" and while leaving, pray: "O Allah (swt,)! I pray to you for prosperity.”²³²

²²⁹ Al-Umree.W.M, *Mishkat Sharif*, Maktabah Rahmania, Lahore, Vol. I, n.d, Hadith No.676, p. 157

²³⁰ Imam Muslim, *Sahih Muslim*, Dar Al-Arabia, English Translation, Vol. 1, Ashraf Press, Lahore, 1972, Hadith No.1252, p. 296

²³¹ *ibid*, p.161

²³² *ibid*, Hadith No.651, p.152

How to engage one's self on entering the MasjidPraying rak'atain

It is to acknowledge and approve the main aim and objective of the Masjid, that is, to help humanity to fall to Allah (swt) in total submission through *Sajda* (the symbolic prostration) and *Ihsan*.²³³

*Abi Qatada (r) reported, 'The Messenger of Allah (saws) said, "If any one of you enters a Masjid, you must not sit before doing two Rak'at As-Salat "'*²³⁴

Engagement in remembrance of Allah

Allah (swt) commands in al-Qur'an:

'In houses (Masajid), which Allah has ordered to be raised (to be cleaned, and to be honoured) in them, His name is remembered (i.e. Adhan, Iqamah, Salat, invocations, recitation of al-Qur'an, etc). Therein, glorify Him (Allah), in the mornings and in the afternoons or the evenings, men whom neither trade nor sale divert them from the Remembrance of Allah (with heart and tongue) nor from performing As-Salat, nor from giving Zakat. They fear a day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.'²³⁵

Therefore, to remember Allah (swt), one has to style his daily activities around the worship, through As-Salawat, remembrance of Allah (swt) and then to work for

²³³ *Ihsan* is to worship Allah (swt) with total attention, imagining that one sees Allah (swt) or that Allah (swt) sees him.

²³⁴ Al-Umree.W.M, *Mishkat Sharif*, Vol. I, Maktabah Rahmania, Lahore, n.d, Hadith No. 652
Raka' is a unit of worship activity in *As-Saint* which is done by facing towards the *qiblah*, in standing, bowing, prostrating and sitting positions reading the prescribed text.

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livelihood in accordance with the guidance of Allah and never to engage in un-Islamic business activity or its transaction.

Recommended Al-Dhikr

*Abu Huraira (r) narrated, 'The Messenger of Allah (swt) said, "When you pass by the Gardens of Paradise (on this earth), eat from its fruit." Someone asked, "O Messenger of Allah (swt)! What are (these) Gardens of the Paradise?" He (saws) replied, "These are the Masjids" "And what is their fruit?" He (saws) answered, "Saying Subhan-Allah (Glory be to Allah) Wa Alhamdu Lillah (Praise be to Allah) Wa La Ilaha lila Allah (No one is worthy of worship except Allah) and Allah-o-Akbar (Allah is the greatest)."*²³⁶

Then of course, to make sure that nothing is done against the Guidance of Allah (swt), in words, deeds and audio visual actions.

Learning Islam

Joining Study Circles . The Messenger of Allah (swt) preferred such a circle over those who meditate in Allah (swt) through extra prayers, remembering Him (swt) through praise and appreciation involving the heart, tongue and mind.

In the words of Abdullah bin Amr (r), 'The Messenger of Allah (swt) passed by two groups of people in the Prophet's Masjid. Then he (saws) commented, "Both of them are right! But one of them is better than the other." He (referring to the first group) remarked that these turn to Allah (swt) and pray to Him (swt) through invocation asking Him (swt) (His Mercy, Forgiveness and Help). Allah (swt) may grant what they have prayed for, or He (swt) may reject. But as for that group, that learns Islam (for themselves) and teach it to the ignorant ones, they are better than the other group in that they are being definitely rewarded. And no doubt, that I have been sent as a

²³⁵ S.24 : A.36-38

²³⁶ Al-Umree.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol. I, Maktabah Rahmania, Lahore, n.d, Hadith No.674, p.156

tutor.²³⁷

Learning the knowledge of Al-Qur'an and the Sunnah is obligatory on every Muslim of every trade or profession, so that all such activity is conducted as prescribed by the All-Mighty Allah.

Pronouncing Adhan and attending to it

Malik bin Al-Musairith narrated, 'The Prophet (saws) said, "When the time of As-Salat comes, one of you should announce the Adhan."²³⁸

The audience must listen and repeat the Adhan. Thus everyone must be involved in this call of Islam. The evidence on this is:

Abu Saeed Al-Khudree reported: 'The Messenger of Allah (saws) said, "When you hear the Adhan repeat what the Muedhdhin says" '

In another version narrated by Umar (r):

"...except when the Muedhdhin says: Hayya ala-As-Salat, Hayya ala al-Falah' (come to do As-Salat and come to success). One should say, 'La Hawla wa La Quwwata illa billah' (there is no might and no power except Allah)."

In this Du'a, Allah's help is sought against all distractions and hurdles that are against one performing As-Salat (please read the additional details about Adhan mentioned earlier).

²³⁷ Al-Umree.W.M, *Mishkat Sharif*, Arabic-Urdu, Vol.I, Maktabah Rahmania, Lahore, n.d, Hadith No.239, p.73

Doing As-Salat between Adhan and Iqamah

Narrated Abdullah bin Mughaffal (r) said: 'There is a Salat between the two Adhans, (that is Adhan and iqamah). There is a Salat between the two Adhans.' And then while saying it the third time, he added, "for the one who wants to (pray)." '240

This As-Salat is through Qiyam, Ruku, Sujud, Qadah and Tasleem. It involves a minimum of two rakat.

Summary

So enter the Masjid physically clean with the sincere intention of worshipping Allah (swt) and committing one's self to obey His (swt) commandments in everyday life. One steps in, seeking Allah's (swt) pleasure, Mercy, and Forgiveness. Then immediately performs rak'atain of As-Salat and promises Allah (swt) that in any physical position (standing, bowing, prostration, and sitting) there would be no breakage of his prescribed rules. Soon after completion of this short As-Salat (known as Tahayyat al-Masjid), one starts looking for a study circle to join so as to increase one's knowledge (with which one can survive as a Muslim), and benefit from it till the Adhan is pronounced. Then one performs extra As-Salat and waits for iqamah and lines up along with the others (worshippers) behind the Imam to avail the multiple reward of the obligatory congregational As-Salat. Then, one performs extra Salat as guided by the Messenger of Allah (swt) and when completed, goes out to earn one's

²³⁸ Al-Asqalani.H, *Bulugh al-Maram*, Dar us Salaam Publications, 1996, Hadith No.155, p.74

²³⁹ *ibid*, Hadith No.153, p.73-74

²⁴⁰ Abd-ul-Baqi, *Al-Lu Lu Wa al-Marjan*, Arabic-English, Vol. II, Dar-us-Salam Publishing, Riyadh, 1995, Hadith No.480, p.260

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living with the intention, desire, and wish to report back to the Masjid for the next As-Salat. Thus, the whole life of a Muslim male is spent around the Masjid.

4.4.4 THE MANNERISM OF SUPPLICATION

Supplication involves the heart of the soul, tongue and mind, all three in rhythm, (guided by Al-Quran and As-Sunnah), completely turned to Allah, begging and asking from Him (swt) with the perfect belief that He (swt) listens and answers.

Narrated Abu Musa Al-Ash'ari: 'When Allah's Messenger (saws) advanced towards Khaibar, he noted (his Muslim soldiers passing over a high place overlooking a valley) pronouncing "Allahu Akbar! Allahu Akbar! (Allah is the greatest), La Ilaha Illa Allah (none is worthy of worship except Allah). _ On that Allah's Messenger (saws) mentioned to them, "Lower your voices, for you are not calling one who is deaf or absent, but you are calling a Hearer, who is near and is with you!"²⁴¹

Allah guides us on this as follows:

'Neither speak your prayer aloud nor speak it in a low tone but seek a medium course between.'²⁴²

'They call on their Rabb in fear and hope.'²⁴³

'And do you (O reader)! Bring your Rabb to remembrance in your (very) soul with humility and without loudness in words in the mornings and evenings and be not you of those who are

²⁴¹ Abd-al-Baqi, *Al-Lu Lu Wa-al-Marjan*, Dar-us-Salam Publishing, Riyadh, 1995, Vol II, p.376-377, Hadith No.1728

²⁴² S.1:A.110

²⁴³ S.16:A.32

heedless.’²⁴⁴

"If you pronounce the word aloud (it is no matter) for verily He knows what is secret and what is yet more hidden."²⁴⁵

‘Call upon Him in humility and in secret.’²⁴⁶

‘Call on Us in yearning and awe and humble themselves before Us.’²⁴⁷

Invoking Allah with confidence and determination

*Anas (r) narrated. ‘Allah’s Messenger (saws) said, "When anyone of you appeals to Allah (swt) for something, he should ask with determination and should not say, ‘O Allah! If you wish give me, for no body can force Allah (swt) to do something against His (swt) will.’”*²⁴⁸

The main points of consideration to ask Allah (swt) for anything and everything are: The presence of mind, with the mind being in control of every bit of ones physical self, guided by Allah (swt) and His (swt) Messenger (saws) with commitment, determination, hope and fear, with a communicative voice, in humility, secret, humbleness in yearning and awe and with 100% confidence. As in the Hadith:

*Narrated Abu Hurairah (r): Allah’s Messenger (saws) said, Allah the most High says, "I am with my slave when he remembers me and his lips move with My mention."*²⁴⁹

Invocation in As-Salat

²⁴⁴ S.7:A.205

²⁴⁵ S. 20: A. 7

²⁴⁶ S.6:A.63

²⁴⁷ S.21:A.90

²⁴⁸ Abd-al-Baqi, *Al-Lu Lu wa Al-Marjan*, Vol II, Dar-us-Salam Publishing, Riyadh, 1995, Hadith No.1714, p.370

²⁴⁹ *ibid*, Hadith No.1730 , p.378

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The act of worship in ‘As-Salat’ involves communication of the worshipping human being with his Creator, Allah (swt), to acknowledge his favours of Creation, Sustenance and Blessings. It is also to appreciate His (swt) guidance through knowledge and giving the man every opportunity to ask for His (swt) Mercy, Forgiveness, and Help. Some of the prayers are:

Abdullah bin Amr (r) narrate: ‘Abu Bakr as-Siddiq (r) asked the Messenger of Allah (saws), "Teach me an invocation with which I may invoke Allah in my As-Salat." The Prophet (saws) said, "Say: O Allah! I have done great Zulm (wrong) to myself and none forgives the sins but You; so please bestow your forgiveness upon me. No doubt, you are the Oft-Forgiving, Most Merciful." ’²⁵⁰

‘O Allah! I seek refuge with you from weakness, laziness, being a coward, and (suffering in) geriatric old age! I seek refuge with you from the fitnah (tests in obedience) of life and death, doing sin, being in debt, wretchedness and the malicious joy of my enemies.’²⁵¹

‘O my Rabb! Make me one who establishes regular As-Salat, and also (raise such) among my offspring O our Rabb! And accept my prayer. O our Rabb! Cover (us) with your Forgiveness, me, my parents, and (all) the believers, on the Day that the reckoning will be established’²⁵²,

Anas (r) narrated, ‘The most frequent invocation of the Prophet (saws) was:

"O our Rabb! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire”’.²⁵³

²⁵⁰ ibid, p.379

²⁵¹ Al-Asqalani H, *Bulugh Al-Maram*, Arabic-English, Maktaba Dar-us-Salam, 1996, Hadith No.1332, p.537

²⁵² S.14:A.40-41

²⁵³ Abd-al-Baqi, *Al-Lu Lu wa Al-Marjan*, Arabic-English, Vol. II, Dar-us-Salam Publishing, Riyadh,

Special timings of supplication

Allah (swt) has guided the faithful to especially pray to Him (swt) during the following timings:

Between the Adhan and Iqamah as mentioned earlier:

Anas (r) relates that the Prophet (saws) said, 'Any supplication between the Adhan and the Iqamah will not be rejected'²⁵⁴,

An Hour on Friday

Abu Hurairah (r) narrated, 'Allah's Messenger (saws) talked about Friday and said, "There is an hour on Friday and if a Muslim gets it while offering As-Salat and asks something from Allah (swt), then Allah (swt) will definitely meet his demand."²⁵⁵,

Salat-At-Tahajjud

Abu Hurairah (r) reports that the Messenger of Allah (swt) said, 'Our Rabb descends to the lowest heaven during the last third of the night inquiring, "Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for my Forgiveness so I may forgive him?"'²⁵⁶

Amr Ibn Abasah (r) reports that he heard the Prophet (saws) say, 'The closest that a slave comes to his Rabb is during the middle of the latter portion of the night If you can be among those who remember Allah (swt), the Exalted One, at that time, then do so.'²⁵⁷,

So Allah (swt) is available with His Mercy to those who seek it in the best suggested

1995, Hadith No.1723, p. 374

²⁵⁴ An-Nawawi, Ab. 24, *Riyadh us-Saleheen*, Arabic-English, Vol. II, Hadith No.1041, p.529

²⁵⁵ Az-Zubaidi.Z.A, *The Summarized Sahih al-Bukhari*, Arabic-English, Maktaba Dar-us-Salam, 1994, Hadith No.521, p.273

²⁵⁶ Sabiq.S, *Fiqh as-Sunnah*, Dar al-Fikr, Beirut, 1972, Vol. I, p. 172

²⁵⁷ *ibid*:

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timings, in which the faithful may have the maximum impact of worship and response to his prayer. As far as Allah (swt) is concerned, He is available in any and every moment his servant may turn to Him (swt).

When asked by Allah's names

Narrated Buraida (r): The Prophet (saws) heard a man saying, "O Allah, I ask you by virtue and I testify that you are Allah; There is no God but You, the One, the Self Sufficient Master, who did not beget and was not begotten and to whom no one is equal Allah's Messenger (saws) then said, "He has asked Allah by His name by which when asked, He gives and by which when supplicated, He answers."²⁵⁸

Allah (swt) guiding us on supplication, says:

"The most beautiful names belong to Allah. So call on Him by them, but shun such men as distort His names, for what they do, they will soon be requited."²⁵⁹

During the heat of fighting and passing through rain

Sahl bin Sa'd (r) narrated that the Messenger of Allah (saws) said, 'The prayer after Adhan, during the hour of fighting (in the way of Allah (swt)) and while (passing through) the rain is never (hardly) rejected.'²⁶⁰

We human beings are creatures of our Creator (swt) and we, in our creation are dependent on Allah's worship and obedience for our happiness, satisfaction and contentment. The Messenger of Allah (swt) said:

²⁵⁸ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Maktaba Dar-us-Salam, Riyadh, 1996, Hadith No.1351

²⁵⁹ S.7 : A.180

²⁶⁰ A1-Umree, *Mishkat Shareef*, Vol. I, Arabic-Urdu, Maktabah Rahmania, n.d, Hadith No.621.

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*"Supplication is the pith of worship."*²⁶¹

*"Verily Supplication is worship."*²⁶²

*"Nothing is more honourable before Allah than supplication."*²⁶³

*"Your Rabb (swt) is Magnificent and Generous and is ashamed to turn away the empty hands of a slave when he raises them to Him (swt)."*²⁶⁴

*"When My servants ask you concerning Me, I am indeed close (to them): I respond to the prayer of every supplicant when he calls upon Me. Let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way."*²⁶⁵

Islamic belief is the easiest to link the Muslim to his Creator (swt). It is a single heart, a single mind and One Allah to turn and pray to. Therefore, we may conclude by saying that Allah (swt) owns everything from metallic to non-metallic, and from the cells to the bodies with their ingredients, and properties from the physical to the spiritual. He (swt) is fully aware of the needs, desires and greeds. He knows the rights and wrongs. He (swt) alone is capable of meeting the genuine needs of the deserving supplicants. It is just right that mankind should return to their Creator and Sustainer by His acknowledgement, worship and obedience and keep the regular link with Him (swt) by establishing As-Salat and styling their lives as prescribed. Then supplicate to Him

²⁶¹ Al-Asqalani.H, *Bulugh Al-Maram*, Arabic-English, Maktaba Dar-us-Salam, Riyadh, 1996, Hadith No.1342

²⁶² ibid

²⁶³ ibid

²⁶⁴ ibid, Hadith No.1344

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(swt) for any emergency needs and adjustments to new circumstances and seek forgiveness for any deficiencies and shortcomings.

Allah (swt) is of course, seeing, listening, rewarding and loves those who meet His requirements, and is always dependable to answer the calls and prayers of those who supplicate to Him (swt).

²⁶⁵ S.2:A.186

*Section 5: THE INDIVIDUAL AND COLLECTIVE
RESPONSIBILITIES OF A MUSLIM*

4.5.1 LAWFUL ACTIVITIES IN THE MASJID

As-Salat

The foremost role of the Masjid is to provide the facilities to do As-Salat round the clock. A Muslim of any shape, colour or appearance may enter it in the light of day and the darkness of night. It is Allah's (swt) order that one must do *As-Salat* to remember Him (swt). He (swt) commands:

**'Verily I am Allah: There is no God but I, so serve you Me (only),
and establish regular As-Salat for my remembrance.'** ²⁶⁶

Muslims are commanded to do As-Salat as timed for them by the One they worship. It is obligatory for every adult Muslim to answer the call of Adhan for each As-Salat.

Allah (swt) commands:

**"When you have performed the Salawat, remember Allah,
standing, sitting down or lying down on your sides. But when
you are free from danger, set-up regular As-Salawat, for such**

²⁶⁶ S.20 : A.14

As- Salawat (that is, Al-Fajr, Az-Zuhr, Al-Asr, Al-Maghrib, Al-Isha) are enjoined on believers at stated times²⁶⁷

The Timings of the Salawat

The masjids are the busiest and the most frequented of all the public places throughout the year. Let us look into its 'Salawat timings' around the clock:

Salat Al-Fajr

Jabir (r) narrated that Allah's Messenger (saws) used to offer 'Salat al-Fair' in 'Ghalas' (that is, when dawn appears in the darkness of the night.)²⁶⁸

Abu Musa (r) narrated that the Messenger of Allah (saws) performed 'Salat al-Fair' at daybreak when it was still dark and the people could hardly recognise one another.²⁶⁹

Abu Barza (r) said, 'The Prophet (saws) used to offer the Fair when one could recognise the person sitting by him.'²⁷⁰

Abdullah bin Umar (r) narrated that the Messenger of Allah (saws) said: 'The time for the Fair Salat is from the appearance of dawn as long as the sun has not risen (but when the sun rises, abstain from the Salat for it rises between the horns of Satan).'²⁷¹

Narrated Raft bin Khadij (r) that Allah's Messenger (saws) said, 'Do

²⁶⁷ S.4 : A.103

²⁶⁸ Al-Asqalani, *Bulugh al-Maram*, Arabic-English Dar us Salaam publishers, Riyadh, 1996, Hadith No.130, p.63

²⁶⁹ *ibid*

²⁷⁰ Az-Zubaidi.I.Z, *Summarised Sahih al-Bukhari*, Arabic-English, Dar Us Salaam, Riyadh, 1994, Hadith No.335

²⁷¹ Al-Asqalani, *Bulugh Al-Maram*, Arabic-English, Dar us Salaam publishers, Riyadh, 1996, Hadith No.129

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*Salat al-Fair at subh (dawn, when the morning light appears) for it is greater for your rewards.*²⁷²

*Abu Hurairah (r) narrated that the Prophet (saws) said, 'He who finds a rak'a of As-Salat before the sun rises, has offered the Fair Salat at its time.'*²⁷³

On the basis of the evidence noted in the above Ahadith, I may say that Salat al-Fajr starts at the beginning of dawn and preferably should be completed by the appearance of day light. In case one is late, it must be done by sunrise.

Salat Az-Zuhr

The following is evidence on the timings of Salat Az-Zuhr:

*Narrated Abdullah bin Umar (r) that the Prophet (saws) said; 'The time of the Zuhr (noon) As-Salat is between the times when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of Asr.'*²⁷⁴

*Anas bin Malik (r) narrated that Allah's Messenger (saws) came out as the sun declined at mid-day and offered the Zuhr Salat.*²⁷⁵

Narrated Abu Dharr Al-Ghaffari (r): 'We were with the Prophet (saws) on a journey and the Muaedhdhin wanted to pronounce the Adhan for Salat Az-Zuhr. The Prophet (saws) said; "Let it become cooler." He again (after a while) wanted to pronounce it, but again the Prophet (saws) said; "Let it become cooler until we see the shadows of the hillocks." The Prophet (saws) added; "The severity of

²⁷² ibid, Hadith No.134, p.64

²⁷³ ibid, Hadith No.135

²⁷⁴ ibid, Hadith No.129

²⁷⁵ Az-Zubaidi.Z.A, *Summarized Sahih al-Bukhari*, Arabic-English, Dar us Salaam, Riyadh, 1994, Hadith No.129

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*the heat is from the raging of the hell-fire, and in very hot weather do Salat Az-Zuhr when it becomes cooler."*²⁷⁶

Here the comfort of the people is considered and a "take it easy" approach is approved.

Salat Al-Asr

When the time of Zuhr (that is, from after mid-day until the shadow of the object becomes equal to its size) finishes, the time of Asr begins.

*The Messenger of Allah (swt) said; 'The time of Salat al-Asr is as long as the sun has become yellow (during its setting).'*²⁷⁷

In another Hadith:

*Narrated by Abu Hurairah (r), the Prophet (saws) said, 'He who prays a rak'a of the Fajr Salat before the sun rises has offered the Fajr Salat and who prays a rak 'a of the Asr before the sun sets has done the Asr Salat.'*²⁷⁸

*Narrated Abu Hurairah (r) that Allah's Messenger (saws) said, 'If anyone of you got one Sajda (one rak'a) from the Salat al-Asr before sunset, he should complete his Salat. If anyone of you got one sajdah (rak 'a) of the Fajr Salat before sunrise, he should complete his Salat.'*²⁷⁹

²⁷⁶ ibid, Hadith No.333

Sometimes the Prophet (saws) combined the Zuhr with Asr, and the Maghrib with Isha.

²⁷⁷ Al-Asqalani, *Bulugh Al-Maram*, Arabic-English, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.129

²⁷⁸ ibid, Hadith No.135

²⁷⁹ Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar us Salaam, Riyadh, 1994, Hadith No.244

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*Anas bin Malik (r) narrated: 'Allah's Messenger (saws) used to offer the Salat al-Asr at a time when the sun was still hot and high and if a person went to Al-Awali Al-Madinah, he would reach there when the sun was still high. Some of the Al-Awali of Al-Madinah were about four miles or so from town.'*²⁸⁰

It is evident from the statements of Allah's Messenger (saws) that the Salat must not be missed at any cost. It is best to do it as soon as the time enters but even when the time is about to run out one must make use of it.

Salat Al-Maghrib

The stated time for Salat al-Maghrib is soon after sunset:

*Jabir bin Abdullah (r) narrated; 'The Messenger of Allah (saws) used to do Salat al-Maghrib in its stated time.'*²⁸¹

*Abdullah bin Umar (r) narrated that the Messenger of Allah (swt) said, 'The time of the Maghrib As-Salat is as long as the twilight (redness on the western horizon at evening after sunset) has not disappeared.'*²⁸²

*Narrated Raft bin Khadij (r): We used to offer the Maghrib Salat with the Prophet (saws) and after finishing the Salat, one of us might go away and would still see as far as the spots where one's arrow might reach when shot by a bow. "*²⁸³

The time for this particular Salat is the shortest as compared to the rest of the prayers. It is not only a small interval but also important in the sense that it is the joining link and

²⁸⁰ ibid, Hadith No.339

²⁸¹ ibid, Hadith No.347

²⁸² A1-Asqalani, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.129, p.61

²⁸³ Az-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Salaam Publishers, Riyadh, 1994, Hadith No.346

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bridging period between the daylight and the fall of darkness. So, it is very much clear that the Prophet of Allah (saws) would not delay Salat al-Maghrib and always used to do it at the beginning of its time. Under certain unavoidable circumstances, the Prophet (saws) combined Salat al-Maghrib and Salat al-Isha and prayed seven Raka't (four of the Isha and three of the Maghrib).²⁸⁴

Salat Al-Isha

Abdullah bin Umar (r) narrated: The Prophet (saws) said; "The time of salat al-Isha is up to midnight. "²⁸⁴

"Jabir (r) narrated: The Prophet (saws) used to advance the Isha Salat sometimes and delay it at other times. Whenever he saw the people assembled (for the Isha Salat), he would perform it early and if the people delayed; he would delay it. "²⁸⁵

It is better to delay Salat Al-Isha as much as possible as is evident from the Hadith narrated by Aisha (r):

"The Prophet (saws) delayed Salat al-Isha one night till a great part of the night passed; then he went on and offered the Salat and said; 'This is the proper time for it, were it not that I would impose a burden on my followers. "²⁸⁶

Narrated Abu Al-Minhal: Abu Barza (r) said, "The Messenger of Allah (swt) did not mind delaying the Isha Salat to one-third of the

²⁸⁴ ibid, Hadith No.336

²⁰ Al-Asqalani, *Bulugh al-Maram*, Arabid-English, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.129, p.61

²⁸⁵ ibid, Hadith No.130, p.63

²⁸⁶ ibid, Hadith No.132, p.63-64

night or to the middle of the night."²⁸⁷

The Best Timings for the Obligatory Five Daily Salawat is the Early Time

*Narrated Ibn Masud (r): Allah's Messenger (saws) said, "One of the best deeds is to offer Salat in its early time."*²⁸⁸

*Abu Mahdhura (r) narrated: Allah's Messenger (saws) said; "The earliest time of the Salat is what pleases Allah (swt), the mid-time is for the blessing of Allah (swt) and the latest time is what Allah (swt) allows as a concession."*²⁸⁹

Sitting in the Masjid outside the hours of obligatory Salawat

*Simak bin Harb (r) reported: 'I said to Jabir bin Samura, "Did you sit in the company of the Messenger of Allah (saws)?" He said; "Yes, very often! He (saws) used to sit at the place where he observed the Fajr Salat until the sun had risen. He would stand and they (his companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on their matters) while the Prophet (saws) only smiled."*²⁹⁰

So to continue to sit in the Masjid (after obligatory Salat) and learn Islam in the light of the history or any other knowledge and socialisation through discussion, seminars or any other means are acts of merit.

Abu Hurairah (r) narrated that the Prophet (saws) said; 'Allah (swt) will give shade to seven on the Day when there would be no shade but His (swt). They are: a just ruler, a youth brought up and grown obedient to his Rabb and worshipping Him (swt), a man whose heart is attached to the Masjid (offers five mandatory Salawat in the

²⁸⁷ Az-Zubaidi.Z.A, *Summarised Al-Bukhari*, Arabic-English, Dar us Salaam, 1994, Hadith No.335

²⁸⁸ Al-Asqalani.H.H, *Bulugh al-Maram*, Dar-us-Salaam Publishers, Riyadh, 1996, Hadith No.140

²⁸⁹ ibid

²⁹⁰ Muslim, *Sahih Muslim*, English Translation, Vol.I, Dar al-Arabia Publishers, Beirut, 1972, Hadith No.1413

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Masjid and stands for its cause), two persons who love each other only for Allah's (swt) sake and they meet and part in Allah's (swt) cause only, a man who refuses the call of a charming woman of noble birth for adultery and says, "I am afraid of Allah (swt) ", a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah (swt) in seclusion and his eyes get flooded with tears.²⁹¹

Therefore, the life of a Muslim is a commitment to worship and obey Allah (swt) using every opportunity of position and place throughout this life, starting from the youth till death takes us over.

Salat al-Jama'ah

It is essential for the Muslim men that they must arrange to pronounce Adhan for every collective Salat (Salat al-Jama'ah) and listen. The following *Hadith* is the evidence on this:

Abdullah Ibn Masud (r) narrated, 'The Messenger of Allah (swt) taught us the principles of guidance and mentioned that, "The Salat is valid only in the Masjid from where the Adhan is called!"

In another statement he mentioned:

"The one who finds pleasure in meeting Allah (swt) as a Muslim (to Him) should persevere in doing the (prescribed) Salawat whenever the call is made for them, for Allah (swt) has prescribed the principles of guidance for your Prophet (saws). There is no doubt that the Salawat (five daily prayers) in congregation have a part of that guidance. If you were to pray them in your houses (like this divergent performs in his house) you would be ignoring a Sunnah of your Prophet (saws). If you leave the Sunnah of your Prophet (saws) you would go astray. Verily, I have observed a period when no one

²⁹¹ Az-Zubaidi.I.Z. *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Saalam Publishers, Riyadh, 1996, Hadith No.396

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*stayed away from (the congregational Salawat) except a Munafiq (a hypocrite) known for his hypocrisy. (At the time), a man would be brought, supported by two people (due to his weakness) until he was placed in a row. "*²⁸

*bu Huraira (r) reported, 'The Messenger of Allah (saws) found some people absenting from certain (congregational) Salawat and he (saws) said, "I intend that I order a person to be Imam (in my place) in As- Salat, and then I go to the persons who do not join the (congregational Salat) and order their houses to be burnt by bundles of fuel. If one amongst them would know that he would find a fat fleshy bone, he would attend the night Salat (that is al-Isha). "*²⁹²

Hammam bin Munabbih (r) reported: 'The Messenger of Allah (saws) said; "I intend that I should command my young men to gather bundles of fuel for me, and then order a person to lead people in As-Salat, and then burn the houses with their inmates (who have not joined the congregation.)"

A very similar strong statement has been made by Allah's Messenger (saws) about the people who intentionally miss Salat Al-Jumma.

*He (saws) said: "I intend that I would command a person to lead people in As-Salat, and then burn those (persons) who absent themselves from 'Jumu'ah Salat' in their houses. "*²⁹³

The Muslims must benefit from togetherness. The five daily obligatory Salawat are the essential means of multiple spiritual and social rewards through a very organised and disciplined way of presenting the whole neighbourhood community before Allah (swt) and to seek His Mercy, Forgiveness, Help and Guidance.

²⁸ Sabiq.S, *Fiqh as-Sunnah*, Vol.I, Dar al-Fikr, Beirut, 1977, p.193

²⁹² Imam Muslim, *Sahih Muslim*, Vol. I, English Translation, Dar al-Arabia, Beirut, 1972, p.315

²⁹³ *ibid*, p.316

Salat al-Jama'ah is Compulsory on the one who hears the Adhan

The following Hadith confirms it:

*Abu Hurairah (r) reported: 'There came to the Messenger of Allah (saws) a blind man and said, "O Messenger of Allah (swt), I have no one to guide me to the Masjid. Give me the permission to do the Salat in my house". The Messenger of Allah (saws) granted him the permission. Then when the man had turned away, he (saws) called him and inquired, "Do you hear the Adhan?" He answered, "Yes." He (saws) said, "Respond to it."'*²⁹⁴

The prophet (saws) with Allah's (swt) Guidance wanted the blind to benefit to the full from the congregational prayer. One must not leave the Masjid (without attending the congregational Salat) after the Adhan has been pronounced:

*Abu Sha'tha (r) reported; 'While we were sitting with Abu Hurairah (r) in a Masjid, a man went out of the Masjid after the Adhan was called. Abu Hurairah's (r) eyes followed him until he got out of it. (Upon this) Abu Hurairah (r) remarked; "This man has disobeyed Abu al-Qasim (saws) (that is the Messenger of Allah.)"*²⁹⁵

This would mean that after the pronouncement of Adhan one must not leave the Masjid without doing the Salat behind the Imam.

The Reward of Salat al-Jama'ah

*Abu Hurairah (r) reported; The Messenger of Allah (saws) said; 'Salat behind the Imam is twenty-five times more excellent than the one performed individually.'*²⁹⁶

²⁹⁴ ibid

²⁹⁵ ibid, p.317

²⁹⁶ ibid, p.315

Siddiqi quotes Asqalani's statement: "Twenty-seven degrees of excellence refers to the Jahri salawat (that is, Fajr, Maghrib, and Isha) and twenty-five for the Sirril (that is, az-Zuhr and al-Asr)." Sahih

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*Ibn Umar (r) reported that Allah's Messenger (saws) said; 'The Salat done in congregation is twenty-seven degrees more excellent than the one done individually!'*²⁹⁷

Siddiqi records the following useful significance of the individual and the congregational prayers, 'The *Salat* is divided into two parts, one individual devotion to Allah (swt) in which a person as a single entity is trained to develop love for Allah (swt). It is a ' *Nafl-Salat* '. The second is collective (or congregational) *Salat*, which trains a person how Islamic piety is to be transfused into society. The five obligatory *Salawat* are all congregational, in which every Muslim, who has no valid reason to remain aloof, has been enjoined to participate. It is in fact a social training in God-consciousness, which Islam exhorts its followers to develop, and which distinguishes this faith from other religions. Moreover, the *Jama'ah* facilitates the meeting together five times a day in the Masjid and showing submission to the *Rabb*, behind the Muslims in tender chords of spiritual affinity. The *Salat* in congregation is meant to lift the individual to a higher stage of devotion. Narrow, self-seeking wishes are silenced in the presence of congregation. The little and the weak who join the congregational *Salat* with low and earthly thoughts are carried to the heights of spiritual devotion in the company of the more pious and God-fearing persons.'²⁹⁸

The Messenger of Allah (swt) in the following Hadith has especially mentioned the excellence of doing the Isha and Fajr *Salawat* in congregation:

Muslim, English Translation, Vol.I, Explanatory Note: 872, Beirut, p.315
²⁹⁷ *ibid*

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*Abd ar-Rahman bin Abu Amr (r) reported: 'Uthman bin Affan (r) entered the Masjid after the Maghrib Salat and sat alone. I also sat alone with him, so he said; 'O son of my brother! I heard the Messenger of Allah (saws) say, "He who observed the Salat of Isha in congregation, it was as if he prayed up to midnight, and he who did the Salat of Fajr in congregation, it was as if he prayed the whole night."'*²⁹⁹

*Anas bin Sirin (r) reported; 'I heard Jundab bin Qasri (r) saying that the Messenger of Allah (saws) said; "He who observed the Fajr As-Salat (in congregation), he is in fact under the protection of Allah (swt), for when he asks for anything in relation to His protection, he definitely secures it."'*³⁰⁰

*Abu Hurairah (r) reported Allah's Messenger (saws) saying, 'The servant is constantly in As-Salat so long as he is in a place of worship waiting for As-Salat to be observed in (congregation) and the angels invoke blessings of Allah (swt) on him in these words: "O Allah! Pardon him. O Allah! Show Mercy to him". And they continue to do so until he returns (from the Masjid having completed the Salat) or his ablution breaks.'*³⁰¹

*Jabir bin Abdullah (r) reported that Banu Salama decided to shift near to the Masjid (as there were) some plots vacant. This (news) reached the Prophet (saws) whereupon he (saws) said, 'O people of Salama tribe, you better stay in your houses (where you are living) for your footsteps are recorded'.. They said; 'We could not be more delighted even by shifting (near to the Masjid) as we were delighted (on hearing these words from the Messenger of Allah (saws)).'*³⁰²

Abu Hurairah (r) reported that the Prophet (saws) said, 'Allah (swt) will prepare for him who goes to the Masjid (every) morning and in the afternoon for obligatory Salawats, an honourable place in the

²⁹⁸ Muslim, *Sahih Muslim*, English Translation, Vol.I. Dar-al-Arabia, Beirut, 1972, p.314, Footnote.869

²⁹⁹ ibid, Hadith No.1379, p.317-8

³⁰⁰ ibid

³⁰¹ ibid, Hadith No.1397a, p.322

³⁰² ibid, Hadith No.1408, p.324

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*Paradise with good hospitalities for (what he has done) every morning and afternoon.*³⁰³

Drawing conclusions from the above statements of the prophet (saws), I may say that the obligatory Salawat must essentially be performed in the Masjid except in a situation where a faithful can present a reasonable defence before Allah (swt).

Salat at-Tarawih

This is another special Salat recommended by Allah's Messenger (saws) to be observed during the nights of Ramadan after Salat al-Isha.

*Abu Hurairah (r) reported: The Prophet (saws) said, "Whoever did Tarawih in the nights of Ramadan with a firm belief and hoping for reward, all of his previous sins would be forgiven."*³⁰⁴

*Aisha (r) narrated: "The Prophet (saws) offered Salat at-Tarawih in the Masjid and many people prayed with him (saws). The next day he did the same and more people attended it. Then the people gathered on the third night but the Prophet (saws) did not come out (in another version, he came out three nights and missed the fourth). In the morning he said to them surely I saw what you did and nothing prevented me from coming out to you, save that the Salat at-Tarawih would be made obligatory on you."*³⁰⁵

Therefore, the Salat at-Tarawih is non-obligatory and both the men and the women can perform it in congregation. As-Sayyid Sabiq quotes Al-Kamal ibn Hamam saying:

³⁰³ Az-Zubaidi.I, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Salam, Riyadh, 1994, Hadith No.397, p.225

³⁰⁴ Sabiq.S, *Fiqh as-Sunnah*, English Translation, Vol. II, Kabul Offset Agencies, n.d, P.27

³⁰⁵ ibid

The Version: "The Prophet (saws) came out three nights and missed the fourth one" is quoted in *Sahih al-Bukhari*, English-Arabic, Vol. II, Hadith No.46

Tarawih should be prayed in sets of two Rak'ah per unit of As-Salat. The Prophet (saws) did not pray more than eleven Rak'at in a congregation prayer (that is Salat at-Tarawih)

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"The evidence indicates that the Prophet (saws) performed twenty rak'at of Salat at-Tarawih (in total) and out of which he observed eleven rak'at in congregation with the people."³⁰⁶ He further writes Ibn Hamam saying, "In the beginning, Salat at-Tarawih was eleven Rakat. As they prolonged recitation in them, the people found it tiresome. So they prayed twenty rak'at, excluding witr, and shortened the recitation in each rak'at. Later on, they prayed twenty-six rak'at (besides witr) and further shortened the recitation in each rak'at."³⁰⁷ Therefore, it is the recitation of the Qur'an that matters (and not the number of Rak'ats).

The amount of Quran to be recited in Salat at- Tarawih in congregation

The majority of opinions agree that the entire Qur'an should be recited in the month of Ramadan.

Abu Dhar (r) has been mentioned to have reported: We prayed Salat at- Tarawih with the Prophet (saws) until we feared that we would miss the pre-dawn meal, and the Imam would recite two hundred Ayats."³⁰⁸

As-Saib ibn Yazeed (r) reported: "Umar (r) ordered Ubaiy ibn Ka 'b (r) and Tameema Al-Ddari (r) that they should lead the people in doing eleven Rak'at during the nights of the month of Ramadan. (It was noted) that the Imam would read the surahs comprising of more than one hundred Ayat and because of the long readings we would take the support of our (walking) sticks. We used to return home very close to Fajr time."³⁰⁹

³⁰⁶ ibid, p.28

³⁰⁷ ibid

³⁰⁸ ibid, p.29

³⁰⁹ Al-Umree.K. *Mishkat al-Sharif*, Vol.I, Arabic-Urdu, Maktabah Rahmania, Lahore, n.d, Hadith

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*"A'Raj (r) reported that the people (Muslims) used to ask Allah (swt) (in Tarawih prayers) to curse the Kuffar and the Imam would read Surah Al-Baqarah in eight Rakat. If he would read it in twelve Rakat, it would be taken as a light reading. "*³¹⁰

*"Abdullah bin Umr (r) asked the Prophet (saws) how long (one should take to read the Qur 'an). He (saws) answered, 'forty days. Then he (saws) said; 'A month, then He (saws) said, 'twenty days', then He (saws) said, 'fifteen days, then He (saws) said, 'ten day and then He (saws) said, 'seven days'".*³¹¹

So, the Muslims are required to read the whole Qur' an in a period of a maximum of forty days and a minimum of seven days, It must be read at an absorbing speed, in slow, measured and rhythmic tones by which the meanings and implications are understood and the commitment to meet the demands of the Message are ever on the increase.

Ramadan is the month of Al-Qur'an

This was the month in which the Qur'an was revealed initially. It was the same month in which the Prophet (saws) was regularly visited by the angel Jibrael (saws) to teach him (saws) the Qur'an by reading to rehearse.

*"Ibn Abbas (r) reported that Jibrael (saws) used to meet Allah's Messenger (saws) every night of Ramadan to teach him (saws) the Qur 'an. "*³¹²

Al-Umree in his Mishkat, quoted the narration of Abu Hurairah (r) that the Qur' an was read to the Prophet of Allah (saws) by Jibrael (asws) once every year (in Ramadan) and

No.228

³¹⁰ ibid, Hadith No.1229

³¹¹ Al-Bani.M.N, *Daeef Sunan Abi Daud*, Al-Maktabah al-Islami, Beirut, 1991, p.136

³¹² Al-Zubaidi.Z.A, *Summarized Sahih al-Bukhari*, Arabic-English, Dar us Salaam, Riyadh, 1994,

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the year he (saw) died, it was read to him twice, when he (saw) did A'tikaf for a period of twenty days as against a normal of ten days. " ³¹³

Salat at-Tahajjud ³¹⁴

Allah (swt) says in al-Qur'an:

"And in some parts of the night, offer the Salat with (recitation of the Qur'an) as an additional Salat for you (O' Prophet!) It may be that your Rabb will raise you to Maqame-e-Mahmud (a station of praise and glory, that is the honour of intercession on the Day of Resurrection.)" ³¹⁵

"O' you wrapped in garments (the Prophet!) Stand (to do As-Salat) all night, except a little-half of it or a little less than that, or a little more and recite the Qur'an (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (that is, obligations, laws.) Verily, the rising by night (for Salat at-Tahajjud) is very hard and most potent and good for governing oneself, and more suitable for (understanding) the word of Allah. Verily, there is for you by day prolonged occupation with ordinary duties. And remember the name of your Rabb and devout yourself to Him with a complete devotion." ³¹⁶

"Verily, your Rabb knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to do As-Salat the whole night. So, He has turned to you (in Mercy). So, recite you of the Qur' an as much as may be easy for you. He

Hadith No.6, p.53

³¹³ Al-Umree.K, *Mishkat Sharif*, Vol. I, Arabic-Urdu, Maktabah Rahmania, n.d, Hadith No.1998 p.454

³¹⁴ TAHAJJUD: This word is from "Hajada" meaning to stay awake at night, keep a night vigil.

Islamically it means to spend its night in prayer: Cowan.I, *Dictionary of Modern Writing*, Arab, , London, 1994, p.1018

³¹⁵ S.17:A.79

³¹⁶ S.73:A.1-8

knows that there will be some among you sick, others travelling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So, recite as much of the Qur'an as may be easy (for you) and perform As-Salat, and give Zakat and lend to Allah a goodly loan. And whatever good you send before you for yourselves, you will certainly find with Allah better and greater in reward. And seek forgiveness of Allah. Verily, Allah is oft-Forgiving Most Merciful" ³¹⁷

Tahajjud helps in personal development, develops one's relationship with Allah, erases the sins, repels diseases from the body, makes the worshipper honourable, gains the love of Allah and seeks His (swt) blessings.

The Methodology of performing Salat at- Tahajjud

The faithful worshipper should follow the following guidance:

The Intention

This is essential in every act and step of a Muslim.

*Narrated Abu ad-Darda that the Prophet (saws) said, "Whoever goes to bed with the intention of getting up to do Salat at-Tahajjud and sleep overcomes him until the morning comes, he would have recorded for him what he had intended and his sleep would be a charity for him .from his Rabb."*³¹⁸

The remarkable thing about Allah's offer of His Mercy is the promise of reward just on the intention of doing a good deed.

On waking up

One should clean and wash up (that is, do at-Tahaarah, Wudu or Ghusl as the need be)

³¹⁷ S.73:A.20

³¹⁸ Sabiq.S, *Fiqh us-Sunnah*, English Translation, Vol.II, Kabul Offset Agencies, p.21

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and look to the sky and make the following supplication:

*"There is no one worthy of worship but Thee (O Allah)! Glory be to Thee. I seek forgiveness from you for my sins, and I ask for your Mercy. O Allah (swt)! Increase my knowledge and let my heart not swerve after You have guided me. Bestow Mercy upon me from Thyself. All praise be to Allah (swt) who has given us back, life after death and unto Him is the resurrection."*³¹⁹

Recitation

Then recite the last ten Ayat of Surah Al-Imran (that is S.3: A.190-200, then make supplication to Allah (swt) by saying:

*"O Allah, to You belongs the praise. You are the light of the Heavens and the Earth and what is therein. And to You is the praise. You are the Sustainer of the skies and the earth and what is therein. You are the Truth and your promise is true. And the Paradise is true. And the Fire is true. And the prophets are true. And Muhammad is true. And the Hour (the Day of Judgment) is true. O Allah, to You have I submitted. And in You have I believed. And in You have I put my trust. And to you have I turned and by You I argue. And to You do I turn for any decisions. Forgive me of my former and latter sins, and those done in private and those done in public. You are Allah, there is no one worthy of worship or obedience besides Thee."*³²⁰

The Method and the Quantity:

The Prophet (saws) would then stand for "As-Salat." So one should begin (like the Messenger of Allah (swt)) with two short rak'at.

Aisha (r) reported: "The Prophet (saws) used to start Salat at-Tahajjud with two short raka't."³²¹ Then he (saws) would continue to perform it in sets of twos till he (saws) would complete a total of

³¹⁹ ibid, p. 22

³²⁰ ibid

³²¹ ibid

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ten Raka't and then finish it off with one Raka'h of " Salat al- Witr ".

Ibn Umar (r) reported that once a man asked Allah's Messenger (saws) about Salat at-Tahajjud (Salat al-Lail.) He (saws) said, "Salat at-Tahajjud, is offered in twos and if anyone is afraid of the approaching dawn, he should offer one Rak 'ah and this will be a witr for all the Rak 'as which he has prayed before."³²²

The prophet (saws) would normally perform eleven rak'ats of Salat at-Tahajjud. But there is not a fixed number, so, whatever one may perform, it is all beneficial.

The Timings

Ibn Abbas (r) narrated: "I mentioned the Salat at-Tahajjud; and some of the people said that the Prophet (saws) said; 'It may be half of the night, a third of the night, a fourth of the night, or a fraction of the time for milking a camel or a sheep.'

And in another version:

Abdullah Ibn Amr (r) narrated that the Prophet (saws) said; "The most beloved As-Salat to Allah (swt) is the Salat of prophet Dawood (asws) He would sleep half of the night and then pray next third of the night and then sleep during the last sixth of the night."³²³

Narrated at-Tabarani and al-Bazzar (r): Samurah Ibn Jundub said; "The Messenger of Allah (saws) ordered us to pray (at-Tahajjud) during the night, a little, or a lot, and to make the last of the prayer the 'Witr Salat.'³²⁴

A Regular Observer of 'at-Tahajjud' on missing it a night may do Qada (that is, after the time has lapsed). The evidence for this is in the following statements:

³²² Abd al-Baqi.F *Al-Lu Lu Wa Al-Marjan*, Dar-us-Salam Publishers, Riyadh, 1995, Vol.I. Hadith No.432, p.241

³²³ Sabiq.S, *Fiqh as-Sunnah*, Dar al-Katab al-Arabi, Beirut, n.d, Vol.I, p.204

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Aisha (r) said: "If the Prophet (saws) missed the night Salat due to pain or anything else, he (saws) would pray twelve rak'at during the day."³²⁵

Umar (r) narrated: The Prophet (saws) said, "Whoever sleeps past his full portion (of at-Tahajjud) or part of them, he should pray between the Fajr and Zuhr prayers and it would be recorded for him as if he had prayed during the night."³²⁶

Steadfastness and regularity is important in any act of worship and goodness. The Messenger of Allah (saws) has set a beautiful example of regularity in compensating what has been missed at night by doing during the day.

Salat al-Kusuf (Eclipse Prayer)

It is another congregational special Salat. Both men and women should do it. The Salat al-Kusuf is two rak'at and in every rak'at there are two rukus (instead of the usual one).

The Method to observe Salat al-Kusuf

Aisha (r) narrated: "There was a solar eclipse during the time of the Prophet (saws). He (saws) went to the Masjid He (saws) stood and made the takbir and the people stood in rows behind him (saws). He (saws) made a lengthy recital (similar to reading of al-Baqarah). Next, he (saws) pronounced the Takbir and made a long ruku, but it was not as long as the recital. Following that, he (saws) stood up saying, Allah (swt) hears him who praises Him. And to you, our Rabb, belongs the praise. 'After that he (saws) (continued) to stand and made another long recital, but it was shorter than the first one. Again, he (saws) pronounced the takbir and performed the Raku that was shorter than the first one. Then again he (saws) said; 'Allah hears him who praises Him. And to You, our Rabb, belongs the praise. 'After that, He (saws) prostrated (and completed the first

³²⁴ ibid, English Version, Vol. II, p. 25

³²⁵ ibid, p.26

³²⁶ ibid, p.26-27 [Kasafa: to become dark, to be eclipsed: Kusuf: Kasf: eclipse]

Rak'ah).

He repeated the same in the second rak 'ah and thus, performed four Ruku and four sujud in two rak'at. Now the eclipse was completed (over.) Then He (saws) stood and addressed the people while praising Allah (swt). 'The sun and the moon are two signs from among Allah's (other) signs and there is no eclipse due to someone's death or life. If you see them occurring, hurry to do the Salat. '327

Timings for Salat al-Kusuf

It is from the beginning of the eclipse until it finishes.

Recommended program for Eclipse

Aisha (r) narrated: The Messenger of Allah (saws) said "If you see an (eclipse) supplicate to Allah (swt), extol His greatness, give charity, and do As-Salat (Salat al-Kusuf). 328

Who must pray

It is both for the men and the women to pray behind the Imam seeking forgiveness of Allah (swt) and spending something on the poor and the needy.

Salat Ad-Duha

Timing

Zaid Ibn Arqam (r) relates that the Messenger of Allah (swt) went to the people of Quba (while) they were performing Duha and he (saws) said: "The Salat ad-Duha should be offered when the young weaned camels feel the heat of the sun." 329

³²⁷ Sabiq.S, *Fiqh as-Sunnah*, English Version, Vol.II, Kabul Offset Agencies.n.d

³²⁸ ibid, p. 36

³²⁹ ibid, p. 31

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Sabiq writes, "The time of Salat ad-Duha begins when the sun is about a spear's length above the horizon and it continues until the sun reaches its meridian."³³⁰

The Quantity

There are a number of reports as to the number of Rak'ats that the Messenger of Allah (saws) performed in this Salat:

"Umm Hani (r) narrates that the Prophet (saws) prayed eight Rak'at of Duha and made taslim after every two rak 'ats. "³³¹

"Aisha (r) narrated: The Prophet (saws) would do four rak'ats for Duha and add to it whatever Allah (swt) willed"³³²

Saeed ibn Mansur (r) narrated that al-Hassan (r) was asked; "Did the companions perform it?" He answered, "Yes, some of them would pray four rak'at, and some of them would continue until half the (early) day (had passed). "³³³

Ibrahim an-Nakhai (r) reported that al-Aswad Ibn Yazid (r) was asked; "How many rak'at are to be prayed for Duha? " He answered, "As many as you wish. "³³⁴

Therefore, Salat ad-Duha can be performed in twos, up to eight rak'at. There is no fixed number of rak'ats. The faithful should pray to Allah (swt) to his own satisfaction, upto eight rak'ats.

How much to recite in Duha

³³⁰ ibid

³³¹ ibid

³³² ibid

³³³ ibid

³³⁴ ibid

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Umm Rani (r) reported it to be the lightest recitation, with perfection as usual:

*"Narrated Ibn Abi Laila (r): Umm Hani (r) told us that she had seen the Prophet (saws) offering 'ad Duha.' She said; 'On the day of the conquest of Makkah, the Prophet(saws) took a bath in my house and offered eight rak'at. I never saw him offering such a light Salat, but he performed it with perfect prostration and ruku. "*³³⁵

The frequency of its performance

*Abu Saeed (r) narrated: "Allah's Messenger (saws) would do 'ad-Duha' until we thought He (saws) would never abandon it. And He (saws) would abandon it to the point that we thought He (saws) would no longer perform it. "*³³⁶

Its regularity depends on other essential activities of the day. If the worshipper is occupied with another important engagement, he may well miss it. And if there is an opportunity to perform it one should not miss it.

Rewards

*Abdullah Ibn Umar (r) narrated: "The Messenger of Allah (saws) sent an expedition and they obtained lots of booty and returned quickly. The people talked about their quick victory, abundant booty, and quick return. At this, the Messenger of Allah (saws) said, 'Shall I not guide you to a closer battle, a greater booty and a quicker return? Whoever makes wudu and goes to the Masjid to pray Duha, that is the closer battle, better booty and quicker return'*³³⁷

So praying 'Duha' has a promised reward from Allah (swt).

Acceptance of Dua

³³⁵ Abd al-Baqi, *Al-Lu Lu Wa al-Marjan*, Arabic-English, Dar-us-Salam, Riyadh, 1995, Hadith No.417, p.237

³³⁶ Sabiq.S, *Fiqh-as-Sunnah*, Vol.II, English Version, ,n.d, P.31

³³⁷ ibid

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*Anas (r) says, "During a journey, I saw the Messenger of Allah (saws) pray eight rak'at in the early day. When he (saws) finished, he said, "I did my As-Salat wishing and fearing. I asked my Rabb for these things and He (swt) gave me two and I withheld one. I asked Him (swt) not to put my Ummah to trial by famine and He granted the request. And I asked that they would not be overtaken by their enemies and He (swt) granted that. And I asked they not be split into groups and parties and He (swt) refused that. "*³³⁸

We see and study throughout the history of the Muslim ummah as a whole, that they never had a killing famine and they (as a whole) have never been occupied and ransomed by their enemies. The problem of the divisions still remains a matter of trial and test for them.

*"Muadh bin Anas Jahni (r) narrated: The Messenger of Allah (saws) said; 'Whoever continues to sit in his place after Salat al-Fajr and then perform two rak'at, of Salat ad-Duha and does not enter into loose talk, all his sins are forgiven even if they were more than the lather of the ocean. '*³³⁹

Salat al-Istisqa

This Salat is to seek rain from Allah (swt), the Creator. The Salat comprises of two rak'ats and supplication.

Abu Hurairah (r) said: "The Prophet of Allah (saws) went out one day to perform 'Salat al-Istisqa', , and prayed two rak 'at with us without any Adhan or Iqama. Then he (saws) addressed us and turned his (saws) face towards the Qiblah with his hands raised. Next he reversed his cloak, placing it left side on his right side, and its right side on his left side. ³⁴⁰"One of his (saws) supplications is: "O Allah! Give us a saving rain, productive, plentiful, general, and

³³⁸ ibid, p.30

³³⁹ Al-Umree, *Mishkat Shareef*, Arabic-Urdu, Maktabah Rahmania, n.d, Hadith No.1421, Vol. II, p.279

³⁴⁰ Sabiq.S, *Fiqh as-Sunnah*, Vol. I, Beirut, n.d, p.216

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continuous. O Allah, give us rain and do not make us among the despondent. O Allah, (your) slave, land, animals, and (your) creation all are suffering and seek protection. And we do not complain except to you. O Allah, let our crops grow, and let the udders be refilled. Give us from the Blessings of the sky and grow for us from the Blessings of the Earth. O Allah, remove from us the hardship, starvation, and barrenness and remove the affliction from us as no one removes the affliction, save you. O Allah! We seek your forgiveness, as you are the forgiving and send upon us plenteous rains. O Allah! Give us mercy and do not give us punishment, calamities, destruction, or flooding. O Allah! Make it upon the woods, farms and trees. Make it around us and not upon us."³⁴¹

Since the days of the prophet (saws), Salat Al-Istisqa has remained a great institution amongst the Muslims. Whenever, there is a shortage of water, they pray for rain, and Allah rains for them.

It is Forbidden to do As-Salat in the following times:

They are sunrise, midday, and sunset. The following statements of the Messenger of Allah (swt) are a good guidance for the worshipper.

"Uqba bin Aamir (r) narrated: There are three times at which Allah's Messenger (saws) used to forbid us to pray or bury our dead: 1) When the sun begins to rise till it is fully up; 2) When the sun is at its height at midday till it passes the meridian, and 3) When the sun draws near to setting till it sets."

Abu Saeed Al-Khudri(r) narrated: I heard Allah's Messenger (saws) saying, 'No Salat is to be offered after Salat al-Fajr, until the sun rises or after Salat al-Asr until the sunsets.'"³⁴²

Exceptions to the above rulings are the following situations

³⁴¹ ibid, p216-217

³⁴² Al-Asqalani.H.H, *Bulugh al-Maram*, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.136, p.65

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When an obligatory *As-Salat* is started just before sunrise or sunset, it can be completed while the sun is rising or setting as permitted in the following statement of Allah's Messenger (saws):

Abu Hurairah (r) narrated: Allah's Messenger (saws) said; "He who prays a Rak'a of the Fajr Salat before the sun rises has offered the Salat of Fajr at its time, and he who prays a Rak'a of the Asr Salat before the sunsets has offered Salat Al-Asr. "343

When one is visiting Makkah al-Mukarramah to worship Allah (swt) around the House of Allah in Masjid al-Haram one may do *As-Salat* at anytime. This is confirmed from the following:

Jubair bin Mu'tim (r) narrated: Allah's Messenger (saws) said; "O descendants of Abd Munaf! You must not prevent anyone who goes round this house and does As-Salat at any hour of the night or day that he wishes. " 344

If someone has missed the two rak'as of Sunnah of Salat al-Fajr due to delay and for joining the Salat al-Jamma'ah, they may do them immediately after the collective Salat has been completed. This has been allowed in the following Hadith of the Messenger of Allah (saws), narrated by Umar (r):

'Allah's Messenger (saws) said; "There is no Salat after the Fajr Salat except two Rak'a of Fajr. " 345

Tahayyat al-Masjid

³⁴³ ibid, Hadith No.135, p.64

³⁴⁴ ibid, Hadith No.142, p.67

³⁴⁵ ibid, Hadith No.209, p. 94

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The Messenger of Allah (saws) ordered that soon after the faithful enters the Masjid, he must do two Rak'a of the Salat and did not say, "Except in this and that hour." Therefore, it is generally understood that one may do it even during the sunrise, sunset, or midday. *Allah (swt) knows the best.*

Others truly believe and understand that the forbidden hours are "No-Salat" hours anywhere and the restrictions must be observed everywhere. The exception of Tahayyat al-Masjid (to the above rule of restriction) is evident from the following Hadith:

Narrated Abu Qatadah (r): Allah's Messenger (saws) said, "When one of you enters the Masjid, he should pray two rak'a before sitting down."³⁴⁶

It has been argued by some that the forbidden hours (sunrise, midday and sunset) must be observed and the people should wait for the permitted hours to engage in any As-Salat.

Therefore, looking at the daily program of the Salat of a Muslim, one can easily say that *As-Salat* is the major activity of a Masjid, as it is very much visible from the following two Ayat of Al-Qur'an followed by the statement of the Prophet (saws):

"Perform As-Salat from mid-day till the darkness of the night and recite the Qur' an in the early dawn. Verily the recitation of the

³⁴⁶ ibid, Hadith No.209, p.94

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Qur'an in the early dawn is ever witnessed."³⁴⁷

*"And perform As-Salat at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds."*³⁴⁸

The timings of As-Salawat in brief

*Narrated Abdullah bin Umar (r): The Prophet (saws) .said; "The time of Salat az-Zuhr is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of Salat al-Asr. The time of the Salat al-Asr is as long as the sun has not become yellow (during its setting.) The time of Salat al-Maghrib is as long as the twilight has not disappeared. The time of Salat al-Isha is up to midnight. And the time of Salat al-Fajr is from the appearance of dawn as long as the sun has not risen."*³⁴⁹

Then the time for extra prayers (Sunnah and Nawafil) starts soon after the sunrise, till midday. These extras surround all the obligatory Salawat till midnight and then is the time of Salat al- Tahajjud followed by the Salat al-Fajr.

In this way, the Muslims place of worship, that is, the Masjid, is in full-time use (day and night) by the faithful, and one hardly finds a moment when someone is not meditating in Allah (swt) through Qiyam, Ruku, Sajda, Qa'da or reading Al-Qur'an or remembering Allah (swt) through His (swt) Names and Qualities, asking for His (swt) Mercy, Forgiveness, Guidance, and Blessings.

³⁴⁷ S.17:A.78

³⁴⁸ S.11:A.114

³⁴⁹ Al-Asqalani.H, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publishers, Riyadh, 1996, Hadith No.129: p.

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The people gather for special prayers such as mentioned earlier about Istisqa, Kusuf, Janaza, Taraweh, and individual prayers such as Ashraq, Duha, Hajah, Istikharah and for reading and learning Islamic knowledge. One may easily say, "The Mosques are busy round the clock and the ways leading to them are alive day and night."

In case a faithful believer is not able to report to a Masjid, he can select and fix a place in his house for As-Salat

Mahmood bin ar-Rabi Al-Ansar (r) narrated: Itban Malik (r), a companion of Allah's Messenger(saws) and one of those who had fought in the Battle of Badr said: "I came to Allah's Messenger (saws) and said, 'I have weak eyesight and I lead my people in Salat. When it rains, the water flows in the valley between my people and me so I cannot go to their Masjid to lead them in Salat. O Allah's Messenger! I wish you would come to my house and offer Salat in it so that I could take that place as a Musalla. ' Allah's Messenger (saws) said, 'If Allah (swt) wills, I will do so.'

Itban (r) said: The next day, after the sun rose high, Allah's Messenger (saws) and Abu Bakr (r) came. Allah's Messenger (saws) asked for permission to enter. I gave him permission. He did not sit on entering the house but said to me, 'Where do you like me to offer As-Salat? 'I pointed to a place in my house. So Allah 's Messenger (saws) stood there and said; 'Allah-o-Akbar!' And we all got up and aligned behind him and offered a two rak'at of the Salat and ended it with Taslim. " ³⁵⁰

Therefore, the Muslims must make sure that they preferably perform the Salat in the

³⁵⁰ Az-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-us-Salam Publishers, Riyadh, 1994, Hadith No.270 , p.175

[Taslim: is to say, " Assalam-o-Alaikum, wa Rah-matullah, wa Barakat-o-hu." (That is, to ask Allah (swt) for peace, Mercy, and Blessings, for someone. Every Muslim pronounces it to greet another Muslim and who mentions it [to complete the intended unit of *As-Salat*] to every one and everything, first on his right and then on his left.)]

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Masjid. In case of real difficult and hazardous circumstances, there should be a place, specially spared and fixed as the 'Musalla' (the place for Salat) of the house to which the membership of the family may retire for the remembrance of Allah (swt).

The Musalla in the house of the Muslim is a requirement and an essential need, not only for a weak, sick or an old man but also for the faithful women.

The Salat of a Muslim woman in her house is more rewarding than in the Masjid

Ibn Kathir quotes the following Hadith:

The Messenger of Allah (saws) said; "The Salat of a woman in her house, is better than in the Masjid And it is more rewarding for her to pray in the interior room of her house than in her drawing (reception) room".³⁵¹

In another narration:

The wife of Abu Hamid Saai'dee (r) visited the Prophet (saws) and said: "O Messenger of Allah (swt)! I love to do As-Salat behind you!" The Messenger of Allah (swt) replied; "I know that, but the Salat of a Muslim woman is more rewarding when prayed in her house than in a Masjid. It is better to do it in the reception room than in the courtyard and is even more rewarding to do it in an interior room than in the reception area of the house". Then the lady selected a place (Musalla) in the interior most room of her house and continued to use it for As- Salat for the rest of her life.³⁵²

The Messenger of Allah (saws) also mentioned that if the faithful women still insists to go to the Masjid, do not stop them. For such lovers of the Masjid, He (saws)

³⁵¹ Ibn Kathir, *Tafsir Ibn Kathir*, Vol.3, Arabic-Urdu, Maktabah Quddusiah, Lahore, n.d, p.551

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commanded:

*"They may do As-Salat along with the men- folk provided they do not display their beauty on the men and do not go perfumed."*³⁵³

The Masjid -A choice of the Muslim women:

The Muslim women are welcome to any and every Masjid under Islamic Law. The evidence comes from the following Hadith of the Messenger of Allah (saws) narrated by Ibn Umar(r):

"One of the wives of Umar (bin Al-Khattab) (r) used to offer the Fajr and the Isha Salawat in congregation in the Masjid. She was asked why she had come out for the 'Salawat' as she knew that Umar (r) disliked it and he has great Ghira (self-respect.) She replied, "What prevents him from stopping

This act is according to the following statement of Allah's Messenger (saws):

*'Do not stop Allah's Ima (women slaves) from going to Allah's Masjid'*³⁵⁴

The following Hadith also confirms the women joining the congregational Salat:

*Ibn Umar (r) narrated: "The Messenger of Allah (saws) said, 'If the wife of anyone of you asks permission to go to the Masjid, you should not forbid her"*³⁵⁵

Therefore, it can be concluded that the Muslim women have a choice to do As-Salat

³⁵² Ibid

³⁵³ ibid

³⁵⁴ Abd al-Baqi, *Al-Lu Lu wa al-Marjan*, Vol. I, Arabic-English, Kazi publications, 1991, p.331

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either inside their residence (it is preferred), or walk to the Masjid to join the congregational one (it is their choice). Their men must not force them neither to do it at home nor behind the Imam in the Masjid five times a day.

The Benefits of As-Salat

A worshipper should try to seek the following (and more) benefits from the Salat:

Commitment to Allah Alone

The five daily obligatory prayers (Salawat) keep the Muslims engaged and committed to the Creator (swt) through faith (Eeman) and Islam.

Physical and Spiritual Cleanliness

The Salat is a definite means of keeping the Muslims "both physically (through Taharah, Wudu, and Ghusul) and spiritually (no prejudice, pride, or arrogance) clean." Islam requires the Muslims to keep their Masajid and themselves perfumed. They should not even enter the Masajid or a crowd, after eating smelly garlic or with a foul odour such as of sweat or tobacco.

Allah Listens to the Du'a (prayer)

It is a platform for a Muslim to seek all sorts of help from Allah (swt) by praying, "*You alone we worship and from You alone we seek the help.*" Allah (swt) has listened to the one who has prayed to (praised) Him.

³⁵⁵ ibid, Hadith No.253

Punctuality

The Salat gives punctuality to the worshipper, as one has to perform it at least five fixed times in a period of a day and a night. All other activities (social, economic, and political) are built around the "Salat time-table".

The prayer helps the society to be based on Purity, Piety, and Sympathy

The worshipper starts living virtually in a community of faithful worshippers and service to the humanity as he or she becomes familiar with more and more faces of a variety of needs, demands, defects, deficiencies, riches, and capabilities. He sees the young becoming old, the poor becoming rich, fortunate being condemned to unfortunate circumstances, health converting into sickness, new-borns are received and old ones are seen off to the graves through death. All these changing circumstances make the Muslim a sympathetic and caring person.

The Information

The Masajid are the information centers of the Muslim community. All the news of the Muslim community are sent, received, processed, and responded from here. The Mussallee (the regular worshipping visitor to the Masjid) is the foremost to benefit from this news-service and is a well-informed person of the Muslim community.

Strong, Bonding Link with Allah (swt)

As-Salat creates, sustains, and improves the link (relationship) of the worshipping creature with his Creator. The evidence comes from the following Hadith of Allah's

Messenger (saws):

"Abu Hurairah (r) narrated: Allah's Messenger (saws) said that Allah (swt) says, 'I have divided the Salat between me and my servant equally. For my servant is what he asks. When he says: "Praise be to Allah, the Cherisher and Sustainer of the worlds". Allah (swt) answers, "My faithful servant has praised Me ". When my servant reads, "Most Gracious, Most Merciful", Allah (swt) replies, "My faithful servant has glorified Me". When he (the servant) says, "You are the Master of the Day of Judgment" Allah (swt) says, "My Servant has Honoured Me". Then the servant prays to Allah (swt) by reading, "Thee do we worship and thine aid we seek". Allah (swt) answers, "This is between Me and My faithful servant. My servant may have what he has asked".³⁵⁶

Abu Hurairah (r) stated that Allah's Messenger (saws) said, 'Allah (swt) says, "I am with my slave when he remembers Me and his lips move with My mention."³⁵⁷

Meet your needs through As-Salat

Salat is the answer for all purposes and needs. Allah (swt) says:

"And seek help through patience and 'As-Salat' and indeed it is difficult except for the humbly submissive (to Allah)."³⁵⁸

Prayer is the ultimate answer to meet one's need:

Abu Bakra (r) narrated: "Pray and invoke (Allah) till what is

³⁵⁶ Ibn Kathir, *Tafsir ibn Kathir*, Arabic-English, Noor Muhammed Karkhana Tijarat-e-Kutub, Karachi, Vol.I, Juz 1, p.34

³⁵⁷ Al-Asqalani.H.H, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publishing, Riyadh, 1996, Hadith No.1332, p.537

³⁵⁸ S.2:A.45

overwhelming you is over."³⁵⁹

So in any difficulties or concerns when one confronts in a situation or a place, they must seek Allah's (swt) help by doing "As-Salat" and following the prescribed means.

With Allah's (swt) help, the success prevails.

Salat helps to remove social evils

Salat is the treatment for many serious and dangerous sicknesses of the heart such as racism, nationalism, prejudice, superiority, inferiority, and for those who are the victims of the materialism (rich verses poor) and socially dividing caste system.

Anas (r) narrated: "Allah's Messenger (saws) said, 'Stand close together in your rows, bring them near one another, and stand neck to neck.'

In another version he (saws) said:

*'Straighten your rows or Allah (swt) will create a discord within your hearts. 'He (saws) also warned; 'If the prayer rows become sparsely spread, he (saws) can visualize Satan therein. ' "*³⁶⁰

The collective Salat al-Jama'ah brings the hearts together and removes the social disparities caused by the ups and downs of the man-made systems.

A means of meeting mutual needs

The Muslim community of a Masjid is usually well united and acquainted with one

³⁵⁹ AI-Asqalani.H.H, *Bulugh al-Maram*, Arabic-English, Dar-us-Salam Publishing, Riyadh, 1996, Hadith No.401, p.176

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another. They try to know and familiarize with one another's special needs and problems, both within and outside the community and seek and offer ways and means to solve them.

It is a way of self-improvement

A regular worshipper is generally healthy in mind, polite in talk and approach, soft and sympathetic in heart, hard working to earn his living, generous in hospitality and fresh in looks and appearance.

Prepares the Worshipper to be International

The worshipper of Allah (swt) (through *As-Salat*) is a nice and normally balanced individual of the whole international human community, a true believer and practitioner of no borders, bars, and barriers amongst the totality of mankind.

A'tikaf

A'tikaf is to cut one's self off from the routines of the life and retire in a Masjid for a certain pre-determined period of time to devote and meditate in Allah (swt) through prayers and learning Islam. The evidence is the following Hadith:

"Narrated Abu Hurairah (r) that the Prophet (saws) used to retire to the Masjid for ten days every year in the month of Ramadan, but in the last year of his life he retired for twenty days"³⁶¹

In another version:

³⁶⁰ ibid, Hadith No. 329, p. 148

³⁶¹ ibid, Hadith No.141

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*Aisha (r) narrated: "The Messenger of Allah (swt) used to retire to the Masjid (in A'tikaf) for ten days in Ramadan regularly till Allah (swt) caused him (saws) death. Then his wives continued to do the A'tikaf."*³⁶²

So this great tradition of "A'tikaf" is observed in almost every Masjid all over the world in the month of every Ramadan.

Other lawful activities in the Masjid

Emergency Hospital

A Masjid can be used for emergency treatments as the Masjid of Rasul-ullah (saws) was used to pitch a tent for patients:

*Aisha (r) narrated: "On the Day of al-Khandaq (Battle of the Trench) the medial arm artery or vein of Sa'd (bin Muadh)(r) was injured and the prophet (saws) pitched a tent in the Masjid to look after him. There was another tent for Bani Ghifar (r) in the Masjid; and the blood started flowing from Sa'd's tent to the tent of Bani Ghifa's (r). They shouted, 'O occupants of the tent! What is coming from you to us? 'They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent."*³⁶³

All genuine emergencies can be met in a Masjid. Treating patients, helping the poor and needy, receiving guests and preparing to meet the threat of an enemy of Islam etc are all acts of worship to Allah in His obedience and there is a big reward for the doers.

It is permissible to drive in or ride on an animal to enter the Masjid if necessary

³⁶² Imam an-Nawawi, *Riyadh as-Saleheen*, Arabic-English, Vol.II, , International Publishing House, Riyadh, Hadith No.1270, p.613

³⁶³ Az-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Maktabah Dar-us-Salam, Riyadh, 1994, Hadith No.291, p.184

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*Narrated Umm Salama (r): "I complained to Allah's Messenger (saws) that I was sick. He (saws) told me to perform the Tawaf behind the people while riding. So, I did so and Allah's Messenger (saws) was offering As-Salat beside the Ka 'bah and reciting the Surah starting with 'Wat-Tur wa Kitabin-Mastur ' (S.52). "*³⁶⁴

Those who cannot stand in-line behind the Imam can sit in the chairs or wheel chairs, and the one who cannot sit up can even lie down and follow the Imam symbolically.

It is lawful to teach, learn or display fighting skills in a Masjid

*Narrated Aisha (r): "Once I saw Allah's Messenger (saws) at the door of my house while some Ethiopians were playing inside the Masjid (displaying their fighting skills with spears). Allah's Messenger (saws) was screening me with his rida (upper body sheet cover) so as to enable me to see their display (playing with their spears)."*³⁶⁵

It is lawful to hold training camps inside the Masajid for defence, as it is equally permitted for the ladies to see or listen to what is being done or said inside the Masjid as long as the men do not start looking back at the ladies.

Debt can be demanded in a Masjid

Ka'b bin Malik (r) narrated: "Ibn Abi Hadrad owed me some debt. I demanded this while we were inside the Masjid. Our voices grew louder. Allah's Messenger (saws) overheard us from inside his (saws) house. He (saws) raised the curtain of his room and addressing to me said, 'O Ka 'b! 'I replied, 'Labbaik (yes sir) O Allah's Messenger! , He (saws) said, 'Reduce your debt (to one half, gesturing with his hand). 'I said, 'O Allah's Messenger (saws), I have done so. 'Then Allah's Messenger (saws) said (to Ibn Abi lladrad),

³⁶⁴ ibid, Hadith No.292

³⁶⁵ ibid, Hadith No.286

'Get up and pay the debt to him. ' " ³⁶⁶

The settlement of the debt is essential before the death and burial of a Muslim. To settle such disputes is an honourable act.

The people must be ordered from the Masjid platform to stop un-Islamic trading

The Messenger of Allah (saws) used the platform of the Masjid to ban the trade of alcohol:

Aisha (r) narrated: "When the verses of Surah al-Baqarah about 'Ar-Riba (usury) were revealed, the Prophet (saws) went to the Masjid and recited (2:275-21) to the people and then banned the trade of alcoholic drinks. " ³⁶⁷

All goodness must be promoted and all evil must be condemned and eradicated.

The Masjid can have footpath (saws) and doors fitted and named to facilitate the

arrivals and departures of the Worshippers

The following Hadith is the evidence:

Narrated Abu Saeed Al-Khudri (r): "The Prophet (saws) delivered a speech and said; 'Allah (swt) gave a choice to one of his slaves either to choose this world or what is with him, in the Hereafter. He chose the latter. Abu Bakr (r) wept. I said to myself, Why is this sheikh weeping if Allah (swt) gave choice to one of his slaves either to choose this world or what is with him in the Hereafter and he chose the latter ? And that slave was Allah's Messenger (saws) himself. Abu Bakr (r) knew more than us. The Prophet (saws) said, 'O Abu Bakr!

³⁶⁶ ibid, Hadith No.287

³⁶⁷ ibid, Hadith No.289

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Do not weep. 'Then the Prophet (saws) added, 'Abu Bakr has favoured me much with his property and company. If I were to take a Khalil (the one whose love is mixed with one's heart) from mankind, I would certainly have taken Abu Bakr but Islamic brotherhood and friendship is sufficient. Close all the gates in the Masjid except that of Abu Bakr. '»³⁶⁸

It is lawful to close the doors of a Masjid for a special reason

Nafi (r) narrated: Ibn Umar (r) said, "The prophet (saws) arrived at Makkah and sent for 'Uthman bin Talha (r). He opened the gate of the Ka 'bah and the Prophet (saws), Bilal (r), Usama bin Zaid (r), and Uthman bin Talha (r) entered the Ka 'bah and then they closed its door (from inside). They stayed there for an hour, and then came out. Ibn Umar (r) added; 'I quickly went to Bilal and asked him whether the Prophet (saws) had offered As-Salat. ' Bilal replied, 'He (saws) offered the Salat in it. 'I asked; 'Where? 'He replied, 'Between the two pillars. ' Ibn Umar (r) added; 'I forgot to ask him as to how many rak 'at he (saws) offered inside the Ka'bah. '»³⁶⁹

Lawful to capture an enemy of Islam and imprison him inside a Masjid if need be

Narrated Abu Hurairah (r): The Prophet (saws) said, "Last night a big 'Afreet' (demon) from the Jinn came to me and wanted to interrupt my As-Salat but Allah (swt) enabled me to overpower him. I wanted to fasten him to one of the pillars of the Masjid so that all of you could see him in the morning, but I remembered the statement of my brother Sulaiman (Solomon as stated in al-Qur'an), 'O Rabb! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me. '»³⁷⁰³⁷¹

"Abu Hurairah (r) reported that the Messenger of Allah (saws) sent an expedition of horsemen who returned back with a man. They then

³⁶⁸ ibid, Hadith No.294

³⁶⁹ ibid, Hadith No.296

³⁷⁰ S.38:A.35

³⁷¹ ibid, Hadith No.290, p.184

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*... tied him to one of the pillars (posts) of the Masjid"*³⁷²

So, a Masjid can be used as an emergency prison to detain any enemies of the Islamic state.

It is permissible to walk through a Masjid to any area or side of the Masjid

*Abu Musa (r) narrated: The Prophet (saws) said, "Whoever passes through our Masjid or markets with arrows should hold them (the arrows) by their heads lest he should injure a Muslim."*³⁷³

It means that one may pass through a Masjid but not at the cost of harm, damage and injuries.

Reciting Islamic poetry in a Masjid is quite lawful

*Hassan bin Thabit (Al-Ansari) (r) narrated: "I asked Abu Hurairah (r), 'By Allah! Tell me the truth whether you heard the Prophet (saws) saying, "O Hassan! Reply on behalf of Allah's Messenger (saws). O Allah! Help him with the 'Ruh-ul-Qudus' [Jibrael (Gabriel)]"' Abu Hurairah (r) said 'Yes.'"*³⁷⁴

What is not against Islam (that is, does not contradict Al-Qur'an and the Sunnah) can be said and done.

Cleaning the Masjid

It includes sweeping, washing, removing rags, dirt, smell, and keeping the place clean

³⁷² Al-Asqalani., *Bulugh al-Maram*. Arabic-English, Dar us Salaam, 1996, Hadith No.197, p.91

³⁷³ *ibid*, Hadith No.284

³⁷⁴ *ibid*, Hadith No.285:

Hassan (r) was a famous poet of Islam. He used to defend the Message of the Messenger of Allah (swt) by using very sophisticated poetic language.

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and tidy. The one who is engaged in taking care of such needs of the Masjid is a Mumin (faithful).

Abu Hurairah (r) narrated; "A black man (or a woman) used to clean (sweep) the Masjid and he (or she) died. The Prophet (saws) asked about him or her. He (saws) was told that she had died. He (saws) said; 'Why did you not inform me? Show me his or her (grave). 'So he (saws) went to his or her (grave) and offered the Salat al-Janazah (prayed for her (his) forgiveness). ''³⁷⁵

A Muslim may sleep in a Masjid

Ibn Kathir mentions: " Abdullah bin Umar (r) used to sleep in the Prophet's Masjid and he was 'of age' and unmarried." Ibn Kathir further writes: "Once some of the persons asked the 'Khalifat al-Mumineen' (the Muslim ruler), that he should ban the Muslims from sleeping in the Masjid al-Haram with the concern that sometimes they talk loose, or may become unclean because of nightmare! It was decided that they should not be stopped from sleeping."³⁷⁶ No one must stop someone from resting or having a nap inside the Masjid.

Both men and women can seek shelter in the premises of the Masjid

Seeking shelter of a woman:

It is lawful to give shelter to a homeless and a desperate Muslim woman in a Masjid.

The evidence on it is the following Hadith narrated by Aisha (r):

³⁷⁵ Ibid, Hadith No.288

³⁷⁶ Ibn Kathir, *Tafsir ibn Kathir*, Arabic-Urdu, Vol.I, Juz I, p.183, Noor Mohammed Press and Karkhana, Karachi

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“There was a black slave-girl belonging to an Arab tribe and they manumitted her, but she remained with them. The slave-girl said, 'Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but did not find it. So they accused me of stealing it and started searching me and even searched my private parts.'”

The slave girl further said: "By Allah (swt)! While I was standing (in that state) with those people, the same kite passed by there and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it. '"³⁷⁷ Aisha (r) added: "That slave-girl came to Allah's Messenger (saws) and embraced Islam! She had a tent or a small room with a low roof in the Masjid.

Whenever she called on me, she had a talk with me and whenever she sat with me she would recite the following: 'The day of the scarf (band) was one of the wonder of our Rabb, verily He (swt) rescued me, from the disbelievers town.'³⁷⁸

Therefore, the Masjid may accommodate a desperately homeless lady in one of its facilities.

It is lawful for men to sleep in the Masjid

Narrated Sahl bin Sa 'ad (r): "Allah's Messenger (saws) went to Fatimah's (r) house, but did not find Ali (r) (her husband) there. So He (saws) asked; 'Where is your cousin?' She replied, 'There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house'. Allah's Messenger (saws) asked a person to look for him. That person came and said; 'O Allah's Messenger (saws)! He (Ali) (r) is sleeping in the Masjid'. Allah's

³⁷⁷ Al-Asqalani.H.H, *Bulugh al-Maram*, Arabic-English, Hadith No.197, p.91, al-Umree.W.M, *Mishkat Shareef*, Vol. I, Hadith No.670, P.155

Monk: Giving in total meditation to Allah (swt) (that the monks, normally, claim to do).

³⁷⁸ Az-Zubaidi.I.Z, *Summarised Sahih al-Bukhari*, Arabic-English,Dar us Salaam, Hadith No.277, p.178-179

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*Messenger (saws) went there and Ali (r) was lying down. His rida (upper body sheet cover) had fallen down to one side of his body and he was covered with dust. Allah's Messenger (saws) started cleaning the dust from him saying, 'Get up! Aba Turab. Get up! O Aba Turab, (literally means, "O Father of Dust").'*³⁷⁹

It is permitted to lie flat (on the back) inside the Masjid

*"Abdullah bin Zaid al-Ansari (r) narrated that he saw the Prophet (saws) lying flat (on his back) in the Masjid; putting one of his legs over the other."*³⁸⁰

It is good to acquire different positions and postures in the Masjid and remember Allah

(swt)

Al-Qur'an confirms it:

"(The men of understanding) are those who remember Allah (always and in As-Salat) standing, sitting, and lying down on their sides and think deeply about the Creation of the Heavens and the Earth (saying): Our Rabb! You have not created all this without purpose, glory to You. Give us salvation from the torment of the Fire."³⁸¹

A Masjid is a Monastery

*"Uthman bin Muazzoon (r) narrated that he asked the Prophet (saws) to allow him to be castrated. He (saws) replied; 'the monasticism of my Ummah is the sittings in the Masajid waiting to do As-Salat."*³⁸²

³⁷⁹ ibid, Hadith No.278, p.179-180

³⁸⁰ ibid, Hadith No.298, P.187

³⁸¹ S.3:A.191

³⁸² Al-Umree.W.M, *Mishkat Shareef*, Vol I, Maktabah Rahmania, Arabic-Urdu, Lahore, n.d, Hadith No.670, p.155

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Here the people come to think and meditate in the Creator. They pray to Him (swt) by doing As-Salat, reading Quran, remembrance, communication through supplication by mentioning His (swt) Names and Qualities and asking Him (swt) their needs, in their sittings, standings, bowings, prostration's, lying down, turning right and left; all involved in deep thought with their lips moving and their selves, cut off from their environment and there is none between them and their Creator (swt). Surely, such people never return from the Masjid unpaid and unrewarded.

4.5.2 UNLAWFUL ACTIVITIES IN A MASJID

Talking

This means talking loose, out of place and irrelevant talk. It also means raising voices, causing interruption and distracting the worshippers from the worship of their Rabb (swt).

Al-Hasan (r) narrated that the Messenger of Allah said; "A time will come on the people when they will talk about worldly matters in their Masjids. Do not sit with such people, as Allah (swt) does not need them." ³⁸³

Malik (r) reported that Umar (r), the second Caliph, had constructed a monument known as "Al-Butaiha" close to the Masjid and said; "Whosoever wishes to talk loose, sing some poetry or raise his voice, he may get out (from the Masjid) to walk down to this monument." ³⁸⁴

No material business and no revenge or punishment inside a Masjid

The Masajid are to teach, learn and practice the worship of Allah (swt). They guide the worshippers to what is lawful and unlawful in business, but they are not the shopping centers.

Abu Hurairah (r) reported: The Messenger of Allah (saws) said; "If you find someone buying or selling inside a Masjid say, 'May Allah

³⁸³ Al-Umree.W.M, *Mishkat Sharif*, Arabic-Urdu, Vol.I, Maktabah Rahmania, Lahore, n.d, Hadith No.687/49, P.159

³⁸⁴ *ibid*, Hadith No.689

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never benefit you from this business', and if you hear someone searching for his lost property inside a Masjid say, 'May Allah never let it return to you.'³⁸⁵

Hakim Ibn Hiza (r) said: The Messenger of Allah (swt) has forbidden to seek any revenge, sing poetry (except Islamic), or to apply any Hudud (punishments for certain crimes) inside a Masjid.³⁸⁶

Inside the Masjid, the Imam teaches the rights and wrongs according to the Islamic perspective, but when it comes to punish a thief or a robber or a killer etc, they should be punished outside the Masjid. Those who are worshipping and praying to Allah continue uninterrupted, on a clean floor, perfumed environment and pin drop silence.

Spitting

No one must spit anywhere inside a Masjid or towards the direction of Ka'bah or on to one's right. The following Hadith of the Messenger of Allah is evidence on it:

Anas (r) narrated: The Messenger of Allah (saws) noticed someone's sputum towards Qiblah. He (saws) was so much hurt by this dirty sight that (this frustration) could be seen from his face. He (saws) got up and scratched it off with his own hand and commented, "When someone of you stands for As-Salat, he is in communication with his 'Rabb Alone' and his Rabb is between him and Qiblah (The house of Allah that Ibrahim and Ismaeel built at Makkah), so no one should spit towards the Qiblah but on to the left of one's self or underneath one's feet. Then he grabbed a portion of his outer garment and spat into it and then wrapped it up and said; "Do it like this."³⁸⁷ "

³⁸⁵ ibid, Hadith No.678/40

³⁸⁶ ibid, Hadith No.679/41

³⁸⁷ ibid, Hadith No.690/52, P.159

When in a public place, if one needs to spit, retire in a safe corner and then spit quietly on to the left as described in the hadith (in an handkerchief and so on).

Anas (r) narrated that the Messenger of Allah (saws) said; "Spitting in a Masjid is a sin and its compensation is that this sputum should be buried."³⁸⁸

As the Masajid, these days, are carpeted and quite often their floors are covered and fitted with proper mats, the sputum cannot be buried under the feet. Therefore it is the duty of the worshipper to carry tissue papers or a handkerchief to collect and dispose off this sputum into the dustbins.

The mouth must not be smelling

A foul and bad smelling body is neither good enough nor pure enough to meditate in praying to Allah (swt), the Almighty, as bad breath is always a social nuisance. The evidence is the following Hadith:

Muawiah bin Qurrah heard from his father who narrated: "The Messenger of Allah (saws) has forbidden the consumption of these two plants: garlic and onions. The one who has eaten them must not enter the Masjid. If at all you have to eat it, then cook them to destroy their odour."³⁸⁹

There are certain other drug plants, which the people consume by smoking such as tobacco, which smell. Their consumption is also forbidden by the same principle.

Jabir (r) narrated that the Messenger of Allah (saws) said; "The one who will eat from this smelly plant he should not come near our Masjid, because the angels are hurt the same from something from

³⁸⁸ ibid, Hadith No.656/19

³⁸⁹ ibid, Hadith No.680, p.157-158 8

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*which the human beings are hurt.*³⁹⁰

All smelling materials, such as onions, garlic, tobacco, any drugs and even some spices with strong odours are all forbidden to consume before going to the Masjid. The mouth must be thoroughly cleaned before reaching the Masjid.

The people must not sit in Halaqas (circles) before Salat Al-Jumu'ah

The people are required to worship and pray to Allah (swt) individually before and after Salat al-Jumu'ah.

*Amr Ibn Shuaib narrated from his father: The Messenger of Allah (saws) has forbidden the people to sit in Halaqas before the Salat of Jumu'ah on the day of Jumah (Friday).*³⁹¹

*Ibn Kathir quotes Tirmidhi, recording the Hadith of Rasul-Allah (saws) saying, "Do not make a cross-way (walking through to another place), do not take out your weapons (swords, knives or guns from their covers) in it, do not fix the arrows on the bows and do not display (spread out) the arrows, do not bring any uncooked meat, do not give the punishments (even the lawful) and neither talk (loud) nor relate stories inside the Masjid and never make it a shopping center."*³⁹²

He then quotes Ibn Majah mentioning another Hadith of Allah's Messenger saying:

"Stop the children and mentally deprived from our Masjid and buying and selling, fights and disputes, raising voices (talking loud), applying punishments and exposing your swords inside them, and

³⁹⁰ ibid, Hadith No.655, p.152-153

³⁹¹ ibid, Hadith No.677

³⁹² Ibn Kathir, *Tafsir ibn Kathir*, Arabic-Urdu, Vol.3, Islamic Academy, Lahore, n.d, Tafsir Surah An-Nur, A.36: Juz 18, P.66

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*erect places for Wudu (Taharah, ablution, Ghusl, etc) outside them (Masjid) and perfume them nicely on Fridays.*³⁹³"

No red or yellow colouring or expensive and attractive calligraphic writings or paintings are permitted inside or outside the building of a Masjid

Umar (r) advised, "Build the Masjid wherever you may find a place but avoid red and yellow colours so that the people (worshippers) may not be distracted (in their devotions to Allah)." ³⁹⁴

*Allah's Messenger (saws) said; "I have not been ordered to build the Masajid tall, tough, and attractive."*³⁹⁵

*The Day of Judgement will not be held until the people become haughty and boast with pride of their Masajid.*³⁹⁶

Ibn Kathir writes, "The unshielded weapons are not allowed so that they do not cause injury to the worshippers. The uncooked meat, the entry of a menstruating woman, or applying Hudud (physical punishments) inside the Masjid is unlawful so that blood may not drop on the Masjid floor, and cleanliness is maintained. The children are forbidden to be brought to the Masajid because their normal activities are games and plays, which are interferences in worship and the remembrance of Allah. The same is true of a madman who may act foolish and becomes a matter of concern for the worshippers and may cause uncleanness inside the Masjid. All business transactions

³⁹³ ibid

³⁹⁴ ibid

³⁹⁵ ibid

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are preventive and distractive in remaining in touch with Allah and are not allowed on the Masjid premises. Disputes and differences are forbidden to be settled inside the Masjid because they encourage abusive language, the raising of voices and rudeness to the others. Therefore, the judges and the juries should not conduct the judiciary proceedings inside a Masjid.³⁹⁷ Debt can be demanded but not at the cost of the Islamic manners and calmness of the environment.

³⁹⁶ ibid

³⁹⁷ ibid, p.67

*Section 6: THE DISCIPLINE INSIDE THE MASJID***4.6.1 THE MERITS OF AN IMAM**

The following are the requirements and merits, which people should see in an Imam and they may look in themselves to assess if at all they qualify to accept such a role and position in the Muslim community:

The best versed in Al-Qur'an

An Imam can be the one who understands the Qur'an linguistically, its meanings, message, and implications. The one who has deep insight into it and is greatly devoted to its cause and can read it grammatically with an appealing voice, attractive to the audience. The following *Hadith* is evidence on this:

Abi Said al-Khudri reported that Allah's Messenger (saws) said, 'When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.'³⁹⁸

The knowledge of the Sunnah of the Prophet (saws)

Abu Massid al-Ansari (r) reported Allah's Messenger (saws) said; 'The one who is most versed in Allah's Book should act as Imam for the people; but if they are equally versed in reciting it, then the one who has the most knowledge regarding Sunnah. If they are equal regarding the Sunnah, then the earliest one to emigrate; if they

³⁹⁸ Imam Muslim, *Sahih Muslim*, English translation, Dar-al-Arabia Publishing, Beirut, 1972, vol.1, Hadith No.1417

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*emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in As-Salat where the latter has the authority, or sit in his place of honour in his house, without his permission.*³⁹⁹

The most important requirements of an Imam are to be knowledgeable of the Qur' an and the Sunnah of the prophet (saws). It may be due to age, entry into Islam or special learning process. Whoever is more knowledgeable in the congregation must lead As-Salat.

The oldest amongst the Worshippers

The factor of age is another merit that the Messenger of Allah (saws) appreciated in an Imam. This is clear from the Hadith narrated by Malik bin Huwarriti (r):

*We came to the Messenger of Allah (saws) and we were all young men of nearly equal age. We stayed with him (saws) twenty nights, and as the Messenger of Allah was extremely kind and tender of heart, he, therefore, thought, that we were eager to see our family (felt homesick). So, he (saws) asked us about the members of the families that we had left behind and when we informed him (saws), he (saws) said, "Go back to your families, stay with them, and teach them (beliefs and practice of Islam) and exhort them to good; and when the time for the Salat comes, one amongst you should pronounce Adhan and then the oldest among you should lead the Salat."*⁴⁰⁰

With the increase in age the maturity of the mind is gained, experience is gathered and the concerns related to the death increase and the man becomes more and more God centered and Islam conscious.

³⁹⁹ ibid, Hadith No.1420

⁴⁰⁰ ibid, Hadith No.1423, p.327

Known scholars of Islamic Knowledge and experience are more rightful of becoming Imams

It is well known to the students of Islamic sciences that Abu Bakr (r) was a very close associate of Allah's Messenger who enjoyed both his (saws) friendship and the relationship. He (r) was always keen to learn, teach and implement Islam in every walk of life. He was deeply attached to the Messenger of Allah (saws) both spiritually and emotionally.

On the evidence narrated by Aisha (r) (the daughter of Abu Bakr), the wife of Rasulullah (saws), Allah's Messenger (saws) in his illness said, 'Tell Abu Bakr to lead the people in Salat. ' I said to Him (saws), 'If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order Umar (r) to lead the Salat. ' Then I said to Hafsa (r) to convey this (message) to the Prophet (saws), that if Abu Bakr should lead the people in Salat, in your place, the people would not be able to hear him owing to his weeping; so please order Umar (r) to lead the Salat. Hafsa (r) conveyed the message, but Allah's Messenger (saws) replied: "Keep Quiet! Indeed you (women) are the companions of Yousuf (saws)! Tell Abu Bakr to lead the people in the Salat. " ⁴⁰¹

So, it was the knowledge and experience through close associations with the Prophet (saws) and commitment to the cause of Islam which gave Abu Bakr (r) the status of Imam.

The regular Imam has more right to lead As-Salat

This is confirmed from the following Hadith:

⁴⁰¹ Al-Bukhari.I, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-as-Salam Publications, Riyadh, 1994, Hadith No.406, p.228

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Sahl bin Sa 'd As-Saidi (r) narrated: Allah's Messenger (saws) went to establish peace among Bani Amr bin Auf. In the meantime, the Adhan was called and the Muedhdhin went to Abu Bakr and said, "Will you lead the Salat, so that I may pronounce iqamah?" Abu Bakr (r) replied in the affirmative and lead the Salat. 'Allah's Messenger (saws) came while the people were still praying and he (saws) entered the rows of the praying people till he (saws) stood in the (front row). The people clapped their hands. Abu Bakr (r) never glanced sideways in his Salat, but when the people continued clapping, Abu Bakr (r) looked and saw Allah's Messenger (saws). 'The Messenger of Allah beckoned him to stay at his place. Abu Bakr (saws) raised his hands and thanked Allah for that order of Allah's Messenger (saws) and then he (r) retreated until he reached the first row. Allah's Messenger went forward and led the Salat. 'When the Messenger of Allah finished the Salat, he said, "Abu Bakr, what prevented you from staying (leading Salat) when I ordered you to do so? Abu Bakr (r) replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead As-Salat in the presence of Allah's Messenger (saws)?' Then Allah's Messenger said, "Why did you clap so much? If something happens to someone during his Salat, he should say 'Subhan Allah! '. If he says so he will be attended to, and clapping is for women."⁴⁰²

It shows that Allah's Messenger (saws) was always correcting any and all mistakes. A specialist of the Prophet's way of doing As-Salat may become an Imam to teach the people the proper way of doing the Salat.

Malik Ibn Huwarith (r) said: 'I offer As-Salat in front of you and my aim is not (to lead) the Salat but to (show you) the way in which the Prophet (saws) used to offer the Salat.'⁴⁰³

Therefore, the Imam has always the privilege to teach the proper Islamic practices and lead As-Salat to teach As-Salat.

The Imam must face towards his followers while straightening the rows

⁴⁰² ibid, Hadith No.408, p.229-230

⁴⁰³ ibid, Hadith No.405, p.227-228

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The Imam's attention to the followers to remind the worshippers to stand at ease, close together in perfect lines, helps them to have the loving closeness to one another.

*Anas bin Malik (r) narrated: 'Once the iqama was pronounced and Allah's Messenger faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."'*⁴⁰⁴

*An-Numan bin Bashir (r) narrated that the prophet (saws) said, 'Straighten your rows or Allah will alter your faces.'*⁴⁰⁵

The people must not show any social allergy in which one may not like to be 'feet-to-feet' and 'shoulder-to-shoulder' to the next in line. If there is such a sickness as being better or superior then of course his prayer is not acceptable to the Worthy of Worship.

The Imam should read less but do Ruku and Sujud perfectly

The Messenger of Allah (saws) loved to keep the people at ease and always recommended not to put the people to trial. The following Ahadith confirm this:

*Narrated Amr (r) that Jabir bin Abdullah (r) said, 'Muadh bin Jabal (r) used to offer Salat with the Prophet (saws) and then go to lead his people in Salat. 'Once he (r) led the Salat al-Isha and recited Surah-AI-Baqarah (the longest surah). Somebody left the Salat and Muadh (r) criticised him. The news reached the Prophet (saws) and he (saws) said to Muadh, "You are putting the people to trial, " and repeated it thrice and ordered him to (recite) two medium surahs of Mufassal (Surahs 50 to 114).'*⁴⁰⁶

In another Hadith narrated by Abu Masud (r):

⁴⁰⁴ ibid, Hadith No.422

⁴⁰⁵ ibid, Hadith No.422

⁴⁰⁶ ibid, Hadith No.416, p.223

*'A man came and said, 'O Allah's Messenger! By Allah, I keep away from 'SalatAl-Fajr' only because so and so prolongs it when he leads us in it.' The Messenger of Allah (furiously) said; "Some of you make people dislike good deeds (the Salat). So whoever among you leads the people in Salat should shorten it because among them are the weak, the old, and the one who is in a state that requires urgent relief."'*⁴⁰⁷

*Anas (r) narrated, 'The Messenger of Allah used to do a short Salat (in congregation) but used to offer it in a perfect manner.'*⁴⁰⁸

The Imam must shorten As-Salat when a child starts crying

*Abi Qatadah (r) reported, 'The Messenger of Allah (saws) said, "When I stand for As-Salat, I intend to prolong it, but, on hearing the cries of a child, I cut it short as I dislike to trouble the child's mother."'*⁴⁰⁹

The Imam has the right to pronounce Al-Iqama:

*Abu Hurairah (r) reported that the Messenger of Allah (saws) said, "The Muedhdhin has more right to announce the Adhan and the Imam has more right to pronounce the iqamah."'*⁴¹⁰

It means that the Imam should ask the Muedhdhin to pronounce Iqamah.

*Narrated Abu Qatada (r) that Allah's Messenger (saws) said, 'If the iqamah is pronounced then do not stand for As-Salat till you see me.'*⁴¹¹

Narrated Anas (r), 'Once the iqama was pronounced and the Prophet (saws) was talking to a man (in a low voice) in a corner of a Masjid,

⁴⁰⁷ ibid, Hadith No.417

⁴⁰⁸ ibid, Hadith No.419

⁴⁰⁹ ibid, Hadith No.420

⁴¹⁰ Al-Asqalani.H, *Bulugh al-Maram*, Dar-us-Salam Publishers, Riyadh, Hadith No.157

⁴¹¹ Al-Zubaidi.Z.A, *Summarised Sahih Al-Bukhari*, Arabic-English, Dar-us-Salaam Publications,

Riyadh, Hadith No.387, p.24

and he (saws) did not lead As-Salat till the people dozed (in a sitting posture).⁴¹²

The worshippers are advised that they should have patience and let the Imam freely choose to stand to do As-Salat. The Imam's emergencies and priorities have to be taken into consideration (waiting for As-Salat has the reward of being in As-Salat). The Imam should be just enough to give the maximum comfort and benefit to his followers. A smart Imam would not try the patience of the worshippers but infact, in real emergencies alone do the delays happen.

The Imam must be appointed by the Muslim Authority

Narrated Aisha (r) in a lengthy Hadith about the death of the Prophet (saws): 'When the Prophet (saws) became seriously ill and asked whether the people had offered the Salat! We replied; "No, O Allah 's Messenger! They are waiting for you. " He added; "Put water for me in a trough. " , Aisha (r) added; 'We did so. He took a bath and tried to get up but fainted, When he (saws) recovered, he (saws) again asked whether the people had offered the Salat? We said, "No, they are waiting for you, O Allah's Messenger!" He again said, "Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again! This was repeated three times. The people were still in the Masjid waiting for the Prophet (saws) for Salat al-Isha, The Prophet (saws) sent for Abu Bakr (saws) to lead the Salat, The Messenger of the Messenger of Allah went to Abu Bakr (r) and said; "Allah 's Messenger (saws) orders you to lead the people in As-Salat, " Abu Bakr (r) was a soft-hearted man, so he asked Umar (r) to lead the Salat, but Umar (r) replied, "You are more rightful. " So Abu Bakr (r) led the Salat in those days (the period of sickness of Rasul-Ullah (swt).⁴¹³

Here, the Head of the Islamic State (that is the Prophet) appointed Abu Bakr (r) to be

⁴¹² ibid, Hadith No.388

⁴¹³ ibid, Hadith No.409

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the Imam. Therefore, the tradition of the appointments of the Imam, by the Islamic government remains established.

Az Zuhri (r) narrated that Anas bin Malik Al-Ansari (r) told me, 'Abu Bakr (r) used to lead the people in Salat during the days of the serious illness of the Prophet (saws) till it was Monday. When the people aligned (in rows) for As-Salat (behind Abu Bakr), the Prophet (saws) lifted the curtain of his (saws) house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he (saws) smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet (saws). 'Abu Bakr retreated to join the row as he thought that the Prophet (saws) would lead As-Salat. The Prophet (saws) beckoned us to complete As-Salat and he let the curtain fall. On the same day, he (saws) died.⁴¹⁴

The deputizing Imam should always be loyal and ready to handover the duties to whom they are initially intrusted. Therefore, Abu Bakr (r) was always waiting for Allah's Messenger (saws) to takeover and resume his (saws) leadership.

The Imam must be likeable

A disliked Imam must not lead As-Salat:

The evidence on it is in the following Hadith of the Prophet (saws):

Ibn Umar (r) narrated that the Messenger of Allah said, 'The Salat of the following three persons is not acceptable to Allah (swt): (1) An Imam of a people who are not happy (pleased) with him, (2) the one who walks into the Masjid (habitually) at the end of the time of As-Salat, and (3) the one who enslaves a free man. '

In another version narrated by Abi Umamah (r):

'The three persons whose As-Salat does not rise above their ears are:

⁴¹⁴ ibid, Hadith No.407, p.229

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*(1) a runaway slave till he returns, (2) a woman whose husband spent a night angry with his wife, and (3) an Imam who is disliked by his people.*⁴¹⁵

*In another version narrated by Ibn Abbas (r), the Messenger of Allah also included the two brothers (in Islam) who are angry with each other.*⁴¹⁶

The Imam should make sure that he is a likeable person. People must report to the Masjid well in time for As-Salat and they must not cut-off the relationships through anger, frustration and disappointments.

The faithful Muslim women must line up separately at some distance from the Men, behind the Imam

Anas (r) said: 'I and an orphan performed As-Salat behind the Prophet (saws) and Umm Sulaim (r) stood behind us.'

In a similar statement he (r) said:

*'I and my mother (or aunt) did the Salat behind the Prophet (saws). So He placed me on his right and the woman behind us.'*⁴¹⁷

The Mistake of the Imam is on him

*Abu Hurairah (r) narrated that the Messenger of Allah said; 'Your leaders will lead you in As-Salat. If they lead you correctly this will earn merit for you. But if they go wrong, you will earn the merit, but they will suffer the wrong.'*⁴¹⁸

⁴¹⁵ Al-Umree.W.M, *Mishkat Shareef*, Vol. 1, Maktabah Rahmania, Arabic-Urdu, Lahore, n.d, Hadith No.1054, p.237

⁴¹⁶ *ibid*, Hadith No.1060

⁴¹⁷ *ibid*, Hadith No.1040-1041

⁴¹⁸ An-Nawawi.Z.Y, *Riyadh-us-Saleheen*, Arabic-English, Vol.2, International Islamic Publishers, Riyadh, Hadith No.1838, p.887

Therefore, As-Salat of a Muslim is valid behind any and every lawful Muslim Imam.

Excellence of making the lines straight behind the Imam

It is obligatory to stand in lines without any spaces in between any two worshippers. It is a part of learning the discipline. The following statements of the prophet emphasise the significance and the importance of being in perfect rows:

*Anas (r) narrated that the Prophet (saws) said; 'Straighten your rows, as the straightening of rows is essential for doing the Salat in a perfect and correct way.'*⁴¹⁹

*An-Numan bin Bashir reported that the Prophet (saws) said, 'Straighten your rows or Allah (swt) will alter your faces.'*⁴²⁰

*Abu Masud reported: 'The Messenger of Allah (saws) used to touch our shoulders in the Salat and said; "Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them.'*⁴²¹

*Hammam bin Munabbih (r) narrated that Abu Hurairah (r) reported that the Messenger of Allah (saws) said; 'Establish rows in the Salat, for the making of a row (straight) is one of the merits of the Salat.'*⁴²²

Numan bin Bashir (r) reported: 'The Messenger of Allah (saws) used to straighten our rows as if he (saws) were straightening an arrow with their help until he (saws) saw that we had learnt it from him (saws). One day he (saws) came out, stood up (for Salat) and was about to say, 'Allahu-Akbar' (Allah is the Greatest), when he saw a man whose chest was bulging out from the row, so he said, 'Servants

⁴¹⁹ Abd-Al-Baqi.F, *Al-Lu Lu wa Al-Marjan*, Dar-us-Salam Publications, Riyadh, 1995, Hadith No.248, p.172

⁴²⁰ *ibid*, Hadith No.250

⁴²¹ Imam Muslim, *Sahih Muslim*, Vol.I, English Translation, Ashraf Press, Lahore, 1972, Hadith No.868, p.238

⁴²² *ibid*, Hadith No.873

Section 6- The Discipline Inside the Masjid

*of Allah (swt), you must straighten your rows or Allah (swt) would create dissension amongst you.*⁴²³

The correct rows are straight rows, shoulder-to-shoulder like a solid cemented structure, with the faces down towards the Ka 'bah, doing the Salat by listening to the Imam and following him in every step, until the Salat activity is completed. This is the likeness of the Muslims in discipline and togetherness. The first row should be completed first, then the second, and then the third, and then follow-up, till the last man falls in line. This is evident from the following Ahadith:

*Abu Hurairah (r) reported that the Messenger of Allah (saws) said; 'If the people were to know what excellence there is in the Adhan and in the first row, they could (not get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the Salat in the first Takbir (Allahu-Akbar), they would have vied with one another. And if they were to know what excellence lies in the Isha and the Fajr Salat, they would have definitely come even if crawling (on their knees). "*⁴²⁴

*Abu Saeed al-Khundri reported: 'The Messenger of Allah (saws) saw (a tendency) among his companions to go to the back, so he (saws) said to them, "Come forward and follow my lead; and let those who come after you follow your lead. People will continue to keep back till Allah (swt) will put them at the back. "*⁴²⁵

The men in the first rows and the women rearward

*Abu Hurairah (r) said; 'The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.*⁴²⁶

⁴²³ ibid, Hadith No.675

⁴²⁴ ibid

⁴²⁵ ibid, Hadith No.878

⁴²⁶ ibid, Hadith No.881, p.239

Section 6- The Discipline Inside the Masjid

Therefore, the men should be separated from the women. They should line up behind the Imam and then fill the lines. Then the women should line up at a sufficient distance from the last row of the men so that they are not recognised by the men folk if they look back. The two genders (men and women) are distractive to each other. The Satan loves to cut the worshippers off from Allah (swt) by inspiring sinful ideas into their hearts. So Allah (swt) guided His (swt) Messenger (saws) to line the people up, in a manner that the two sexes are apart.

The Imam should be physically and mentally healthy enough to perform his duty

If a man is ma'zoor (that is, has a disease such as incontinence of urine), which does not allow him to be clean and lead the people correctly, he should not be Imam. A mentally sick man is not answerable to Allah for any wrongs. Therefore, no one with mental defects is appointed to be the Imam.

The Imam must be committed to Islam, brave to tell the truth, should not be afraid of the criticism of the people, not accept flattery, well conversant with the environment and the people, capable of communicating without any difficulty in expression or shyness.

4.6.2 DUTIES OF THE WORSHIPPERS TOWARDS THE IMAM

The Imam must be followed and never preceded at any step and position by the followers. The following Ahadith confirm this:

Section 6- The Discipline Inside the Masjid

*Anas (r) reported; 'The Messenger of Allah (saws) led us in As-Salat one day and after completion, he (saws) faced towards us and then addressed us saying: "O people! I am your Imam! Never go to ruku (bowing), sujud (prostrate), qayam (stand), or insraf (turning of the face to the right or left) before me as I see you on my front and behind my back."'*⁴²⁷

The Imam and the Ma'mun (muqtadeen or followers) should be aware of their respective responsibilities. That is, the Imam is the leader and the followers must follow him.

Abu Hurairah (r) narrated that the Prophet (saws) mentioned; 'The man who raises his head (from sajda) before the Imam should be afraid that his head may be transformed into the head of a donkey.'"

*He (r) also narrated that the Messenger of Allah said; 'Never precede the Imam. When he says "Allahu Akbar (Allah is the Greatest), then you say "Allahu Akbar". When he says "...wa laad-Daalleen (...not of those who went astray)", then you say "Ameen". When he goes to ruku, then do your ruku, and when he says "Sami' Allahu-lemun hamidah (Allah has listened to the one who has praised Him)", then say "Rabbana wa Laka-al-Hamd (O Allah! All the Praise is for you)"'*⁴²⁸

Anas (r) narrated, 'Allah's Messenger (saws) slipped down from the horse. His (saws) right side (of his body) was bruised. Then he (saws) performed one of the Salat in sitting position. We also observed the Salat behind him in the same (sitting) position. After concluding the Salat, Allah's Messenger (saws) said; "There is no doubt that the Imam is appointed to be obeyed. If he does As-Salat in standing position, you stand behind him. When he does ruku, follow him in ruku. When he raises up, raise up with him, and when he says 'Sami 'Allahu-lemun hamidah " Say, 'Rabbana wa Laka-al-Hamd (O Allah! All the Praise is for you) '. And if he does As-Salat in a sitting position, all of you do it sitting as well, and when he does sajda, you

⁴²⁷ Al-Umree, *Mishkat Shareef*, Maktabah Rahmania, Arabic-Urdu, Lahore, n.d, Vol.I, Hadith No.1069

⁴²⁸ Ibid, Hadith No.1070

also perform the sajda (after him).”⁴²⁹

Therefore, the people must neither enter nor get out of a position before the Imam.

Behind him they start and after him they finish:

Aisha (r) narrated; 'When the Messenger of Allah (saws) became ill seriously, Bilal (r) came to inform Allah's Messenger about the Salat. The Prophet (saws) said, "Ask Abu Bakr (r) to lead As-Salat." Abu Bakr became Imam for those days. Then, the Prophet (saws) recovered slightly. He (saws) sought help of two of his companions who shouldered him (saws) (came out leaning on two men, his hands on their shoulders while the feet dragging or touching the earth) to the Masjid. When Abu Bakr (r) heard and felt the arrival of Allah's Messenger, he started retreating (to the front line to allow the Prophet (saws) to lead the Salat). The Messenger of Allah (swt) pointed out to Abu Bakr (r) to continue to lead the Salat. He (saws) sat on his left side and Abu Bakr (r) stood on his right side. So, Allah's Messenger (saws) did the Salat by sitting and Abu Bakr(r) followed the Prophet (saws) and the people followed Abu Bakr! ,⁴³⁰

One may draw the following conclusions from the above Hadith:

- 1) The regular Imam can appoint another 'sub-Imam' to conduct the obligatory *Salawat* in his absence.
- 2) The regular Imam can take over from the 'sub-Imam' even when *As-Salat*, in congregation, is in progress, and in that case, the regular Imam should stand on the left of the Sub-Imam.
- 3) A faithful Muslim must do his level best to attend the obligatory *Salawat* in

⁴²⁹ *ibid*, Hadith No.1071

⁴³⁰ *ibid*, Hadith No.1073

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congregation as the Prophet (saws) set an example by coming to the Masjid with the help and physical support of his friends.

4) The Imam, if weak and sick and unable to stand, may lead the *Salat* in a sitting position and the followers may do it standing (as this was the last act of the Messenger of Allah (saws) and if they choose to sit down behind the sitting Imam, the *Salat* is equally valid).

5) Whenever, any two persons do *As-Salat* together, in which one is Imam, the Imam should stand on the left of the follower.

6) Every effort should be made to do *As-Salat* in congregation (that is behind an Imam).

7) If a man reports to the Masjid after the *Salat* in congregation has been concluded, then if someone will volunteer oneself to join with him for his obligatory *Salat*, it will be rewarded as *sadaqah* (a charitable act).

Abu SaeedAI-Khudree (r) narrated, 'A man came when the Prophet (saws) had completed the Salat (with) the people. The Prophet (saws) said; "Is there anyone who may join with him voluntarily?" On this, a man got up and stood beside him to do the Salat!' ⁴³¹

8) Here is the importance of *Salat* in Jama'ah. Every opportunity should be sought to worship Allah through collective *Salat*.

⁴³¹ ibid, Hadith No.1078

As-Salat is valid behind any Imam, good or bad

Abu Hurairah (r) narrated that Allah's Messenger (saws) said; "Jihad is obligatory on you (all) under any chief, good or bad; even if he commits a major crime, and As-Salat is obligatory behind any Imam good or bad; even if he commits a major crime and Salat al-Janazah is obligatory on every Muslim, good or bad; even if he commits a major sin." ⁴³²

This facility helps to prevent and avoid any disputes, misunderstandings, suspicions, accusations and condemnations of the Imams. It helps to keep the trust, friendship and good relations between the public and the Imam. However, the people in positions or the public must be reminded of their wrongs and corrected of their mistakes by polite and sophisticated ways of Islam.

The Position of the Imam and the Ma'mun (followers) in As-Salat

If there are more than one *Ma'mun* from the men, they should stand (do *qiyam*) behind the Imam, making a perfect line, and the Imam must face towards, the *Ma'mun* and make sure that the lines are accurate and straight, then lead *As-Salat*. The boys should line up in a separate row behind the adult men. Then the ladies should stand at a distance from the boys.

In case there is only one worshipper besides the Imam then he should stand on the right side of the Imam and if there is a woman she should stand behind (in a separate line). If there was only one woman and a man (for example a husband and his wife) then she

⁴³² *ibid*, Hadith No.1057, p.238

Section 6- The Discipline Inside the Masjid

should stand rightfully behind him and he would lead the *Salat*. The following *Hadith* is guidance on such a situation:

Jabir (r) narrated; 'Allah's Messenger (saws) stood up to do the Salat. I joined him, standing on his (saws) left. He (saws) took me from my hand and moved me to his (saws) right. Then came Jabir bin Sakhr (r) and stood on the left side of Allah's Messenger (saws). Allah's Messenger (saws) took us from our hands and guided us to stand behind him (saws).'⁴³³

It may be noted that Allah's Messenger (saws) was leading the Salat and at the same time correcting and guiding his (saws) companions (r) in the manners and methods of worship behind him (saws) as he (saws) was the Imam. It applies the same for the Imam of today and tomorrow and their followers to correct and obey in accordance with the practice of the Prophet (saws).

⁴³³ Ibid, Hadith No. 1039, p.234

CHAPTER FIVE: SOCIAL RESPONSIBILITIES OF A MUSLIM COMMUNITY

Section 1: The Requirement For The Construction Of The Masjid

5.1.1 The Intention

The first and foremost requirement to build a Masjid is that it should be entirely and sincerely to worship Allah (swt) alone. The Messenger of Allah (swt) emphasized the intention:

Umar bin al Khattab (r) reported, "I heard Allah's Messenger (saws) say, 'The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for. ' '1

Every action will be rewarded in accordance with the intention, that is, if it is for Allah (swt), as explained by His Messenger (saws) then Allah (swt) will reward it. If the building of the Masjid is sincerely for Allah (swt), then its construction is valid; otherwise it is useless and condemnable. Allah (swt) explains this in al-Qur'an:

"And there are those who put up a Masjid by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His Messenger a foretime. They

¹ Al-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-Us-Salaam Publishers, Riyadh, 1994, Hadith No.1, p.49

will indeed swear that their intention is nothing but good; but Allah does declare that they are certainly liars. Never stand you forth therein.

There is a Masjid whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for As-Salat) therein. In it are men who love to be purified; and Allah loves those who make themselves pure.

Which then is best? He that lays down his foundation on piety to Allah and His good pleasure? Or he that lays his foundation on an undermined sand-cliff ready to crumble to pieces? And it does crumble to pieces with him, into the fire of Hell. And Allah guides not people that do wrong. The foundation of those who so build is never free from suspicion and shakiness in their hearts until their hearts are cut to pieces. And Allah is all knowing, wise." ²

5.1.2 The Masjid of Mischief

The story of Abu Amir Rahib

It is a typical example of the wrong motives of a mischief monger. He was Abu Amir Rahib, a monk of the Khazraj tribe. He was a fundamentalist Christian, famous for his devotion to God and meditation. He became very respectable among his tribe. He enjoyed his reputation as 'pious' and a 'Man of God!'³

Amir Rahib lost his position and reputation

When the Messenger of Allah (saws) was forced out of Makkah al-Mukarramah and migrated to Madinah al-Munawwarah with the support, help, and guidance of Allah (swt), the Muslims started gathering around him with ever increasing numbers. It

² S.9 : A. (107-110)

Section 1 - The Requirement for the construction of the Masjid

became a threat to Rahib's social status and reputation. Everyday he found his circle squeezed, his fame threatened, and the claim of his piety crumbling. He became desperate to save his kingdom of spirituality. In the meantime, the Messenger of Allah (saws) had already approached and reached him. He (saws) preached him the message of Islam through reading the revealed text of Al-Qur'an. He (saws) tried hard to convince him that he (saws) was the Messenger of Allah, after Iesa Ibn Maryam, and that every human being must follow him (saws).⁴

Rahib chose to fight against Islam

Instead of accepting the facts and the truth of Islam, Rahib became arrogant and revolted against the Messenger of Allah (saws), his mission, and the message. He started using all his fun and saint-ship against the Prophet (saws). He joined with the kuffar of Makkah to mobilize them for the Battle of Uhud and participated himself, to defeat the Muslims and restore his spiritual status. He devised the digging of covered up ditches between the Muslims and the Kuffar. The Messenger of Allah (saws) fell in one of them and he was very badly injured. He (saws) lost his four teeth of the lower jaw and suffered other facial injuries. At least seventy Muslims were killed (r). Rahib did not succeed in his mission through the Battle of Uhud, but remained determined to somehow to get rid of the Prophet (saws) at Madinah al-Munawwarah.⁵

Rahib built a Masjid to invite the prophet (saws) as a trap to kill him

He then approached Heracles, the king of Rome, to help him to free Madinah from the increasing influence and dominance of Islam and assured his friends at Madinah that

³ Ibn Kathir, *Tafsir Ibn Kathir*, Arabic-Urdu, Maktabah Qudusiah, Lahore, n.d, Vol.2, , p.396-398

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the days of the Prophet (saws) and his Mission were numbered! He conspired to build a very special building not far from Masjid Quba, naming it a 'Masjid', and then invited specialist killers to be housed therein. The invitation was then extended to the Prophet (saws) for an opening ceremony, with all the politeness of a hypocrite, in an attempt to trap and kill him! He said, "O Prophet! Please come to our Masjid. Lead us in As-Salat. This will become an example and set a tradition for the people to come to it. We will start doing As-Salat here. The people, old and weak, find it difficult to travel away from the neighborhood. It has always been difficult for the sick, and the handicaps to attend the facility elsewhere. The winter causes extra hardships. With all these hardships before us, we decided to build a special Masjid. It is ready for your approval. Please come and pray to Allah for us!"⁶

The Messenger of Allah (saws) due to a previous commitment to a military mission in Tabuk, postponed the opening of the Masjid till his (saws) return to Madinah al-Munawwarah. Tabuk was a big success to the Muslims. On the way back (about a day's journey) to Madinah, Allah (swt) kept His promise to save His Messenger from such fatal traps:

"O Messenger! Proclaim the (Message) which has been sent to you from your Rabb. If you did not, you would not have fulfilled and proclaimed His mission. And Allah will defend you from men (who mean mischief). For Allah guides not those who reject Faith. "⁷

⁴ ibid

⁵ ibid

⁶ ibid

⁷ S.5 : A.67

Allah revealed the trap and the prophet destroyed this Masjid built for mischief

So, Allah (swt) explained to His Messenger (saws) the whole historical background of this new Masjid and described this as "based on mischief (harm), disbelief, to disunite the believers, and as an outpost for those who warred against Allah and His Messenger". He (swt) ordered His Messenger (saws), "never to stand there (for As-Salat or reception)." The Messenger of Allah (saws) responded to the revelation and ordered some of his soldiers to invade this "Masjid of Mischief" and to destroy and even to burn it off. So, they first burnt it and then they destroyed it brick by brick.⁸

The Masjid built on piety at the time of the prophet (saws)

Then the Messenger of Allah (saws) was ordered that he should attend only that Masjid, which is based on faith and commitment to Allah (swt). They were at that time, Masjid al-Haram at Makkah, Masjid Quba, about three miles from the Masjid of the Prophet (saws) at Madinah al-Munawwarah, and Masjid al-Aqsa in Jerusalem. The Prophet (saws) regularly used his Masjid at Madinah al-Munawwarah and would frequently travel to Quba (walking to or on his camel).⁹

5.1.3 No embellishment and beautification of the Masjid

The Messenger of Allah (saws) never liked the 'show-offs' from doing As-Salat, giving in charity or even to build up a Masjid, fitted with pearls, diamonds, special calligraphic designs or chandeliers.

⁸ Ibn Kathir, *Tafseer Ibn Kathir*, Arabic-Urdu, Vol.II, Maktabah Quddusia, Lahore, n.d, p.396-398 4

⁹ *ibid*, p.396-398

*Anas (r) reported that the Messenger of Allah (saws) said, "The Hour (of doomsday) will not come until the people boast (to each other) with (the construction and decoration) of the Masajid."*¹⁰

*Narrated Ibn Abbas (r), "Allah's Messenger (saws) said; 'I was not commanded to build beautiful Masajid; but I am afraid you may decorate them like the Jews and the Christians. "*¹¹

5.1.4 Structurally, the Masajid have to serve three main purposes

- 1) To provide a guaranteed neat and clean place without any foul smell or odour.
- 2) To provide a shelter from the odds of the weather. That is, to protect the people from the heat of the sun, the cold of the winter and the rains and storms of the weather. The place should be strong enough to protect and shield the people from any known or expected odds of the air, land, and water. Sayyid Sabiq writes:

*"Umar (r) ordered the Masajid to be built and would say: "Protect the people from the rain. Beware of red and yellow decorations for they distract people. "*¹²

- 3) The Masjid should be big and good enough to accommodate almost all the people of the neighborhood and if this is the main Masjid of the area then it should be vast enough to provide the facilities for the whole area.

In addition to the said three requirements, the Masajid should have the rest rooms,

¹⁰ A1-Asqalani.M, *Bulugh al-Maram*, Arabic-English, Dar-us-Salaam Publishing, Riyadh, 1996, Hadith No.206, p.93

¹¹ ibid

¹² Sabiq.S, *Fiqh as-Sunnah*, Beirut, 1977, English Translation, p.71

taharah facilities and reception offices, especially furnished classrooms and seminar facilities. There is a need of catering services, residence of the Imam and a guesthouse for the visiting scholars to the Masjid.

5.1.5 Location of the Masjid

The place has to be in easy reach of the people where they may walk to anytime, day or night, during the scorching heat of the summer or stunning cold of the winter for their obligatory duties to Allah (swt), or a voluntary prayer or a special supplication and even for a social need or emergency call. The Masjid should be in the main residential area of the Muslims.

*"Aisha (r) narrated that Allah's Messenger (saws) ordered that a Masjid be built in a residential district and that it be cleaned and perfumed."*¹³

The Masajid must not be built on the following forbidden places

*'Ibn Umr (r) narrated that the Messenger of Allah (saws), has forbidden to do As-Salat in the following seven places (sites): 1) Where there is dirt 2) Slaughter houses 3) Graves 4) Public places, such as highways and footpaths 5) Bathrooms 6) The camel sheds and 7) The roof of the House of Allah (swt) at Makkah "*¹⁴

Not to pray inside the churches

"Aisha (r) narrated: Umm Habiba and Umm Salama (r) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet (saws) about it, on which he (saws) said; 'If any religious man dies amongst those people, they would

¹³ Al-Umree.K.W.M, *Mishkat Shareef*, Arabic-Urdu, Vol.I, Maktaba Rahmania, Lahore, n.d, Hadith No.664, p.154

¹⁴ *ibid*, Hadith No.682, p.158

build a place of worship at his grave and make these pictures in it. They will be the worst creatures with Allah (swt) on the Day of Resurrection.. ' "15

Not to pray on the prophets grave

"Ata Bin Yasar reported: The Messenger of Allah (saws) said (prayed), 'O Allah (swt)! Do not (let) my grave be an idol (a statue), so that the people do not start worshipping it. 'Allah (swt) gave very grave punishments to those people who made Masajid on the graves of their Prophets (saws). "16

Therefore, building a Masjid demands the intention that it must be built to seek a reward from Allah and to benefit one's own self and the others by providing the facilities that this great Institution of Islam offers. The Masjid has to be built for strictly peaceful use and to enlighten the people to secure peace, by learning and practicing the prescribed theory, given in the Book of Allah as elaborated in the Sunnah of the Messenger of Allah (saws). There must not be any element of mischief in the construction of the Masjid.

¹⁵ Abdul Baqi.F, *Al-Lu Lu wa Al-Marjan*, Vol.I, Arabic-English, Dar-Us-Salaam Publishers, Riyadh, 1995, Hadith No.305, p.194-195

¹⁶ Al-Umree.K.W.M, *Mishkat Shareef*, Vol.I, Maktabah Rahmania, Arabic-Urdu, Lahore, n.d, Hadith

Chapter 5 – Social Responsibilities of a Muslim Community: Mosque perspective

Section 1 - The Requirement for the construction of the Masjid

Section 2: The Process, Method And Approach To Establish A Masjid

5.2.1 Eeman in Allah

The first requirement for the above ideal is Eeman (belief and faith) in Allah, as Allah (swt) says:

‘The masjid (the mosques) are made and maintained by such as believe in Allah and the last day...’¹⁷

So it starts from the acknowledgement that Allah is the Creator, causes life and death. He (swt) has created the human beings with the abilities to choose goodness, out of the goodness and the badness, to live a satisfactory life and enjoy the benefits of the Hereafter. So, there is a reward or a punishment in every conduct and action, goodness for goodness and badness for badness, there is always a promotional offer for goodness, which Allah (swt) states in the Quran:

‘He that does goodness shall have ten times as much to his credit; he that does evil will only be recompensed according to his evil. No wrong shall be done to them.’¹⁸

5.2.2 An-Niyyah (The Intention)

¹⁷ S.9 : A.18

¹⁸ S.6 : A.160

The second step towards the establishment of the Masjid is *An-Niyyah* (the intention).

Every action will be rewarded on the basis of the intention. Allah (swt) demands from the believer:

‘They have been commanded (by Allah) no more than this: To worship Allah, offering him sincere devotion with all the truthfulness.’¹⁹

The Masjid should be built and maintained by Muslims alone and never left to the kafir to mind any of its affairs

The mushrik (those who associate partnership to Allah of any type) neither benefits nor enjoys from building or maintaining a Masjid. Allah (swt) mentions this in the following:

‘It is not for such as join gods, with Allah, to maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell.’²⁰

5.2.3 The tradition of the Prophets must be followed in making the Masjid

The Method of approach to establish a Masjid should be the same as that of Rasul-Allah (saws). Allah (swt) commands:

‘The one who obeys (follows) Allah’s Messenger, obeys Allah.’²¹

‘You have indeed, in the Messenger of Allah an excellent example for him who hopes in Allah and the Final Day and who

¹⁹ S.98 : A.5

²⁰ S.9 : A.17

²¹ S.4 : A.80

remembers Allah much.²²

Neither expensive nor pretentious

The Masjid (Mosque) must neither be expensively made nor should they be pieces of art to show off:

*It is narrated by Anas (r): ‘Allah’s Messenger (saws) said: “The hour (of doomsday) will not come until people boast (to each other) with the construction and decorations of the mosques.”*²³

*Ibn Abbas (r) narrated ‘Allah’s Messenger (saws) said: “ I was not commanded to build beautified mosques.”*²⁴

Built from Halal (lawful) incomes

The Masajid should be built by lawful earnings and materials. Allah (swt) commands:

‘ O you who believe! Spend from your honourable earnings.’

5.2.4 The Management of the Masjid

The Imam (the most knowledgeable man of the Qur’an and the Sunnah of the Prophet (saws) who has been appointed to lead the Five Daily Prayers) is the chief officer of the community of the Masjid. He should appoint his consultants on the basis of the demands and needs of the maintenance of the Masjid and in light of its social, educational and other specialist programmes. Allah (swt) refers to this:

‘It is part of the Mercy of Allah that you do deal gently with them (bind the souls of the membership in one Islamic identity).

²² S.33 : A.21

²³ Al-Asqalani, *Bulugh Al-Maram*, Dar-us-Salam Publications, Riyadh, 1996, Hadith No.206, p.93

²⁴ *ibid*, Hadith No.207

Were you to have been severe or harsh-hearted, they would have been broken away from about you: So pass over (their faults), ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when you have made a decision put your trust in Allah. For Allah loves those who put their trust in Him.'

The consultative committee may be specialists of different specialties such as the al-Qur'an, As-Sunnah, al-Fiqh, al-Lughah (languages), as-Seerah (study of mannerism), ad-Da'wah (removing evil and prevailing goodness), sciences, history, education, health, engineering, catering, clerical management, or any other. From each list of specialists, select the best to be the consultant (in that specialty). Each head of a consultancy would become the member of the "Mosque Committee", headed by the Imam. It is then the responsibility of the Imam that each specialty is conducted in the light of the Islamic Guidance.

5.2.5 A symbolic establishment (case study)

An example is Lewisham and Kent Islamic Centre, located in the Southeast of London, at Catford, England, UK.

History

This area of London's suburbs does not have the benefit of any heavy industry to invite and consume the labour from the Muslim inhabitants. Therefore, the main Muslim profession of this area has a variety of professions other than industrial. They are lawyers, physicians, surgeons, engineers, teachers, builders, shopkeepers (retail and wholesale), mechanics and students. They are scattered all over the London borough

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of Lewisham, Greenwich, and Bromley (kent). It is quite a sizeable area of approximately 20 square miles.

Start of Activity

A few concerned, Islamic-loving individuals in a friend's social gathering volunteered to help the Muslims of all ages to revive Islam in their lives, teach it to their younger generation and introduce it to the non-Muslims around them.

Initial Education Centres

There were two immediate needs to initiate the decisions of meeting:

- (i) Specialist volunteers to teach the curriculum.
- (ii) Places to gather the students for student-teacher interaction.

We were very fortunate in getting all our requirements and needs met. Many Muslim Families in Bellingham, Catford, Lewisham, NewCross, Brockley, Eltham, and Deptford opened their houses and many schools extended their facilities to further the cause of adult education . We do appreciate the services of Ravensbourne Institute and South East College of London Borough of Lewisham. We acknowledge the services of those qualified, dedicated subject specialists who specially came forward and very selflessly shared their knowledge and experience (educationally) with their fellow Muslims and non Muslims, and promoted the peaceful basis of human existence.

Shura (the consultants of the Muslim Community)

A list of compatible Muslims for each Role Model was carefully drawn and a meeting was

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called. Volunteers were invited, and many people came forward. Some had to be specially persuaded to accept a responsibility. The Ameer (the Imam) of the community was one of those who happened to be the last one to accept the responsibility. So our “Shura” had the following structure:

- Ameer
- The Chairperson
- Vice-Chairperson
- Secretary general
- Deputy Secretary
- Second Deputy Secretary
- The Treasurer
- The Assistant Treasurer
- The Educational Specialist
- The Health Specialist
- The Director of Activities
- The Chief Co-ordinator

All the positions were honorary except that of the Ameer, whose full-time commitment needed financial compensation of his needs.

Nomenclature

It was suggested that the name of this sacred organization should be geographical. The

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shura, in the light of the participant's that mainly spread over London Borough of Lewisham and Bromley (Kent), agreed to name it "The Lewisham and Kent Islamic Centre."

Buying to Own Its Premises

It was naturally essential that the community should have its collective place of worship, which would also be its meeting point to fulfill the aims of the community under the Almighty's guidance.

Requirements of an Islamic Centre

The following are the basic necessities of an Islamic centre such as the one under discussion:

- 1) It should be in easy reach of its members
- 2) It should be in a safe neighborhood where men, women and children may walk in and out without fear or worry.
- 3) There should be enough parking places in or around the center where families can easily be driven to the nearest point to its main entrance.
- 4) The entrance should be wide enough to allow unrestricted and free-flowing traffic both in and out of the building. It would be very comfortable to have separate doors for the men and the women.
- 5) There has to be a prayer hall for the ladies in addition to the main prayer hall for the men with the direction of the Qiblah adequately determined.

- 6) There must be facilities for taharah, ablution and ghusl, one for the men and another for the women.
- 7) A child care and reception facility to relieve the parents for prayer and meditation is a need of the Muslim community centers, such as in the West today.
- 8) Class room facilities for children of both sexes and all ages with proper essential educational resources are another most important and compelling need (especially in the absence of an Islamic school in the area).
- 9) An Islamic center must have an effective library and an Islamic Information service with its compatible reception.
- 10) There should be some seminar rooms for various adult educational activities.
- 11) There is always a need for managerial offices where the members of the Shura may keep their files and conduct their meetings.
- 12) Islamic resources store, where the public has access to buy any pieces of Islamic literature, clothing, gifts and tokens.
- 13) Funeral Services in that they are a service that they may be called upon at any time, day or night, by and for anyone of any origin, colour or creed. It is obligatory on the whole Muslim community of the Masjid to take every care of its dead. It is the duty of the “Masjid’s Shura” to specially arrange to look after their sick, help a dying Muslim, and collect the dead, washing, dressing, and perfuming them, pray Salat al-Janaza, then carry it to the grave and bury. Then

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to share the sadness with the immediate relations and friends, saying, “All of us will die and follow him. May Allah forgive him and us.” Therefore the Masjid must have its proper funeral services with its wash area, Kaffin clothing, perfume, transport and a Muslim cemetery. There should be some knowledgeable person who is familiar with the theory and practices of an Islamic burial.

14) Muslim census of births and deaths. The people can be best served by meeting their needs and requirements. There needs can be met by assessing and knowing how many they are. Therefore, every Masjid should have full records of their Muslim population with the following minimal information: Father and Mother’s names, dates of birth, professions, Children's names and their dates of birth.

15) The Residence of the Imam: The Messenger of Allah (swt) had his (saws) residence built next to his (saws) Masjid (Masjid an-Nabawi) such that he (saws) could see and hear what was going on inside the Masjid. For example:

*Aisha (r), the wife of the Prophet (saws), narrated; 'Once I saw Allah's Messenger (saws) at the door of my house while some Ethiopians were playing in the Masjid (displaying their skills with spear-throwing), and Allah's Messenger was screening me with his rida (upper body sheet cover) so as to enable me to see their display.'*²⁵

Ka 'b bin Malik (r) narrated, 'In the Masjid I asked Ibn Abi Hadrad

²⁵ Al-Zubaidi.Z.A, *Summarised Sahih al-Bukhari*, Arabic-English, Dar-as-Salaam Publications, Riyadh, 1994, Hadith No.286, p.182

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(r) to pay the debts which he owed to me, and our voices grew louder. Allah's Messenger (saws) heard that while he (saws) was in his house. So he (saws) came out to us raising the curtain of his room and said; "O Ka 'b! " I replied; "Labbaik, O Allah's Messenger!" He (saws) said, "O Ka'b! Reduce your debts (by one-half gesturing with his hand). "I said; "O Allah's Messenger, I have done so." The Allah's Messenger (saws) said to Ibn Abi Hadrad, "Get up and pay the debt to him." ²⁶

- 16) So based on the above evidence, it is advisable to those who construct the Masjid that they should accommodate a residence for the Scholar-Imam and a place for the *Muedhdhin* (the announcer of the prayers) next to or in the neighbourhood of the Masjid. It gives the best of service to the visitors of the Masjid, keeps the timing of the collective prayers and provides great opportunities for extra teaching and learning of Islam. It is a means of meeting emergencies with more efficiency and promptness. The importance of the residence of the Imam next to the Masjid increases along with its interest and attendance. So a larger number is able to be sustained by the Masjid.
- 17) Guest House: A Muslim's life style entirely depends on his knowledge of Islam. The knowledgeable people are the real benefactors of a Muslim community. The Masjid requires a regular contribution of such people. The people of different specialities are always needed to share their special knowledge with every mosque community. Therefore, every mosque should have a guest room (apartment) to welcome such people.

²⁶ *ibid*, Hadith No.287

18) A Catering Cafeteria (Restaurant) : In countries, such as the UK and USA, where there is a shortage of *halal* (permitted) food stores and restaurants, serving *dhabeeha* meats (a palatable dish for Muslims), there is a need of the Muslim visitors to the Masjid to buy and share *halal-ready* food, especially on Fridays and week-ends when a good number of people are able to spare their time with their families and to attend the Islamic activities in the mosques and Islamic centres of their choice. A good quality restaurant is a good service to the community.

Acquiring a premises for the community

The membership of the *Shura* remained concerned and committed to search for a suitable house, old school building, a church, or even a convenient site. We started raising the funds from the community itself, mainly through individual efforts, from the parents and friends of the children attending evening and week-end schools, worshippers collecting for weekly Friday Prayer, and from those who gather annually for *Eid Al-Fitr* and *Eid Al-Adha* Prayers.

The speed of collection remained very slow, so much so that in ten years we were able to collect just ten thousand sterling pounds. In the mean time, a house (on 283_Brown Hill Rd, London SE6) was advertised for sale at a price of £53,000. This belonged to a Muslim (of Persian descent, from Kuwait). We asked for a meeting and a look at the site.

It was a two-storey house with its own parking place of at least four cars and a single

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door entrance. On the ground floor there was a kitchen, a lavatory, and a *majlis* (a wooden and glass-made conservatory for social entertainment with meal or refreshment in a plantation environment) opening into a beautifully maintained garden on its right and back. The garden possessed golden delicious apples, very sweet pears and plum trees, carpeted with green grass and lined with rose bushes and a small handy "garden-ware" room for tools. The house had a very practical type of basement for extra storage, strong and spacious stairs that lead to the upper landing, which was comprised of four rooms and a second lavatory with modern plumbing.

Meeting

We arranged a family reception for the owners to show our interest in purchasing the property entirely and truly for Islamic use. During the course of discussion we came to realise that the owner had a lot of sympathy for the Muslim community. With the knowledge that the house would be used as an Islamic Centre, he felt honoured to sell it for £47,000. The *Shura* acknowledged this generosity and, with the hope that they should be able to raise the balance, the deal was agreed. The following contributions satisfied the need to the total sum required to possess the building:

World Islamic League: £20,000

A faithful from Kuwait: £8,000

A *mu 'min* from Saudi Arabia £10,000

The Muslims of the Borough of Lewisham and Kent £15,000

Adjustments and alterations

The main room on the left side of the corridor on the ground floor was given access to the lavatory. Two additional sinks were fitted next to the toilet. The toilet with its original sink was boxed for its privacy to make independent use of the other sinks for ablution. This adjustment turned out to be very handy and helpful for the small number of ladies and their children visiting the centre.

A small empty space (about 4 feet by 3 feet) left of the kitchen was fitted with a toilet and ablution facilities for the men. It was capped with a fiberglass roof.

The garden place on the right side of the *majlis* (approximately 8 feet by 4 feet) was walled with timber and insulated and the roof was made with fiberglass. It was fitted with two doors, one leading from the *majlis* into it and the other opening into the garden. The carpet was laid down in the rear side of this extension at the right of the kitchen. Another storage place was restored to make use as a bookstore.

On the second floor, we removed the walls between the rooms and also the bathroom. This converted the second floor almost into a small Hall. It was then nicely carpeted, and curtains fitted all across the glass windows. A suspended ceiling was installed and the light patterns were adjusted.

Numbers of worshippers

We started using the premises as a "Masjid" (that is where, whoever enters, prostrates before the Creator (swt), imagining that He (swt) sees him). It started with three to five persons at *Salat al-Maghrib* and *Salat al-Isha*. The majority of the time, no one showed

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to pray *Salat al-Fajr*, *az-Zuhr* and *al-Asr*. *Salat al-Jumuah* (Friday prayer) started collecting a crowd of fifty to sixty. With repeated reminding and persuasion over the months, the "five times daily" *Salat* were established.

After ten years of service to the community, the whole premises became smaller for the audience, especially on Fridays. The entire overflow started lining up in the parking area between the main door and the footpath traffic on the south circular road. Many times, strangers to the Muslim belief and practice would stop and jeer at the worshippers.

This encouraged us to pitch a tent in the garden to accommodate about a hundred persons in collective *Salat* behind the Imam. So the entrance to the tent was through the *majlis* into the side-room and then through the garden door to the tent. The tent was fully fitted with light, heating and comfortable flooring.

So, Lewisham and Kent Islamic Community now had the following facilities in its centre:

- A room for the ladies with its own private wash area, with toilet and ablution facilities, and a number of wall shelves full of very useful Islamic Books. The room was fully carpeted and curtains fixed. It served a multiple use for the ladies such as, collective prayers or individual meditation, class room both for the adults and the young, for their seminars and consultation. The first room on the right side of the Main Door was put to the following uses:

- Meetings of the *Shura*,

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- Class room for the young girls,
- Prayer room for the elderly who could not walk up the steps, both for *Jumu'ah* and other occasions such as *Eid* prayers.
- The second room on the right (after the entrance) was made the "Library of the Centre" during the month of Ramadan, it would become the residence of the main *Qari* (reader) of the Qur'an who would be appointed to recite the Qur'an in *Salat at-Taraweeh*, which is between *Salat al-Isha* and *as-Saahour* (the getting up for the morning meal before *Salat al-Fajr*).
- The *majlis* was mainly used for receptions, get-togethers in social perspectives, and as a dining room. Its left side wall was decorated with educational charts on the basics of Islam. The material formed a good introduction of Islam to non-Muslim visitors from the schools, police, health, churches, temples and other institutions, and individuals from the public. We also fixed a white (write & wipe) board on its front wall. All of this, with its carpet flooring, made the room look very friendly. The children used the room to learn the basic skills of "self-defence", the elders used it for a talk and chat, the educators employed it for passing on the information, while the hosts used it for their hospitality.
- The fibreglass-roofed extension was mainly used for some team meetings, restings and naps. Many times, a variety of specialist groups would retire into it for discussions and planning their activities.
- The Garden was a beautifully maintained piece of square land, with its grass,

fruit trees, flowering plants and an attractive rockery. Many people would take pleasure in walking around in summer, picking its fruit to eat or take home as a gift from the centre and many others would enjoy the sight by opening the windows. Now the tent had added to its charm by inviting more worshippers into it as everyone had to enter the garden to benefit from the tent.

- The entire top floor became the Prayer Hall, an attractively maintained place. This is "the heart" of the centre. Here are the people who meditate, read the Qur'an, and stand rightly behind the Imam to benefit from the Blessings of Allah in the form of unity of faith and practice through togetherness.

The activities of the centre:

The *Shura* arranges the provisions for the following prayers by hiring the services of a qualified Imam:

- Five Daily Obligatory Prayers: They are *al-Fajr*, *az-Zuhr*, *al-Asr*, *al-Maghrib*, and *al-Isha*.
- *Salat al-Jumu'ah*: The essential part of this *Salat* is the *khutba* (a lecture about Islamisation of the self and others) which a specially qualified man may give. The *Shura* invites the *khateeb* (the lecturer).
- *Salat al-Eid al-Adha* and *Eid al-Fitr*: Because of these two special holidays, generally the attendance turns out to be many times the average number than that during *Jumu'ah* prayers throughout the year. Crowd management is specially done by distributing the services of the *Eid* prayers in two or three

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sessions within the lawful timings of the *Salat* (that is, just after sunrise and before midday). The *Shura* arranges a different *khateeb* for every session.

- *Salat al-Janaza*: The *Shura* of this centre is fully committed to serve the cause of Islam from birth to burial of its individual Muslims. In case of the death of a person, the Imam normally washes, dresses, leads the collective prayer and attends to the burial, shares the grief with the relations of the dead through sympathy and giving the hope of a final meeting in Paradise.

Care of the sick

The hospitals have been advised to inform the Centre of any Muslim who is hospitalised and needs the help of an Imam. Then the Imam arranges the visit to the Muslim patient in that hospital.

Visiting a Muslim in police custody or in prison

The Muslims are also human beings like other groups of mankind. They make mistakes like anybody else. Sometimes they are transgressors and many times the victims of a crime. However, to err is human. Then to sympathise is also human. Therefore, the *Shura* of the Centre decided to be sympathetic and visit those who claim Islam or those becoming Muslims, wherever they maybe contained. So, our appointed visitors, on information, reach him and try to help as much as possible.

Services during the month of fasting (Ramadan)

The month of fasting is the month of al-Qur' an. It is the month of learning to be a

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Muslim through learning the Qur'an. The Centre selects at least two knowledgeable readers (*Huffaz*) of the Qur'an who read correctly and meaningfully and complete the readings of the whole Qur'an by the end of the month. Every effort is made to explain the meanings and answer enquires about every aspect of Islam.

The Centre manages the two meals (the *Saahoor(breakfast)* and *al-Aftar(dinner)*) for all its guests throughout this month, which has seventy times more rewards than at any other time during the year. Speakers, from outside the area, of different specialties in Islamic Studies are invited weekly to share their knowledge with the Muslim community of the Centre.

Zakat al-Fitr (Meals for the Needy) are collected in the form of edible materials as narrated by Ibn Umar (r):

Allah's Messenger (saws) prescribed, the Zakat al-Fitr, a saa (about 21/2 kg) of dried dates, or a saa of barley, payable by a slave, a freeman, a male and a female, the young and the old among the Muslims on breaking the fasts of Ramadan, and commanded that this should be paid before the people went out to (Eid al-Fitr Prayer).²⁷

In another version of the above *Hadith*, foodstuffs such as grains, dried dates, raisins, and cheese have been mentioned.²⁸ It would mean that food materials, such as rice, wheat and corn also can be given out (as a purification of the fasting person irrelevant, empty and obscene speech and as a food for the poor.)

Lewisham and Kent Islamic Centre takes particular care of this great institution of

²⁷ Al-Asqalani.H.H, *Bulugh al-Maram*, Dar-us-Salam Publishing, Riyadh, 1994, Hadith No.505, p.216-217

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Islam by appointing a person to collect and distribute the material in Lewisham, Bromley and Greenwich areas of London towards the end of every Ramadan.

It is also obligatory on every Muslim to pay *Zakat* from their wealth, which is what is extra from their need and has been in their deposits for a complete year. It was declared obligatory in the year 2 AH. Muadh (r) was commanded by Allah's Messenger (saws) to collect it from the rich of Yemen, and Abu Bakr Siddiq (r) sent Anas (r) as governor of Behrain and gave him(r) written orders to collect the *Zakat* from the rich and distribute on their poor in compliance with the orders in the following *Hadith*:

It is narrated by Ibn Abbas (r), 'The Prophet (saws) sent Muadh (r) to Yemen and said; "Allah has made obligatory for them, in their wealth, a sadaqa to be taken from their rich and handed over to their poor. "'²⁹

The poor have been specified in the following *ayah* of the Qur' an, as mentioned in the chapter on *Zakat*:

'Zakat expenditures are only for the poor and for the needy and for those employed to collect (Zakat) and for bringing hearts together (for Islam) and for freeing captives (or slaves) and for those in debt and for the cause of Allah and for the (stranded) traveller -an obligation (imposed) by Allah, for Allah is Knowing and Wise.' ³⁰

The management voluntarily conducts this obligatory duty. Such essential funds are collected and distributed as required by the Islamic Law (amongst the above categorised people of the Lewisham and Kent Islamic Centre).

²⁸ *ibid*, Hadith No.506

Other activities

The following educational activities are conducted weekly on the Centre's premises:

- *Tafseer* of the Qur'an has been an activity every Sunday since 1984. In these lectures, the Qur'anic text is explained in the English language. The program suits the English speaking adult men and women.
- There is a daily two hour evening school for children (5 to 13 years of age) to learn reading of the Qur'an, memorising essentials of the text of the Qur'an and the *Hadith* for their daily Islamic lives and special prayers.
- There is a "Saturday School", mainly for the students who are not able to attend the evening classes.
- Sunday School (10am to 1pm): This covers a wider curriculum, for example, Islamic studies, Urdu, Bengali, Turkish, English and Arabic languages, mathematics, sciences, and special lectures on morality and mannerisms.
- Friday Evening Public Lectures (7pm to 9pm): Speakers are invited from different specialties to talk about the topics of special interest and concern such as: Islam and the Muslim world, Nationality and Islam, Communists amongst the Muslims, Orthodox Christianity at war in Kosova and Bosnia.
- Saturday Lecture: It is intended to increase the Islamic Knowledge of the Muslim's about worship and obedience by understanding the *Fiqh* of

²⁹ *ibid*, Hadith No. 483, p. 206

³⁰ S.9: A.60

at-Taharah, As-Salat, Az-Zakat, Ramadan, Hajj, Jihad, etc.

- **Special Outings:** "Strawberry picking" has been a very exciting summer activity for most of the Muslim families of this Islamic Community. Families arrive from all over the area with the "all out picnic spirit". They socialise, deepen their relationships, and widen their knowledge, enjoy the freshness of the fields and return to their homes with stories to tell.
- **Sports of the Centre:** Football is one of the most liked games of the Muslim youth. Every Saturday (11am to 1pm) is their day on the football fields. They practice and play matches with other organisations. They also go for hockey, cricket and volleyball.
- **Camping:** The youth of the Centre are very much fond of hiking and camping in well known areas of Devonshire, Angle Sea, Lake District, etc. They make them more exciting by making them educational by inviting the people of knowledge to accompany them.
- **Ladies have their regular Islamic *Halaqas*** (meeting together to discuss aspects of Islam) on Mondays and Wednesdays, usually accompanied by luncheons. They have organised many useful courses with the help of the Community Police in which the female Police staff have trained the Muslim Ladies for 'self-defence'. They learnt special skills and awareness tricks for self-care and safety on the streets. They also seek help of local health education provisions for their health and welfare.

Lewisham and Kent Islamic Centre is a non-sectarian Islamic centre. It cares for the purity of Faith through sincerity and action. It aims to unite humanity through the worship of one single God, that is Allah, who Alone is worthy of worship and obedience. Its complete source of knowledge is the Qur'an and the Sunnah (of the Prophet (saws)).

Questionnaire

A small questionnaire (as fixed in appendix) was distributed amongst a thousand Muslims of the area over a few weeks. Unfortunately, the response was very small, only 105 people returned the questionnaire and only 75 of them replied to all the questions.

However, it was noted that the number of daughters was approx. one third higher than the number of sons in the community. Also the majority of the children were between 7-13 years of age.

The majority of the parents were well educated professionals. They were doctors, engineers, solicitors, teachers and accountants. Many were in to wholesale, retail and catering. The remainders were sole traders who owned washeterias and even off-licences.

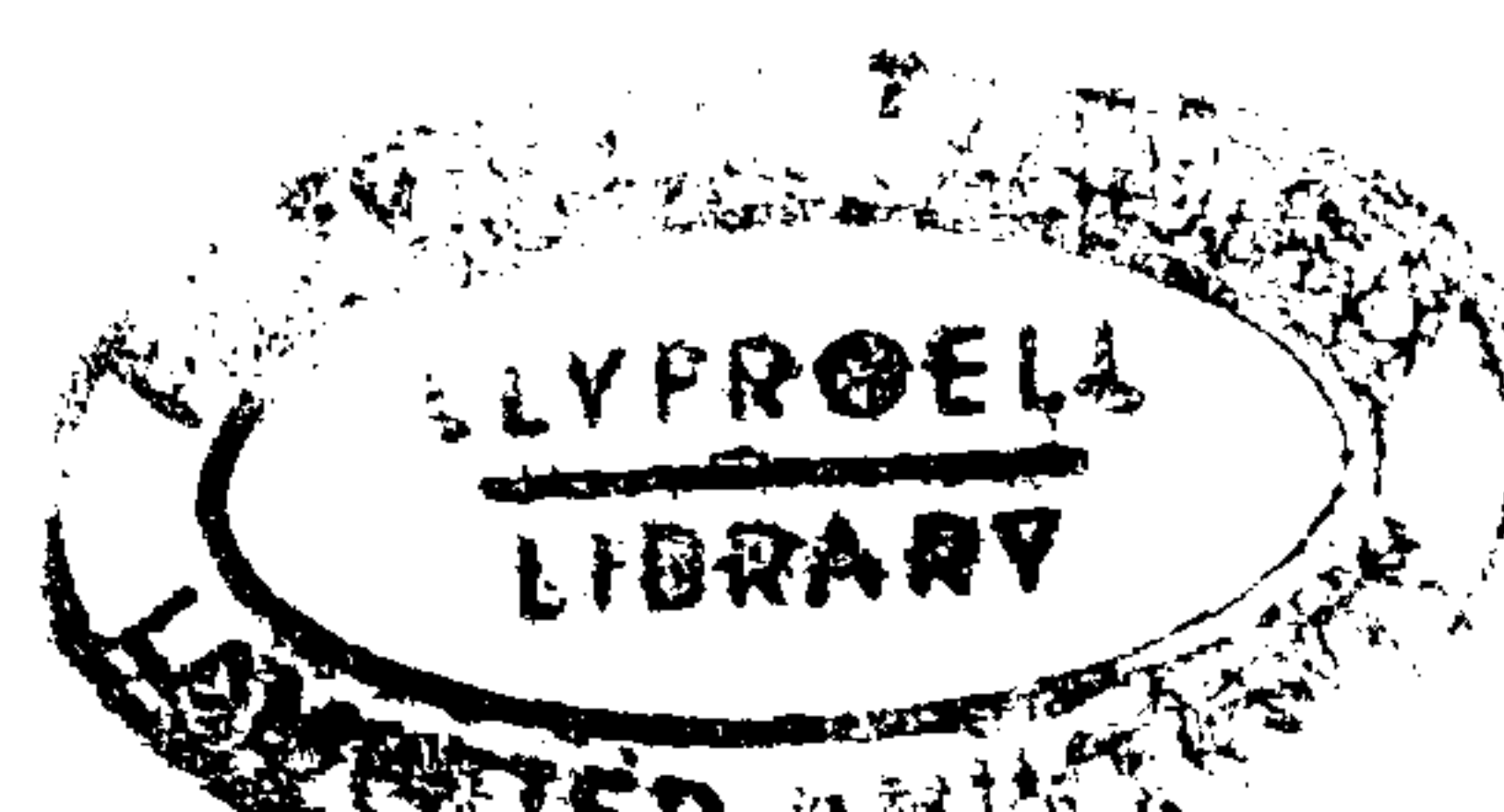
At least 33% of the respondants did not perform the obligatory prayers, 50% would not send there children to the Mosque for any Qur'anic studies. Approximately 35% had private arrangement for 'home tuition' to teach reading of the Arabic text of the

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Qur'an.

Interestingly, over 80% were very excited to find a mosque in the Lewisham & Kent area of London. 25% of these were extremely keen to support a new project for larger premises, better parking, efficient library service and other amenities. They would appreciate more social events and community involvement projects.



CHAPTER SIX: CONCLUSION

6.1: The Benefits Of Knowledge

The Masjid makes the worshipper think educationally in the light of Absolute knowledge. His personality brightens up through humbleness and the Mercy of Allah as a result of the benefits of exact knowledge.

He rightly recognises that "**The Truth comes from Allah Alone**"¹ The All-Knowing has favoured man with knowledge (from His knowledge), as He (*swt*) is man's Benefactor and Bestower of all bounties. He (*swt*) has taught man what he knew not and mankind has been blessed to obtain innumerable benefits from this Islamic knowledge.

Islamic Knowledge gives awareness of what is useful or harmful to mankind in his environment. It guides to the ways and means of making use of the useful and avoiding the harm of the harmful. It stresses that all abilities are a gift of Allah (*swt*) and that one must be involved and engaged in serving both the individual and the collective cause. It realizes that the Creator, the All-Knowing, being the source of all knowledge, deserves that all abstractive knowledge be appreciated with His (*swt*) reference.

A secular chemist, for example, would state that matter, the material of the Universe, exists in three states - solid, liquid, and gas. A solid is rigid; it has a fixed volume and shape. A liquid has a definite volume, but no specific shape; it assumes the shape of its container. A gas has neither a fixed volume nor shape; it takes on the shape and volume

of its container. Gases, unlike solids and liquids, are highly compressible. One may kick, punch, or move solids as a whole, but liquids and gases spread apart on impact of any force.

So the tutor explains the observed facts as he sees without any reference to Allah (swt). But the one knowledgeable about Islamic obligations, would project the information as follows: *"Allah, the Creator of the Universe, guides mankind to acknowledge that He (swt) created matter, as the primeval material of the universe, to exist in three states.."*

This manner of expression, applies to any and all concepts utilized in articulating knowledge about, and of, the various disciplines such as physics, chemistry, biology, geography, medicine, engineering, etc.

Perhaps a foreign language teacher, thinking Islamically, would reflect first on the truth that Allah is the Originator of all languages:

" And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours; verily in that are Signs for those who know." ²

Knowledge makes the worshipper soft and polite:

"It is part of the Mercy of Allah that you do deal gently with them (the believers). Were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)."³

¹ S.3 : A.60

² S.30:A.22

³ S.3:A.159

The extremely gentle nature of Muhammad endeared him to all, and he is reckoned as one of the Mercies of God. One of the Apostle's titles is " Mercy to all Creation." At no time was this gentleness, this mercy,

The Imam of the Masjid stresses that the teacher must emulate the Prophet (*saws*) and deals gently with his students and loves them for the sake of Allah. He must pray for the students' well being, respect all students and their respective abilities and not be partial to any. Further, he must demonstrate integrity at all costs, cultivate a spirit of humbleness and gracefulness in his teaching, and trust in his Creator. He must depend on Allah's Wisdom and seek His help in being skilful in his teaching and dealing rightly with others in the educational setting.

With Allah's knowledge, the faithful develops three strong bonds: 1) Bondage with Allah, 2) The bond of brotherhood amongst the Muslims, 3) Bondage with the components of the environment. He feels protected and safe with Allah, enjoys the pure and sincere relationships in the Muslim brotherhood and makes perfect use of the environment under the guidance. This correlation with the environment brings about feelings and realizations of naturalness and purity amongst all creatures. This leads also to living with love, care, and happiness.

Allah's knowledge is just

Thus, when Allah's knowledge to mankind is used and employed Islamically, justice will prevail in everything, everyone and everywhere. Nothing will be out of place, as

He (*swt*) declares:

Physical balance

this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a God-like quality, which then, as always, bound and binds the souls of countless men to him. -Footnote no.471 (*Holy Qur'an*, Yusuf Ali Translation)

"And the heaven: He has raised it high, and He has set up the Balance in order that you may not transgress the balance. And observe the weight with equity and do not make the balance deficient." ⁴

Everything in its place has a justified existence and plays its assigned role with perfect obedience. It is the just role of the sun that causes the day and night; and it is the natural obedience of the components of the weather that provide us with hot summer, then autumn, cold winter and spring.

Similarly, it will be the perfect and just use of Revelation (Al-Qur'an and the Hadith of the Prophet) that will cause balance and happiness (that is, every situation will be realized with success and satisfaction) through comfort, peace, security, confidence and tranquillity of the heart (of the soul). Any deficiency in practice or belief (intentional or unintentional, even through forgetfulness) will cause damage to mankind in exact proportion to the deviation. Therefore, Allah, the All-Knowledgeable One, commands that mankind adhere to the required standards of behaviour, morality and ethics, and do justice upon themselves as well as to seek justice for everyone and everything around them.

Justice in the creation demands justice in following the rules of the creation

"Indeed We have sent our Messengers with clear proofs, and revealed with them the scripture and the Balance that mankind may keep up justice;" ⁴

Maududi commenting on the meanings of this Ayah writes, 'The object for which the prophets were sent with signs, Books and the Balance was that man's conduct in the

⁴ S.55 : A.7-9

world and the system of human life, both individually and collectively should be established with justice"⁵

Interact with everyone Islamically to maintain justice

"O you who believe! Stand up firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, and whether it be (against) rich or poor, for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (Justice) or decline to do justice, verily Allah is well-acquainted with all that you do." ⁶

The ultimate responsibility of doing and living justly is on and about the individual:

Individual responsibility to maintain justice

"O you who believe! Guard your own souls: if you follow (Allah's) guidance no hurt can come to you from those who stray. The return of you all is to Allah: it is He that will inform you of all that you do." ⁷

Therefore, I wish to say that Islamic knowledge is the basis of justice that leads to happiness of the faithful. Allah (*swt*) is not only the source of Absolute knowledge, revealed in the Qur'an and gifted to His Messenger (*saws*), but also of the knowledge in scientific subjects such as medicine, engineering, agriculture, oceanography, geology, etc. This type of knowledge is 'Abstractive', which helps man acquire spiritual knowledge in order to know and get closer to Allah. Allah (*swt*) blesses whomever He likes with 'Acquired knowledge'. Therefore, a Muslim scholar must be humble, serving others with all humility and never being proud or arrogant. He looks at every creature

⁴ S.55 : A.25

⁵ Maududi.S.A, *The Meanings of the Quran*, Vol.5, Islamic Publications Ltd, Lahore, 1999, p.345

⁶ S.4 : A.135

⁷ S.5 : A.105

with love, sympathy, care and affection. He fulfils the needs of children, the widows, the orphans, the sick, wretched and even the pets. Such a man may be very easily and frankly described as a good gentleman and his good actions may help him on his way to Allah, his Creator.

Islamic knowledge makes man safe. He is neither a threat nor a danger to anyone of authenticity. In fact, he would be a mercy even to the animals, plants, air, water, rocks, or soil. He even saves the expenses of the police or the care taking personnel.

The Knowledge of, and belief in, Hell and Paradise

The knowledge of Islam keeps the believer busy in striving and struggling purely and entirely to live Islamically in order to qualify for paradise and be saved from hell. The very belief in the Hereafter makes the believer safe for everyone, and he in return enjoys the contentment in this life and lives with the hope and the confidence to enter Paradise with belief in the Hereafter and certainty of death. People enjoy talking to and dealing with each other. The knowledge of the Hereafter and the certainty of its existence make this life very easy. Then the knowledgeable believer competes in goodness and does not miss any opportunity to earn more and higher grades in Paradise. He lives on worship, obedience, repentance, forgiveness, and promotion of the knowledge of the Hereafter, fighting against the powers forcing humanity to the Hell, as Allah mentions in the Qur' an:

"You were on the brink of a pit of Fire and He saved you (by

guidance and correction) from it."⁸

Islamic Knowledge motivates the believer to work hard righteously

Allah (swt) demands hard work and commitment from the believing candidate of Paradise:

"They believe in Allah and the Last Day; they enjoin the goodness (what Allah commands to be good) and forbid the badness (what Allah describes as bad), and they hasten in good works and they are amongst the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are pious (aware of the consequences of doing good or bad)."⁹

"Whatever is with you will be exhausted (you will soon be dead and all your material collections and claims will be left behind) and whatever is with Allah (the records of your good and bad deeds) will remain. And those who are patient (resistant of sins), We will certainly pay them a reward in proportion to the best of what they used to do. Whoever works righteous, whether male or female, while he (or she) is a true believer, verily, to him (or her) We will award a good life, and We shall pay them certainly a reward related to their good efforts."¹⁰

Islamic Knowledge removes worries and fears of all forms and types

It is Allah Who grants and withdraws life. From birth into this life and through death to the Hereafter; both are under His command, control and program. He (swt) is available on call to His slaves both day and night, every moment and place. Why to worry and from whom (or what) to fear. If there is any fear or concern it may be from death or harm. Harm can only be from Allah, and death is from Him. If death is a door to

⁸ S.3 : A.103

⁹ S.3 : A.114-115

Paradise, the faithful to Allah living with such knowledge are just waiting to pass through this “Gateway” to their most desired destination. Allah confirms this by stating:

“Those unto whom men said: Lo! The people have gathered against you, therefore, fear them. But (the threat of danger) increased the faith of them and they cried: “Allah is sufficient for us! Most Excellent is He in whom we trust!”. So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of infinite bounty.”¹¹

Allah’s Messenger (saws) said, “Take care of Allah’s rights on you (that is, worship and obey Him alone). He will take care of you and you will find Him available to you. When you have to be asked (anything), ask from Him alone, and when you have to seek some help, seek from Him alone. You may note this: “If all the people may wish to benefit you they may only that much that Allah wishes for you and if they may like to harm you they may not except what Allah has decided for you. The Pen has been raised and the writings have dried.”¹²

Islamic Knowledge helps the faithful fulfil the rights of Allah and His creatures

Allah acknowledges, worship and obedience are His rights on mankind, as He (swt)

declares:

“And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful.”¹³

Right of Allah’s Messenger (saws)

"But no, by your Rabb, they can have no faith until they make you (O Muhammad (saws)) judge in all disputes between them,

¹⁰ S.16 : A.96-97

¹¹ S.3 : A.173-174

¹² Al-Jazairi.A, *Minhaj Al-Muslim*, Arabic-Urdu, Riyadh, Dar-us-Salam Publishers, p.68

¹³ S.24 : A.52

and find in themselves no resistance against your decisions, and accept (them) with full submission " ¹⁴

It is knowledge, that makes the Muslim loyal to the Messenger of Allah (saws).

Right of the Family

The main right of the family is to save them from the Hell and facilitate their journey to the Paradise. Allah commands it:

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are appointed angels, stern (and) severe, who disobey not (the commands they receive from Allah), but do that which they are commanded. " ¹⁵

Rights of the Creatures

To be kind and sympathetic to all the creatures: Allah's Messenger (saws) commanded with Allah's permission:

"Be kind to whosoever is on the earth; the One (Allah (swt)) Who is on the skies will be kind to you." ¹⁶

So, in conclusion, one may say that Islamic knowledge provides the full benefit of seeking Allah' s blessings in every sphere of life. It is totally beneficial to the knowledgeable ones and those who help themselves to learn and follow it. It is the best option for this life and is the only way to Allah' s Paradise.

Therefore, man must never forget that indeed Allah (swt) is the source of all

¹⁴ S.4:A.65

¹⁵ S.66 : A.6

¹⁶ Al-Jazairee.A, *Minhaj Al-Muslim*, Arabic-Urdu, Dar-us-Salam Publishers, Riyadh, n.d, p.165

Knowledge. This thought should be a constant, resounding underlying refrain in the individual mind so much so that whatever good endeavours one is absorbed in, one should acknowledge and consider automatically, subconsciously or consciously, from whence all knowledge comes. The mind should be imbued with this thought, and the individual should allow no other choice but to think in this manner.

Man's quest for knowledge should be to acquire knowledge that would benefit self and others; and the object of all his learning and seeking of knowledge should be to fear Allah and to move closer to Him (*swt*) in mind and action. Man should not inquire into things that will do harm, especially to harm others; and he should seek knowledge that he can use, for the Prophet Muhammad (*saws*) said: "I seek refuge from Allah from useless knowledge."

6.2 The Masjid (Mosque) Is Central To Da'wah And All Muslim Institutions

A Muslim is that human being from mankind who acknowledges the All-Mighty Creator, with all manifestation of His Creation. He (*swt*) is Ever-Living, Persistent in His (*swt*) Being, All-Knowledgeable about every creature (before its existence, its planning and designing stage, to its formation, maintenance, and dismantling. Then all consequences, through its death, destruction and eventualities thereafter). He alone deserves to be 'Worthy of Worship and Obedience'. Every Muslim is totally convinced of the following facts about the implications and impact of the Message from the Masjid, pronounced from the minaret of every Masjid five times in a day and night,

that:

“Allah (swt) is the Greatest”

All creatures are equal in His (swt) sight. No creature must claim to be higher than the other, and no Muslim must feel inferior to anyone else. Therefore no one must transgress in any form and situation against another. In case someone does break the limits and places himself above the others, he breaks the boundaries of Islamic morality. He must be brought down and lined up 'feet-to-feet' and 'shoulder-to-shoulder' along with others, through the five obligatory prayers. Both superiority and inferiority complexes are sins. The people are trained to behave like the 'Spikes of a Comb'. Everyone has a vital role to play in conformity with the others. Everyone turns to the same All Mighty for Mercy, through prayer and obedience.

Allah (swt) Alone must be obeyed, prayed to and worshipped

There must not be any mediators (from man to the man-made, or any other creature of any form or specification) or deities, as Allah (swt) can be reached by every creature of its own. Obedience is to follow. His instructions are given in the manual of mankind, the Quran. Worshipping is to put the heart and mind together and communicate with Allah prayingly. The Masajid are the best institutions to learn His (swt) obedience, pray to Him (swt) and Worship Him (swt) alone.

The most comprehensive, central and key statement in this faith of Islam is the following declaration with its two components:

- (i) **'La ilaha-illa-Allah' (Allah Alone is Worthy of Worship)**
- (ii) **'Muhammad – o – Rasul-Ullah' (Muhammad is the Messenger of Allah)**

This is pronounced from every minaret for all five obligatory prayers. The whole of the Qur'an is its translation and explanation. This applies to every human being in action and interaction. Whoever desires to have the full benefit of this life must meet the requirements of this declaration by making comprehensive use of the Masjid.

The prophet (saws) is the recipient and the practitioner of Allah's guidance to mankind and stands as a "Model Muslim" to the whole of humanity, as an individual, a member of the human community, a bread winner, labourer, an employee of the employers and a caller to the Truth. Exemplified further are his (saws) roles as the leader in prayers, commander of the forces of virtues and goodness, against those who stood against Allah (swt) and His (swt) prescribed ways, rules and regulations. He (saws) explained and elaborated the rights and wrongs of human activity in political decisions, material transactions, and social interactions. He (saws) described fully the cycle of mankind, starting from the clay form of Adam to Adam with a soul (that is, soul and soma). Then Adam was blessed with his best mate Hawwa (Eve) (asws), created through a budding process from the top curve of his own rib. Then both of them were fitted with organs to produce the male and female genetic materials. The womb of the mother then designed to facilitate receipt of the two bio-chemicals so as to synthesise a new human-being, who is then born in a different environment of this earth (as compared to the womb of the mother). It now lives on what the earth grows and offers in the form of drink, dress, relaxation in its night and earning in its day; then dies to enter Paradise or be condemned to Hell. He (saws) commanded that every action of mankind is either a step towards Paradise, (when good) or to the Fire (when bad). He (saws) was the translation of Allah's guidance as prescribed in the Qur'an. His (saws) main concern was to save

the people from Hell and guide them to the Paradise.

The two declarations (that is, La Ilah Illa Allah Muhammad Rasul-Ullah) put together form the whole ideology of Islam. It is the sum and substance of Islam. Whoever pronounces it in this life becomes a Muslim and whoever ignores it is a non-muslim.

The main function of the Masjid is to invite the human beings to worship Allah and abide by His commandment as seen in the life style of His (swt) prophet (saws).

Invitation to join (the collective As-Salat)

This is to come to learn to establish the link with Allah by doing the 'five obligatory prayers' in congregation. You are one heart and a single soul and He (swt) is One Alone, waiting to reward your prayer. Come to benefit socially to march along with others (of the community) for progress, with the help of Allah, who answers your calls and rewards twenty seven times more in congregation than when it is done individually in privacy. Your As-Salat is the basis of your piety in the rest of your life activities. In As- Salat you read to understand the Laws of your life-style and between one Salat and the next you apply it in the affairs of your life. As Allah (swt) says:

"Recite what is sent of the Book by inspiration to you, and establish (regular) As-Salat. For As-Salat restrains from shameful and evil deeds, and remembrance of Allah is the greatest without doubt. Allah knows the deeds that you do".¹⁷

Collective As-Salat is the symbol of Unity of Allah (swt) to whom everyone worships and the unity of all the believers who stand, bow, prostrate and sit before Him (swt).

¹⁷ S.29 : A.45

Your prosperity and success lies in reporting to the Masjid

Learn to seek help of Allah through prayer by studying and following the instructions of Allah (swt), as explained by the Alim and the scholar of the Masjid. These instructions would help one to be a Muslim in every walk of life between one As-Salat and the next. The Salat is the preparatory and supporting act for dedication and determination to conduct the biological affairs of this life in accordance with the prescribed directions of Allah (swt). The acts done Islamically always bring success and happiness in this life. Thus the Islamic approach to a situation would be the best both for the Here and the Hereafter. This is the only way to Paradise as this is the sure means of social welfare, self-respect and confidence. It is an important factor of economic growth and political justice. It is the duty of every Muslim to manage all his affairs around the Salawat (that is do Fajr and go for any means of earnings for living, then stop for Zuhr before engaging in any other activity). So, every As-Salat is a lawful and obligatory interval during the business or outside the business hours. This interval is applicable to a Muslim condemned to a cell, or the one standing as a guard, a soldier in infantry or a commander in a battlefield. It also applies both to the patient and physician, as well as to the king and his minister. There is no exception to the rule except if one has not become of age, or is asleep or is mentally a handicap.

Based on the Islamic need, every office and establishment needs a Masjid, where its employers and the employees may attend the obligatory interval to turn together to their Creator to pray for their success in what they are trying to achieve (lawfully) and for a reward in the Hereafter saying:

**"O Rabb! Give us good in this world and good in the Hereafter;
And save us from the torment of the Fire. To these will be**

allotted what they have earned, and Allah is quick in account".¹⁸

Every hospital, shopping centre, factory, market place, government and private office, hotel, restaurant, railway station, airport, seaport, army barrack and head quarter, police station and police barrack, civil service office, their colonies, university, college, school, nursery office, halls of residence and its departments, prisons with all areas of a variety of its specialised units; in short all human settlements with all its diversity of specialised fields with human presence, need a Masjid in easy reach and at a central site.

The Masjid must be to the colony or the community what the heart is to the body. That is, as the life of the individual depends on its heart; prosperity, happiness and health of the community depends on the presence or absence, and use or abuse of its Masjid.

The Masjid is the direction and the morality of the community

The Masjid is the place of knowledge. Here, the Imam is the specialist of knowledge. It is here that the people are taught about their (and the others') Creator, Allah (swt). That He (swt), is One, source of life, cause of death, Creator of the Heavens, the Earth and the whole universe. He (swt) is All knowledgeable about whosoever and whatsoever! He created the sun, taught it the knowledge to be what it is. The same is true of the honeybee, domestic fly, or a tree and even an atom of an element. On the same principles, everything and everyone comes to exist and meets its fate. Therefore, the Masajid are the pronouncement and worship centres of the Creator (swt) Alone. The faithful call the others with the opening sentence: ' Allahu-Akbar' (Allah is the

¹⁸ S.2 : A.201-202

Greatest) and the second pronouncement follows: 'La-llah-llla-Allah (He (Allah) Alone is worthy to be worshipped)'.¹⁹

Human beings are entirely dependent on knowledge. Therefore, Allah (swt) after creating him (asws) structurally, taught Adam the knowledge, as He (swt) says:

"And He taught Adam the names (the nature, feelings and qualities) of all things around him".¹⁹

Allah (swt) created the Angels and taught them the knowledge as they confessed themselves:

"Glory be to you. We have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise".²⁰

In this way, the whole of humanity has been guided with knowledge through their respective Messengers from their Creator (swt). The example is quoted in the Qur'an:

"Those who have been expelled from their homes unjustly only because they said, "Our Rabb (Lord) is Allah". For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and Masajid (Mosques), wherein the Name of Allah is mentioned (learning and knowing about the creator (swt) and His guidance for the mankind as to how to relate among themselves and to other creatures in man's environment), much would surely have been pulled down. Verily, Allah will help those who help His cause. Truly, Allah is All- strong, All-Mighty".²¹

Allah's Messenger (saws), under Allah's guidance took and availed every opportunity to build, construct and establish a Masjid wherever He (saws) went. On his (saws) way to Madinah al-Munawwarah he (saws) built Masjid Al-Quba and Masjid Al-Jummah,

¹⁹ S.2 : A.31

²⁰ S.2 : A.32

and then established Masjid An-Nabawee (as explained in the chapter on the Masjid).

He ordered the Masajid to be built in every settlement and its streets.

He (saws) used these Masajid to teach the people the Islamic way of life. He taught both the theory and the practice of Islam in his (saws) Masajid. The Masjid was the main, 'Action-Centre' for teaching and learning the whole art of life. This area is better elaborated in the uses of the Masjid. The same use of this great institution (i.e. teaching and learning) is valid till the Day of Judgement. The Masjid is the training ground for all of life's activities. It is the stage for marriages, families and speakers to speak and teach about politics, economics, social roles and responsibilities. This is the school where the rights and wrongs of the community and society are pointed out. Here lies the centre of training and dispatch of capable people for the specialist jobs, and ensuring that all situations fall in-line with the Revelation.

All institutions require a Masjid (Mosque) in easy reach. The hospitals need them for both staff and patients. Factories and stores need them. The same is true in the correction centres and farms where the people may attend their obligatory prayers and be reminded of their duties to one another and to their environment.

It is from the Masjid that the true believers are directed to their Creator and corrected of their mistakes. The Masjid, therefore, is the soul, heart and mind of the Muslims, all over the world and all through the ages. There is no concept of Islam and the Muslims without the Masjid. It is the success or failure of a Muslim Community.

It is the Masjid, which feeds morality to the Department of Education and Science,

²¹ S.22 : A.40

Fisheries and Food, Business and Commerce, the Institutions of Politics and Economics, the Ministries of Peace and Justice, the Departments of Management and Works, the Training Centres for police personnel where the criminals can be trained for correction and guidance, etc.

So the vital role of the Masjid is to invite and remind mankind, through the five times daily Adhan. To remember Allah (swt) their Creator, the cause of life and death. That He (swt) is the GREATEST and thus persuade the people of every Masjid's neighbourhood to join together in 'As-Salat' in congregation, behind the Imam, inside the Masjid. To worship Him (swt) in standing, bowing, prostrating, turning right and left (and then lying down on the sides, in thought provoking observations about the creation of the creatures of Allah and convincing ones self that Allah (swt) has not created anything in vain).

It is the duty of the Imam to preach that one should apply the 'Salat situation' in the 'work position', outside the Masjid (that is, the worship of Allah in all possible postures). This demands one to obey Allah's prescribed rules and regulations in all acts and movements between 'As- Salat and As-Salat' throughout ones life, in order to obtain full benefits of this life and the Hereafter.

The main target of the Masjid is training the minds, hearts and bodies to abide by the Laws of creation, which Allah (swt) Alone knows. He guides us to pray:

"Say! O Rabb! Increase me in knowledge."²²

²² S.20:A.114

He (swt) has revealed in the Qur'an through His Messenger (saws), to serve the cause of education. The Messenger of Allah stated this in the following passage:

'Abu Huraira (r) narrated: I heard the Messenger of Allah (saws) saying, 'He who comes to my, this Masjid, with the entire intention of learning some goodness, then he learns or teaches it, is like a Mujahid who struggles in the way of Allah. And he, who comes with a different mission, his example is of the one who looks for someone else's property'''.²³

An 'Alternative white paper' writing about "education" mentions: "Education must help to free all young people from the constraints of ignorance. It must empower them to exercise critical and well informed judgment. The institutions that govern their lives are as much a part of the human condition as are individual actions and choices. Indeed the latter are inevitably rooted in the former."²⁴

Here lies the importance of the quality of the teachings from the Masjid and its educational services to the community. In addition to being a prayer and social centre, the mosque must be an educational centre in its true meanings as understood by the educationists, in general.

6.3 Contradictions In The Theory And Practice Of The Teachings From The Masjid

The real model Masjid was Masjid An-Nabawee in the days of the prophet (saws). It

²³ Al-Umree.K, *Mishkat Shareef*, Vol. 1, Maktabah Rahmania, Arabic-Urdu, Lahore, n.d, Hadith No.386, P.158-159

²⁴ Institue for Public policy research, *Education: A different vision*, An Alternative White Paper,

was a divinely guided site and had a divinely guided use. Here the camel lowered to land the prophet (saws) and his companion Abu Bakr (r). The piece of land was purchased by cash and the foundation stone was laid down by the prophet (saws). Then Abu Bakr (r) was asked to put a stone on its side. Umar (r) then brought his, then followed Uthman and Ali (r). The whole community of the Muslims of Madinah shared in the building of Masjid An-Nabawee. The prophet (saws) himself played a very active role in determining the structure of his (saws) mosque.

The building material was of date palm trees and unfired mud bricks. The whole building was a very simple structure. There were no special decorations of mosaic, marble, gold, silver, silk or calligraphy of any type. It was wide enough to accommodate everyone who should wish to benefit from it and when the population had grown it was expanded. It was kept very clean and perfumed so that the people would enjoy its environment.

The majority of the Masajid of modern times are very expensively made, decorated with rich art work, lighted with costly chandeliers. The people are keen to make them 'show pieces' and take a lot of pride in their display and beauty. The normal invitation to such a specially made Masjid would be to say, 'Please come to see our Masjid' instead of saying, 'Please come to pray with us'. The prophet (saws) described such expensive structures as signs of the Day of Judgment.

Narrated Anas (r): Allah's Messenger said: "The hour (of Doomsday) will not come until people boast (to each other) with (the

*construction and decoration of) mosques*²⁵

*Ibn Abbas (r) narrated: Allah's Messenger said: "I was not commanded to build beautified mosques".*²⁶

Therefore it is not quite Islamic to make designs and use distractive colours for ornamentation inside the mosques. In the words of Ad-Darsh,²⁷ they should be built in a respectably impressive but non-expensive way. Yusuf Islam showed his disappointment by describing them as 'Muslim prayer clubs', while John Vebsten condemned them as 'Ghettos', not united but divided.²⁸

The Masajid have to be symbolic of Islamic faith. That is, non-racial, non-sectarian, colour blind, non-ethnic and truly international. The principle behind this uniqueness of behaviour of a worshipper in the Masjid is:

"The most honourable among you in the sight of Allah is he who is the most pious"²⁹

One of the requirements of piety is that the pious must live Islam and neither be prejudiced nor proud of anything whatsoever. Piety is neither a risk nor a threat or danger to the humanity, but ignorance and arrogance are definitely the factors of friction and nuisance in any human population. Many of the Masajid became the victims of 'Party Politics' and their ethnicity destroyed the concepts of morality and mannerisms. So, as a result of ignorance of the whole spirit of the Masjid (that is, to acknowledge the Creator, abide by His (swt) guidance and invite the rest of humanity

²⁵ Al-Asqalani.H, *Bulugh Al-Maram*, Dar-us-Salam Publications, Riyadh, 1996, p.93

²⁶ *ibid*

²⁷ *ibid*, *This Thesis*, p.362

²⁸ *ibid*, *This Thesis*, p.369

to His (swt) worship and obedience and let the people enjoy equality under the Law of Allah), the Muslims themselves built their Masajid under banners of their nationalities, languages and religious groups. Therefore, it is very common to find a Bengali, a Gujrati, a Turkish or an Arab Masjid and equally so to locate a Tableeghee, an Ahl-Al-Hadith or a Brailwee Masjid. Because of the ethnic and sectarian Masjid, their Imams are not properly qualified to give the real message of Islam. They give their verdict without exact knowledge. So they are astray and lead the people astray. As a result, the Muslim populations being deprived of real Islamic knowledge have not been able to set a good example of the usefulness and benefits of Islam in the modern world. In the Economic System, they are part of the rest of humanity in dealing with interest, gambling, manufacturing alcohol, tobacco brands, other hard and soft drugs and exploitation of each other. Socially they are split apart such as Arabs, non-Arabs, rich and poor, kings and the public. So both the superiority and the inferiority is at work in almost all social activities.

Politics is a great institution in Islam in which a Muslim politician must take every decision according to Islam. Now the majority of Imams are 'Politics-Free'. Their foreheads carry the message, 'Please do not talk politics'. As a result, all sorts of crime, inclusive of socio-economic and political is on the increase. The crime is one against the person, his possessions, his honour, dignity and prestige. The blood of the innocent is the cheapest. The majority of human resources are being employed to terrorise and kill others. In this industrialized killing, it is the total destruction of every human soul, its cattle, crops, air and water. Today's human being is more unsafe than the people of

Abraham (asws) under Nimrod, Moses under Pharoah, Christ (asws) under the Romans and Muhammad (saws) under Quraish.

The best hope for the Muslims is the revival of the Masjid in its true Islamic Perspective. It is here that the belief is strengthened through Islamic teachings. It is here that the Muslim learns and employs the standards of cleanliness from the physical to the matters of the heart. He learns to behave socially and develops an attitude to serve others. It is here he realizes that, to earn is better than to be dependant, that the hand which gives is better than the hand that takes and that Paradise is under the feet of the mother. It is from the Masjid that the man is trained to stand for and support the victim, the deprived and the one enslaved against his wish. The Masjid preaches to do justice and seek justice. If the ruling is against yourself, or your parents and relations or it be against anyone you like the most, let the justice be.

The message from the Masjid is to submit to Allah alone and serve others as He (swt) commands. Never obey a creature at the cost of the Creator's rulings. Real freedom is the freedom from slavery of the greed's of this life in the service to Allah (swt) to be His (swt) guest in His (swt) Paradise. Thus, the Imam preaches the message of Allah (swt) by reading out to the people:

"That home of the Hereafter (that is Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land, nor do mischief by committing crimes. And the good end is for the pious and the righteous"³⁰

The message from the Masjid is that for every sin, there is a way of repentance. And for

³⁰ S.28:A.83

every goodness there is 'ten-times' reward. The doors of repentance and seeking forgiveness are always open till the man enters the transition from life to death or the sun appears from the west.

A Muslim can repent or seek forgiveness of Allah (swt) from anywhere and anytime. For a Muslim, prayer is a means of repentance and forgiveness, as are Fasting, Zakat and Hajj. Jihad with martyrdom (if not under debt), the student during the course or on the way to study or the one who is on the way to worship and pray to Allah in Masjid Al-Haram, Masjid An-Nabwee or Masjid Al-Aqsa and dies before returning home, end up in the Paradise of Allah (swt). The prospective candidates of Paradise are those who strive, both physically and financially in the 'Way of Allah' and who at the point of death pronounce 'La-ilah-Illa-allah Muhammad Rasul-Ullah' as they witnessed when they entered Islam. To the Masjid they report to declare their Islam and from the Masjid they are seen off after the prayer is prayed on them. It was from the Masjid that the Muslim ummah (that is, nation) was raised and from it, it has to rise to revive the standards of Islam for the welfare and the prosperity of mankind.

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APPENDIX A

Dear Brother / Sister,
 Assalam-u-a'laikum wa rahmatullaha wa barakatuhu. Please fill in this short questionnaire about Lewisham and Kent Islamic Centre to help the services to the Muslim Community.

Full Name
 Address
 Telephone No E-Mail

Names of your children if any:-

Name	Date of Birth	Age

Profession and professional qualifications:-

Father Mother

The main language of the family:

Do you pray obligatory prayers:

Which Mosque do you normally attend for regular prayers:

Do your children attend Quranic studies:

Do they go to a Mosque:

If Yes, which one:

What is your opinion of the new Lewisham and Kent Islamic Centre:

Is the centre easily accessible:

Does it satisfy your Islamic needs:

Do you like it's educational programmes:

Is the standard of teaching acceptable (please state 'Yes' or 'No') for :-

- i) Khutbah-til-Jum'ah:
- ii) Qur'anic teaching for children:
- iii) Meaning of Qur'an for the adults

Any Comments and suggestions

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APPENDIX B



Masjid-al-Haram, Makkah



The prophets Mosque, Madinah