

**A GUIDE TO THE RULES PERTAINING
TO SUNNAT I`TIKAAF AND SOME
RELEVANT MASAAIL**

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THE ESSENCE OF I`TIKAAF

I`tikaaf means to stay in the Masjid with the niyyat of I`tikaaf for the sake of Allah Ta'ala.

The purpose of such stay in the Masjid is Ibaadat and to gain proximity to Allah Ta'ala.

I`tikaaf is an occasion for seclusion and solitude. It is not a congregational Ibaadat. There should be no common arrangement for food and eating. Each *mu'takif* (person sitting for I`tikaaf) should eat in his own enclosure. He should make his own food arrangements from home.

There should be no bayaans specifically for them. If a bayaan is taking place in the Masjid, they may participate. There should be no loud thikr (see addendum at the end of this booklet). They should not gather after Taraaweeh for conversation.

Each one should engage in ibaadat in his enclosure. When tired, he should sleep, but not go into the enclosure of another mu'takif for conversation.

WHAT IS I`TIKAAF?

Fasting has been made incumbent in order to restrain one's inner self, making it capable of fulfilling the necessities of Shariah. After a person has spent twenty days fasting and has completed his course of spiritual medication, Allah Ta'ala has desired for His servant to sever all unnecessary links with creation and worship Him only, without any outside intrusion. In the state of fasting a person was asked to distance himself from his wife only during the day. After having fulfilled this he is now being asked to separate himself from his beloved for the entire day and night and make his moments of seclusion exclusively for Allah. It is as if Allah Ta'ala is saying: Your

eating, drinking, resting and sleeping should only be in My pursuit. Whatever Thikr you used to make while occupied in your worldly pursuits should be made in seclusion, in My place of worship so that you remain untainted by the filth of this world and your mind and soul be engulfed in love for Me. Your heart and soul will be governed henceforth by the One and Only All-Powerful Allah Ta'ala. Allah Ta'ala uses the smallest reason to forgive such a person and in reality showers him with His divine mercy. What doubt can there be in that person being forgiven who comes to the Door of Allah Ta'ala after having cut himself off from this world? Who can describe the treasures which Allah Ta'ala grants the one who Allah wishes to reward? Every moment spent in I'tikaaf is regarded as Ibaadat (worship) such that even when he sleeps he earns reward and gains proximity to Allah Ta'ala. It has been reported in a Hadith, "*The person who comes to Me by one hand-span I go towards him by two and whoever comes towards Me walking I run towards him.*"

If the Ibaadat of I'tikaaf is spent correctly, the mu'takif will benefit greatly by gaining a special proximity to Allah Azza Wa Jall.

VALID REASONS FOR LEAVING THE MUSJID AND WHICH WILL NOT BREAK THE I'TIKAAF

It is permissible to leave the Masjid for the following acts of need:

(1) To answer the call of nature - to go to the toilet.

(2) To pass wind.

(3) To take an obligatory bath.

(4) To make wudhu.

(5) Juma'h Salat, if Juma'h Salat is not performed in the Masjid where the I'tikaaf is being observed. In this case the Mu'takif should leave the Masjid at such a time to enable him to reach the other Masjid in time to perform his Sunnat Salaat. He should leave immediately after having completed the six raka'ts Sunnats after the Fardh Salaat. He should not delay for Dua and Thikr.

(6) To proclaim the Athaan, if he is the Muath-thin. This is permissible for even a Mu'takif who is not the permanent Muath-thin.

(7) To bring food if there is no one to tend to this need of his.

(8) If one is compelled to leave the Musjid either because of danger or forceful eviction, one may immediately proceed to another Musjid to continue with the I'tikaaf - an unnecessary delay in the process of changing Musjids is not permissible and will break the I'tikaaf.

When leaving the Musjid for the above mentioned reasons, the Mu'takif must return to the Musjid immediately after having fulfilled the need. An unnecessary delay of even a minute will break the I'tikaaf.

THE MUFSIDAAT OR THE THINGS WHICH INVALIDATE (BREAK) THE I'TIKAAF

Unnecessarily leaving the Musjid for even a minute whether intentionally, unintentionally or under compulsion, will invalidate the I'tikaaf. All acts and reasons besides the valid reasons (mentioned above) will be regarded as 'unnecessary' in the context of I'tikaaf. Thus, leaving the Musjid due to illness, although permissible, will invalidate the I'tikaaf. To leave the Musjid for Janaazah Salaat, visiting the sick or for any other permissible activity besides the VALID REASONS (see above), will render the I'tikaaf null and void.

The I'tikaaf will also become void (break - be invalid) if the Mu'takif's fast breaks.

THE MUBAAHAT OR THE THINGS WHICH ARE PERMISSIBLE DURING I'TIKAAF

During I'tikaaf, the following acts are *Mubaah* (permissible):

(1) To eat and drink.

(2) To sleep.

(3) Necessary conversation.

(4) To change clothes and apply perfume and oil.

- (5) To cut hair and nails. These should not be allowed to fall in the Musjid.
- (6) To walk inside the Musjid.
- (7) To sit anywhere inside the Musjid.
- (8) To tend to a sick person inside the Musjid.
- (9) If necessary, to buy and sell goods, provided that the goods are not brought into the Musjid neither is payment made inside the Musjid.
- (10) To teach Deeni lessons.
- (11) To sew clothing.
- (12) To study Deeni books.
- (13) To get married and to perform a Nikah.
- (14) All such acts which are lawful and allowed in the Musjid are permissible for the Mu'takif.
- (15) To discuss issues relating to one's children or even sales-related is permitted according to necessity. ('Raddul Muhtaar')
- (16) One performing I'tikaaf may keep a certain amount of food and drink as well as other items of necessity. However it should not be to the extent that it obstructs the area of Salaat. One may also keep Islamic literature for the purpose of reading. ('Raddul Muhtaar')
- (17) If the need arises to purchase any item of food then one performing I'tikaaf may ask to see the item in the Musjid so that the wrong item is not bought. ('Raddul Muhtaar')
- (18) One performing I'tikaaf may keep bedding as well as a few basic dishes from which to eat, drink and wash one's hands, etc.
- (19) If one performing I'tikaaf is a businessman or a shop owner then he may give instructions to his manager or employees or enquire about them. If there be a need to talk to any of the customers then he may do so according to necessity. ('Badaai')
- (20) He may change his clothing, use perfume, apply oil to his beard and hair as well as comb his hair. ('Badaai')

(21) He may perform a second Nikaah while in I'tikaaf. If he has given his wife a Talaq Raj'ie (revocable divorce) he may revoke it verbally while in I'tikaaf. ('Badaai')

(22) If he decides to wash his head, beard or any part of his body, even rinse his mouth then he should be careful not to soil the Musjid. When applying oil one should take care not to stain any part of the Musjid. If this cannot be avoided then it will not be permitted to do any of the above. ('Badaai')

(23) If he remains silent with the intention of resting, or if his personality is such or he wishes to safeguard himself from futile talk then it will be permissible for him to remain silent.

(24) To discuss matters of Deen while in I'tikaaf is a means of reward. Note: - All of these aspects would apply to that person who performs I'tikaaf for one month or more. It is not appropriate for one spending only ten days in I'tikaaf to carry out these acts (like cutting hair and nails, conducting business, etc.) He may continue with these actions after he has completed his I'tikaaf.

THOSE ACTS WHICH ARE MUSTAHAB (PREFERABLE) IN I'TIKAAF

These are those acts which are Mustahab (preferable) in I'tikaaf. One should endeavour to fulfil them all so that he may achieve the maximum benefit of his I'tikaaf.

1) To have virtuous and beneficial discussions.

2) To remain in I'tikaaf for the entire last ten days of Ramadaan.

3) To spend all one's time, according to one's ability, in the worship of Allah Ta'ala. For example, to perform Nafil Salaat, recite the Qur'aan Majeed, study authentic and recognised Islamic literature, read the life stories of Rasulullaah ﷺ, the Ambiyaa ﷺ, the illustrious Sahabah ﷺ and the Auliyyaa (friends of Allah Ta'ala) as well as their sayings and teachings. Read books pertaining to the laws of Islam but do not attempt to interpret that which you do not understand on your own, rather seek guidance from a reliable Aalim.

4) To engage oneself in the Sunnat Athkaar. The most elevated of all Thikr one can make is Subhaanallah, Alhamdulillaah, Allahu Akbar, Kalimah Tayyibah, Laa howla wala Quwata illaah billaah.

In addition one should recite any form of Istighfaar that one might know.

All Thikr should be made with undivided attention to Allah and individually and silently.

5) To recite abundant Durood upon Rasulullaah ﷺ. The most excellent Durood that one may recite is Durood Ibraheem.

6) When one performs Salaatut Tasbeeh, ten types of sins are forgiven therefore one should endeavour to perform it every day.

7) One should strive to perform the following Salaat without fail, Ishraq, Chaasht, Sunnats of Zuhr, Awwaabeen and Tahajjud. One should also be mindful of performing Tahiyatul Musjid and Tahiyatul Wudhu.

8) One should remain engaged in the remembrance of Allah between Fajr and as well as between Asr and Maghrib.

9) On the nights of Qadr (the last ten odd nights) one should remain awake in the worship of Allah. One should endeavour to recite a portion from 'Manaajaat Maqbool' daily. Many excellent Duas (supplications) from both the Noble Qur'aan Majeed and Hadeeth have been collected in this book.

10) Both - erecting a curtain as well as not doing so - has been proven from Rasulullaah ﷺ. If one fears that erecting a curtain will lead to haughtiness and showing off then it should not be used. However if there is no fear of the above then it would be better to erect a curtain for more privacy. If the curtain obstructs the Sufoof (rows) for Salaat from being completed then it should be removed before Salaat begins. The same applies for one's bedding, etc.

11) As far as possible one should endeavour not to cause any harm, either by word or action, to anyone else that may be in the Musjid. ('Fatawa Aalamgheeri', 'Fathul Qadeer')

THE MAKRUHAAT OR THE THINGS WHICH ARE DETESTABLE AND NOT PERMISSIBLE FOR THE MU'TAKIF

The Makruhaat during I'tikaaf are as follows:

- (1) To sit completely silent, thinking it to be virtuous. Today many misinformed people think that sitting completely silent earns reward.
- (2) To Indulge in idle talk.
- (3) To sleep excessively merely to wile away the time.
- (4) To unnecessarily pass wind inside the Musjid.
- (5) To sew garments or engage in any occupation for a fee.
- (6) To read books and magazines which are not of a Deeni nature.
- (7) To erect the mu'takaf in a way which inconveniences the Musallees. (Mu'takaf is the area which is enclosed for the sleeping and eating of the one who observes I'tikaaf).
- (8) To engage in any worldly activity unnecessarily.
- (9) To fight, argue, make a noise and have immoral discussions.
- (10) To bring any article into the Musjid for the purpose of sale.

THOSE ACTS WHICH ARE PROHIBITED WHILE IN I'TIKAAF

According to the Hanafi school of thought a few acts are Makrooh Tahreemi while in I'tikaaf,

- 1) To remain silent with the notion that it earns more reward. If one remains silent without this in mind then it will not be Makrooh as remaining silent instead of committing sins by means of the tongue is undoubtedly a great Ibaadat.
- 2) To bring goods into the Musjid with the intention of sale is Makrooh Tahreemi. However to perform those transactions which are necessary for his livelihood and that of his family may be carried out in the Musjid on condition that the goods are not present.

WHAT TO DO DURING I'TIKAAF

The Mu'takif should engage himself in Ibaadat to the best of his ability. Nafl Salaat, Tilaawat, Durood, Istighfaar and permanent Thikr

in general should be the Mu'takif's occupations throughout the duration of his I'tikaaf.

When the Mu'takif speaks, he must speak only what is virtue or what is necessary.

The Mu'takif should not do anything which conflicts with the spirit of I'tikaaf. He should guard his heart, mind, ears, eyes and limbs against all evil, thus deriving maximum benefit from his seclusion in the Masjid.

The Mu'takif is the guest of Allah. He should, therefore, be careful of his behaviour in the House of Allah.

MASAA'IL (RULES) PERTAINING TO I'TIKAAF

(1) When necessity, e.g. Juma'h Salat in another Masjid, compels the Mu'takif to leave his Masjid, it will be permissible for him to enquire about a sick person or generally engage in good conversation without departing from the road. He must not unnecessarily stop on the road.

(2) During I'tikaaf it is not permissible to leave the Masjid for even a Sunnat ghusl.

(3) It is permissible for the Muath-thin who is in I'tikaaf to enter the minaret for the Athaan.

(4) Whilst standing inside the Masjid it is permissible for the Mu'takif to protrude his legs out of the window.

(5) Emission of semen, e.g. in a wet dream, does not invalidate the I'tikaaf.

(6) The I'tikaaf of a child who understands the meaning of I'tikaaf, is valid. Bulough (puberty) is not a condition for the validity of I'tikaaf.

(7) It is permissible to sleep on a bed in the Mu'takaf (the place cordoned off for sleeping and eating).

(8) A person who is not in I'tikaaf should not join the Mu'takif for iftar or eating unless he also makes a niyyat for I'tikaaf. Such an I'tikaaf will be Nafil and its duration can be even for a minute. The person should make niyyat of I'tikaaf, then engage in some thikr and Salaat.

Thereafter he may do as he pleases, e.g. join the Mu'takif in eating.

(9) The Mu'takif should remain at all times with wudhu. If his wudhu breaks, it will be permissible for him to leave the Masjid for the purpose of wudhu, even if it is not yet time for Salaat. After making wudhu, he should perform at least two raka'ts Tahiyatal Wudhu. Similarly, it will be permissible for him to leave the Masjid to make wudhu at night to enable him to sleep with wudhu.

(10) If for some reason the I'tikaaf of Ramadhaan was rendered void (broken), it will not be necessary to leave the Masjid. The remaining days may still be observed and qadha of the day/s rendered void should be made.

A FEW BENEFICIAL ADVICES AND SUGGESTIONS FOR ONE PERFORMING I'TIKAAF

One performing I'tikaaf should abide by the following rules as he has come to the House of Allah for this purpose. His every moment spent therein is priceless.

1) He should perform at least six Rakaats or a maximum of twenty Rakaats Naf'l Awwaabeen Salaat after the Maghrib Salaat. Thereafter he should recite Aayatul Kursi as well as the four 'Quls', have a light meal and rest for a while. He should then prepare himself for the Isha Salaat, ensuring that he stands in the first row and begin his Salaat with the first takbeer.

2) After Isha and Taraweeh he should study a reliable Islamic book with the intention of seeking knowledge and practicing upon it. He could also participate in the discourse of a reputable Aalim (if such discourses take place in the Masjid, and are not specifically convened for the Mu'tikifeen). In addition, on Laylatul Qadr after studying he should remain engaged in Thikr, Salaat and the recitation of the Qur'aan Majeed until he is able to do so. When he feels sleep overcoming him he should go to sleep in the Sunnat manner, facing the Qiblah (if possible).

3) In the summer months one should try and wake by three and after answering the call of nature, make Wudhu and perform Tahiyatul

Wudhu, Tahiyatul Musjid and the Tahajjud Salaat. Once he completes his Tahajjud Salaat, he should remain engaged in the Thikr of Allah and thereafter supplicate to Allah for all one's needs and success in both worlds.

4) One should partake of Sehri at least forty-five minutes before the time of Subh Saadiq sets in and thereafter make preparations for the Fajr Salaat. He should again try to perform his Salaat in the first row with the first takbeer. While he waits for the Salaat to begin he should remain engaged in Thikr and Istighfaar.

5) After the Fajr Salaat he should recite Aayatul Kursi and the four 'Quls' as well as the Tasbeehaat of 'Subhaanallah', 'Alhamdulillah', 'Allah Akbar', 'Astaghfirullah' and Durood.

6) At the time of Ishraq one should try to read at least two with a maximum of eight Rakaats Nafil Salaat and thereafter take some rest. One should awake at the time of Chaasht and read at least two with a maximum of twelve Rakaats Chaasht Salaat. Thereafter one should remain engaged in the recitation of the Qur`aan Majeed.

7) After the time of Zawaal (midday) has passed one should perform the four Rakaats Sunnat prior to the Zuhr Salaat and thereafter remain in the first row, ensuring one performs his Zuhr Salaat with the first Takbeer. After the Zuhr Salaat one should try to read Salaatut Tasbeeh and recite the Qur`aan Majeed. If he feels tired then he should rest.

8) He should try to awaken half an hour before the Asr Salaat, make Wudhu, perform Tahiyatul Musjid as well as other Nafil Salaat and wait for the Asr Salaat to begin. While waiting he should remain engaged in the recitation of the Qur`aan Majeed and remembrance of Allah, as mentioned under point number five.

9) One should completely abstain from all those acts which are prohibited and disliked in I'tikaaf, the details of which have already been explained under those acts which are Makrooh in I'tikaaf.

10) It is necessary for one performing I'tikaaf to sit in the first row. It is not appropriate to reserve the place by leaving a towel or any other

item there. One should make every effort not to cause harm to any of the other individuals performing I'tikaaf or reading Salaat in the Musjid. He should be mindful of the cleanliness of the Musjid as well of his own.

One should seek Allah's forgiveness and mercy for his family and friends as well as for himself. Always remain optimistic of the mercy of Allah. Never become despondent.

ETIQUETTES OF I'TIKAAF

The etiquettes of I'tikaaf are as follows,

- 1) To bring an extra pair of clothing when performing I'tikaaf as at times it becomes necessary to change one's clothing.
- 2) To spend the night before Eid in the Musjid, so that the period of I'tikaaf extends until Eid and one leaves the Musjid to proceed straight to the Eid Salaat. In this manner he will immediately begin another Ibaadat (the Eid Salaat) after one Ibaadat (I'tikaaf) has ended – This point is sorely neglected by many. The Mu'takif sat for ten nights, why not extract maximum benefit and reward by spending the Night of Eid also in the Musjid!
- 3) To remain in the inner section of the Musjid, while in I'tikaaf, to avoid engaging in futile discussions.
- 4) To perform one's I'tikaaf in the month of Ramadhaan, especially in the last ten days of Ramadhaan with the hope of finding the night of power (Laylatul Qadr), as the possibilities are higher for it to be in the last ten nights.
- 5) I'tikaaf should not be less than ten days.
- 6) Not to engage in any unnecessary worldly discussions.
- 7) To remain engaged in the recitation of the Qur'aan Majeed and study of Hadeeth while in I'tikaaf as well as other subjects related to Deen.

MISCELLANEOUS MASAA`IL PERTAINING TO I'TIKAAF

Will the I'tikaaf still be Sunnat if a person does not have the ability to fast?

Question: *I have the intention to perform I'tikaaf in the last ten days of Ramadhaan but am unable to fast. Will my I'tikaaf be correct or not?*

Answer: Fasting is a prerequisite for the Sunnat I'tikaaf, thus your I'tikaaf will be Nafil and not Sunnat. ('Fataawa Raheemia' volume 3 page 110)

What is the ruling for using the sheets of the Musjid and its electricity?

Question: Those performing I'tikaaf in the Musjid use the sheets of the Musjid as well as its electricity as each compartment has separate lighting. What is the ruling for such compartments and is it permissible to use the sheets of the Musjid to do so?

In addition those performing I'tikaaf sleep the entire day and engage in worldly discussions the entire night. Please comment on this behaviour.

Answer: 1. It is Mustahab (preferable) for those performing I'tikaaf to erect such compartments. If someone has placed sheets in the Musjid for this purpose then there is no harm in using them. However if the sheets were bought using the Musjid funds then it will not be permissible to use it for such compartments. In such a case one should use his own sheet for this purpose.

2. It is permissible to use the electricity of the Musjid according to the normal hours in which it is used. It is incorrect to use the electricity out of the stipulated hours. Therefore those performing I'tikaaf should collectively reimburse the Musjid for whatever excess electricity was used.

3. The one performing I'tikaaf may talk out of necessity. Unnecessary worldly discussions even though not a sin is inappropriate in the Musjid.

It has been reported in a Hadeeth that when one talks of worldly affairs in the Musjid the angels say, "*Be silent, O friend of Allah!*" If he still continues talking they then say, "*Be silent, O enemy of Allah!*" thereafter if he still continues with his discussion the angels say, "*Be silent! May the curse of Allah be upon you!*" ('Kitaabul Madkhal' volume 3 page 55)

Those performing I'tikaaf should not gather in one place unnecessarily. They have gathered in the Musjid for the purpose of Ibaadat, to earn the pleasure of Allah and earn reward in doing so. If they will remain preoccupied with worldly discussions then they will earn the curse of the angels instead. Therefore those performing I'tikaaf should ensure that they refrain from such gatherings and instead remain in their compartments engaged in the remembrance of Allah, recitation of the Qur'aan Majeed as well as other acts of Ibaadat. Those acts which are ordinarily inappropriate for one to do are even more disliked when done in the Musjid, so what can be said if the one performing I'tikaaf carries it out? ('Fatawa Raheemia' volume 5 page 204)

Walking around the Musjid

Question: Is it permissible to walk around in the Musjid out of necessity?

Answer: It is impermissible for the one performing I'tikaaf to do any such act, contrary to the norm. Walking around in this fashion is considered contrary to the norm and will thus be prohibited in the Musjid but permission will be granted in severe instances, if the manner in which he walks is not disrespectful to the Musjid. ('Fatawa Raheemia' volume 5 page 207, 'Imdaadul Fatawa' volume 4 page 17)

Rulings regarding Qadha of I'tikaaf

Question: Is it Waajib to make Qadhaa if due to some reason or the other, one's I'tikaaf is nullified?

Answer: It is not Waajib to make Qadha of Nafl I'tikaaf as this I'tikaaf is not nullified when one leaves the Musjid but rather comes to an end. If that I'tikaaf in fulfilment of a vow is nullified, whether it be for a specific month or not, the entire I'tikaaf needs to be repeated. All the days will have to be repeated as continuity is a condition in such an I'tikaaf.

If the Sunnat I'tikaaf of the last ten days of Ramadaan is nullified then it will only be necessary to repeat those days after which the I'tikaaf was nullified. After the I'tikaaf becomes nullified the remaining days become Nafl. This I'tikaaf may be repeated in Ramadaan or after Ramadaan while keeping Nafl Fast.

Question: Is it necessary to remain in I'tikaaf during both the night and day when making Qadhaa for one day or will just the day suffice?

Answer: No clear cut proof could be found in this regard but from the laws of I'tikaaf it can be ascertained that if the I'tikaaf was nullified during the day then it will only be necessary to repeat the day. Thus one should remain in the Musjid from before dawn until sunset.

If the I'tikaaf was nullified during the night then it will be necessary to repeat both the day and night. He should begin the Qadhaa just before sunset and end it after the sunset on the following day. If one takes a vow to remain in I'tikaaf only during the day then it will Waajib to perform I'tikaaf during the day only but if one takes a vow to remain in I'tikaaf for one night and day then it will be Waajib to remain in the Musjid for twenty-four hours. The obligatory nature of a Qadha I'tikaaf is the same as that of the I'tikaaf in fulfilment of a vow and will therefore have the same ruling. ('Ahsanul Fatawa' volume 4, page 502)

Question: The I'tikaaf of the last ten days of Ramadaan is Sunnat alal Kifaayah, what is the ruling if it is erroneously nullified or nullified due to a legitimate excuse?

Answer: It is necessary to repeat the I'tikaaf of those days after which the I'tikaaf was nullified, while fasting. However since there is a difference of opinion in this regard it would be better to make Qadhaa of the full ten days, while fasting. ('Fataawa Raheemia' volume 3 page 110, 'Raddul Muhtaar' volume 2 page 180)

Should the one performing I'tikaaf remain waiting if the toilets are occupied?

Question: If the one performing I'tikaaf goes to relieve himself and finds that the toilets are occupied, should he remain waiting outside the toilets or immediately return to the Musjid and return after some time has passed? Sometimes one has to go up and down a number of times, what should one do?

Answer: In such a scenario it is permissible to wait outside the toilets.

Leaving the Musjid for specific needs

Question: Is it permissible for the one performing I'tikaaf to leave the Musjid for the purpose of passing wind or is it permissible to do so inside the Musjid?

Answer: The correct ruling is that he should leave the Musjid when intending to pass wind. ('Fataawa Raheemia' volume 5 page 212)

The answer given in 'Imdaadul Fatawa' is as follows,

The more correct opinion is that he should leave the Musjid in such an instance. This narration applies to those performing I'tikaaf as well as those not doing so, meaning that one should not pass wind in the Musjid whether one is performing I'tikaaf or not. ('Imdaadul Fatawa' volume 2 page 153)

Question: Is it permissible for the one performing I'tikaaf to leave the Musjid to wash his hands before and after eating whether he uses soap or not? Can he leave the Musjid to gargle his mouth or brush his teeth?

Answer: It is not permissible to leave the Musjid only to wash one's hands. He should do so in the Musjid in a dish, etc. He may brush his

teeth, use a miswaak, etc. whilst making Wudhu. It is not permissible to leave the Musjid only for this. ('Ahsanul Fatawa' volume 4 page 502)

Question: Is it permissible for the one performing I'tikaaf to leave the Musjid to make Wudhu in order to perform Fardh or Nafil Salaat as well as for the recitation of the Qur`aan Majeed?

Answer: If there is such an area in the Musjid where the water will run out of the Musjid if one makes Wudhu then it is not permissible to leave the Musjid. If such an area does not exist then it will be permissible to leave the Musjid to make Wudhu whether it be for Fardh or Nafil Salaat, recitation of the Qur`aan Majeed or for Thikr. ('Ahsanul Fatawa' volume 4 page 500)

Question: If the one performing I'tikaaf has left the Musjid for a legitimate reason, for example to relieve himself, will it be permissible for him to take a bath to cool down either before or after he has relieved himself?

Answer: It is not permissible to do so, the I'tikaaf will be nullified. However, if the bath is in the same place as the toilet is and it does not take him longer to have a bath then the time it takes to make Wudhu, then it will be permissible to do so. This can be made possible by removing one's excess clothing in the Musjid and proceeding to the toilet wearing only a loin-cloth, then quickly rinse the body without using soap or excessive scrubbing. Complete cleanliness might not be achieved in this manner but at least one will be cooled off. If he dries himself properly while returning to the Musjid then a satisfactory amount of cleanliness has taken place. ('Ahsanul Fatawa' volume 4 page 505)

Question: Is it permissible for the one performing I'tikaaf to leave the Musjid to cut one's hair, take a bath (Mustahab Ghusal), etc.?

Answer: It is not permissible for the one performing I'tikaaf to leave the Masjid in order to cut his hair or have a Mustahab Ghusal as this will nullify his I'tikaaf. If it is completely necessary for him to cut his hair then he should do so in the Masjid after having laid down a sheet, etc., taking absolute precaution that the hair does not fall in the Masjid. ('Fataawa Raheemia' volume 5 page 201, 'Fataawa Aalamgheeri' volume 6 page 215)

Question: Will the I'tikaaf be nullified if one erroneously leaves the Masjid?

Answer: The I'tikaaf will be nullified even if one leaves the Masjid erroneously. ('Ahsanul Fataawa' volume 4 page 497, 'Raddul Muhtaar' volume 2 page 182)

FOR THE ONE PERFORMING I'TIKAAF TO INDULGE IN BENEFICIAL TALKS

To sit completely silent while in I'tikaaf is Makrooh Tahreemi. Undoubtedly one should not speak lies or backbite but should remain engaged in the recitation of the Qur'aan Majeed, learning and teaching of Deeni matters or some other form of Ibaadat. In essence remaining silent is not a form of Ibaadat. ('Behisti Zewar' volume 11 page 110, 'Sharah Bidaayah' volume 1 page 121)

This is a short list of virtuous acts one may engage himself in,

- 1) Recitation of the Qur'aan Majeed
- 2) Recitation of Durood, Istighfaar, Tasbeehaat, etc.
- 3) To engage in beneficial discussions, learning and teaching, reading and listening to Islamic literature.
- 4) Giving advice and good counsel.

No particular Ibaadat has been specified for I'tikaaf. One may occupy himself with Salaat, recitation of the Qur'aan Majeed, reading and

listening to Islamic literature or the remembrance of Allah and any other act of Ibaadat that his heart desires



ADDENDUM

RAISING THE VOICES IN THE MASAAJID

By: Moulana Sarfaraaz Khan

No Muslim is unaware of the respect and honour, which the Shariah has prescribed regarding the etiquettes of the Masaajid. It is proven in the Shariah that it is permissible to raise the voice in the Musjid for Azaan, Iqaamat, lectures, advices, loud Salaats (and also those Thikrs which are proven from the Shariah). Only that person who has no affiliation to the Shariah will deny this. The raising of the voices in the Masaajid, for any other reason, other than those which are proven from the Shariah, is contrary to the principles of Deen, hence impermissible.

Hadhrat Saa`ib bin Yazid ؓ says that once he was sitting in Musjid-e-Nabawi ؓ when someone threw a few pebbles in his direction. When he looked up he saw that it was Hadhrat Umar ؓ, who told him to summon certain two persons to appear before him. When the two were brought in his presence, they were asked to which tribe and family they belonged. (The narrator doubts, and says that they were probably asked from where they came). They said that they were inhabitants of Taa`if. Hadhrat Umar ؓ told them that if they were from Madinah Tayyibah, then he would have punished them, because:

“You raised your voices in the Musjid of Nabi ؓ.” [Bukhari Shareef, page 67, vol.1]

Undoubtedly, the raising of the voices in Musjid-e-Nabawi ؓ is forbidden. Nabi ؓ is resting in his grave, and he ؓ hears the Salaat and Salaam which is rendered upon him at his graveside. Hence the Aayat: **“Do not raise your voices above that of the Nabi ...”** will also apply to his Musjid, because it causes a disturbance to Rasulullaah ؓ. Therefore, it is apparent that to raise

the voices in Masjid-e-Nabawi ﷺ is strictly forbidden. However, in the above narration, Hadhrat Umar ؓ has stated “Masjid” as the contributory factor for his prohibition of raising the voice. The Ahle-Ilm (Learned Scholars) are not oblivious of this fact that one ruling can be based upon numerous contributory factors.

Hadhrat Nu`maan bin Basheer ؓ states that he was once sitting close to the Mimbar of Nabi ﷺ, when a person commented: *“I do not worry if I do not do any other work, after my acceptance of Islam, other than giving water to the Haajjis.”*

Another person said: *“I do not worry, if I do no other work, other than contributing to the construction and service of Masjid-e-Haraam.”*

A third person said: *“Jihad in the path of Allah Ta`ala far supersedes that which you have mentioned.”*

Hadhrat Umar ؓ, who was also nearby, commented:

“Do not raise your voices at the Mimbar of Rasulullaah ﷺ.” [Muslim, page 134, vol. 2]

Hadhrat Imaam Nawawi ؒ commented the following on this narration: *“This narration proves that it is Makrooh to raise the voices in the Masaajid, on the day of Jum`ua and other days. This is also proven that when people have gathered for Salaat, then at such a time it is reprehensible to raise the voice even for beneficial (Ilmi) speech, because this will disturb those who are performing Salaat and Thikr. And Allah Ta`ala Alone knows best.”* [Muslim Shareef, page 134, vol.2]

This much is proven from the commentary of Imaam Nawawi ؒ that to raise the voices, be it for the reason of beneficial talk or Thikr, in any Masjid is forbidden. He attaches the following condition of *“...when people have gathered for Salaat...”* He further explains that this raising of the voices in such situations will cause a disturbance to those performing Salaat.

It is for this reason that those who carry out their Thikrs and daily prescribed recitations, inevitably show little consideration (to others), hence this practice **in the Masaajid** is strictly forbidden. The explanation to the following objection will, Insha-Allah Ta`ala, be given later:

Since loud Thikr causes a disturbance to the Musallees, why are lessons (and lectures) given at such times?

Hadhrat Abu Huraira ﷺ and Hadhrat Ali ﷺ narrate a Hadith wherein Nabi ﷺ mentioned 15 signs of Qiyaamah, and he ﷺ said that they (these signs) will surely transpire. One of these signs are:

“Voices will be raised in the Masaajid.” [Mishkaat Shareef, page 470, vol.2
- from Tirmidhi, page 44, vol.2]

Regarding this Hadith, Mullah Ali Qaari Hanafi ﷺ - passed away 1014 A.H. - gave the following commentary:

“Some of our Ulama have clearly stated that to raise the voice in the Musjid is HARAAM, even if it is for Thikr.” [Mirqaat, page 171, vo.1 - Multaan print]

From this it is clear that some of the Hanafi Ulama have ruled the raising of the voices in the Masaajid, even for Thikr, as being Haraam.

Allaamah Ala`ud Deen Muhammed bin Ali Hanafi ﷺ (passed away 1088 A.H.), writes the following under the Aadaab (etiquettes) of the Musjid:

“To ask (for something) in the Musjid is HARAAM, and to give (something) is Makrooh. Similarly, to look for a lost item in the Musjid (is Makrooh). To recite poems in the Musjid is also Makrooh, unless they are for advice. Similarly, to recite loud Thikr in the Musjid is HARAAM, except for those who are seeking Ilm or Fiqh (i.e. for students of Deen, if they are learning in the Musjid).” [Durrul Mukhtaar with the Sharah Raddul Muhtaar, page 617, vol.1, Misr print]

This text also proves that it is Makrooh to raise the voices in the Masaajid, even for Thikr. Allaamah Halbi Hanafi ﷺ writes in “Ghuniatul Mustamil”, under “Ahkaamul Musjid”:

“It is Waajib to save the Musjid from foul odours ... (similarly it is also necessary to save the Musjid from) the raising of voices and arguments.”

Thereafter, he quotes the following Hadith on the authority of Musannif Abdur Razzaaq:

Hadhrat Ma`az bin Jabal ﷺ reported that Nabi ﷺ said:

“Keep your children and your insane persons away from the Masaajid, also (keep) your buying, selling, quarrels and RAISED VOICES (away from the Masaajid).” [Al-Kabeeri, page 566-7 - Musannif Abdur Razzaaq, page 442, vol.1 - Beirut print]

This Hadith also proves that Rasulullaah ﷺ prohibited the raising of the voices in the Masaajid. Here is meant that speech which is unnecessary and without reason.

Allaamah Sayyid Mahmood Aaloosi Hanafi ؒ - passed away 1270 A.H. mentioned the following regarding loud Thikr:

*“You see many persons, in your era, who yell when they make du`aa, especially in gatherings (in the Masaajid), to such an extent that they make them (du`aas) poetic. They holler to such an extent that ears even get clogged. They are (blissfully) unaware that they have perpetrated two Bid`as. **One is to raise the voice in du`aa, and the other is to raise the voice in the Masjid.**”* [Roohul Ma`aani, page 139, vol.8]

This statement of Allaamah Aaloosi ؒ was made about 150 years ago! We assume that during that era there were no loudspeakers; if he had to be present today to see our present situations, Allah Ta`ala knows best what would have been his reaction!

Haafiz Ibn Taymia Hanbali ؒ - passed away 728 A.H. - writes:

“It is forbidden to raise the voice in the Masjid; it is especially worse to do so in Masjid-e-Nabawi ﷺ.” [Manaasikul Hajj, page 36 - Misr print]

According to this reference from Imaam Shaatbi ؒ it refers specifically to those who have adopted this form of making Thikr and du`aa in a screaming mode, not out of attachment to Allah Ta`ala, but purely out of causing friction and fighting (with other factions). May Allah Ta`ala out of His Special Mercy and Grace save all Muslims, who have sincere faith, from all types of Bid`ahs, and may He give others the Tawfeeq (Guidance) to tread the “Siraatul Mustaqeem”. Ameen.

Imaam Haafizud Deen Muhammed bin Muhammed Bazazi Hanafi ؒ - passed away 827 A.H. - writes:

*“It is stated in Fataawa Qadhi Khaan, that to **raise the voice in Thikr in the Masjid is HARAAM.** The following incident is **authentically** reported from Hadhrat Abdullah ibn Mas`ood ؓ, that he heard some people who were gathered in the Masjid reciting Laa Ilaaha Illallahu and Durood Shareef loudly. Hadhrat Abdullah Ibn Mas`ood ؓ went to them and said: ‘We did not witness such an act during the time of Nabi ﷺ, and I regard you as*

Bid`atees'. *He repeated this again and again until he ejected them from the Musjid.*" [Fataawa Bazazia, page 375, vol.3]

From this we learn that to raise the voice in the Musjid in Thikr or Durood Shareef is **BID`A** according to Hadhrat Ibn Mas`ood ؓ. He ejected a group who were reciting Thikr and Durood loudly in the Musjid and he labelled them '*Bid`atees'*'. Regarding the high status and rank enjoyed by Hadhrat Abdullah ibn Mas`ood ؓ over the other Sahaabah insofar as Tafseer, Fiqh and knowledge is concerned, is as clear as daylight. Nabi ﷺ once said: "*That thing which Ibn Mas`ood prefers for you, I too prefer the same for you and I am pleased with it.*" [Mustadrak, page 319, vol.3]

It appears in another narration that Nabi ﷺ said: "*That thing which Ibn Mas`ood prefers for my Ummat, I am pleased with it.*" (Mustadrak, page 317, vol.3]

Nabi ﷺ also said: "*That thing which Abdullah ibn Mas`ood does not approve of, I too disapprove of that thing for you.*" [Al-Isti`aab, page 359, vol.1]

It is evidently clear how much Nabi ﷺ had placed his trust and confidence in Hadhrat Abdullah ibn Mas`ood ؓ.

Hadhrat Abdullah ibn Mas`ood ؓ gives the following golden advices, which are recorded in Mishkaat Shareef:

"Hadhrat Abdullah ibn Mas`ood ؓ said: "*If any of you wish to follow in the footsteps of someone, then you should follow in the footsteps of those pious persons who had already passed away, because there is no guarantee that a living person will not fall into Fitnah. Those persons (who you should follow) are the companions of Nabi ﷺ. They are the best of this Ummat. Their hearts were pure and they were very deep in knowledge. They were extremely forthright. Allah Ta`ala had specially chosen them for the companionship of His Nabi. They were appointed for the establishment of this Deen. You should recognise their virtue and follow in their footsteps. Hold on firmly, upon whatever you have the ability to follow, from their character and habits, because surely they were guided aright. Narrated by Razeen*" [Mishkaat, page 32, vol.1]

Hadhrat Mullah Ali Qaari Hanafi ؒ stated in the commentary of this Hadith that **the Sahabah ؓ never recited Thikr and Durood Shareef, in loud**

voices. They also never gathered for this purpose in the Masjid or in their homes. [Mirqaat, page 214, vol.1]

A renowned Aalim of the Barelwis, Molvi Abdus Samee` Saheb has also conceded to the above mentioned narration. He states:

“It is reported in “Hamawi”, “It appears in “Fataawa Qadhi” that loud Thikr is Haraam. It is reliably reported from Ibn Mas`ood ؓ that he heard a group of people who were gathered in the Masjid, reading “Laa Ilaaha Illallahu” and Durood loudly. He went to them and said: “We have not witnessed this in the era of Rasulullaah ﷺ. I do not perceive you except as Bid`atees.” He continued saying this until he expelled them from the Masjid.”

It can be seen from this narration that Hadhrat Abdullah ibn Mas`ood ؓ did not (only) object to their new form (of Thikr), in fact he expelled them from the Masjid, due to the fact that to make loud Thikr is contrary to the Sunnat of Rasulullaah ﷺ. We are saying the same thing that to innovate something contrary to the order of the Shariah is forbidden.” [Anwaar Saati`a, pages 38/39].

This is the ruling of a Barelwi Aalim, now take note of the ruling of two prominent Deobandis:

Moulana Sayyid Muhammed Anwar Shah Kashmeeri ؒ - passed away 1352 A.H. - avers that **to raise the voice in Thikr in the Masjid is HARAAM**. He states this, by quoting Mullah Ali Qaari ؒ. [Urfush Shazi, page 120]

Moulana Muhammed Yusuf Binori ؒ also clearly mentions the prohibition of raising the voice in Thikr in the Masjid. [Ma`arifus Sunan, page 304, vol.2]

Hadhrat Mullah Ali Qaari ؒ states:

*“Imaam Abu Hanifah’s ؒ Math-hab (school of thought) was that it is **MAKROOH** to raise the voice in the Masjid, even if it is for Thikr. Yes, he has given permission for conducting Deeni lessons in the Masjid, if it does not disturb the Musallees, or if no Salaat is taking place in that Masjid (at that time).” [Mirqaat, page 223, vol.2 - Imdaadia Multaan print]*

WHAT IS MEANT BY THE WORD “MAKROOH” AS IT APPEARS IN A KITAAB

Hadhrat Imaam Abu Yusuf ؒ asked Imaam Abu Hanifah ؒ:

“When you say that you understand something to be “Makrooh”, what do you mean thereby?” Imaam Abu Hanifah ﷺ replied:

“AT-TAHREEM - (i.e. When I say “Makrooh” I mean HARAAM).” [Hidaaya, page 172, vol. 4]

The author of “Hidaaya” states that it has been firmly established from Imaam Muhammed ﷺ that **he regards “Makrooh” to mean HARAAM.**

Imaams Abu Hanifah and Abu Yusuf ﷺ said: **“It (Makrooh) is the closest to Haraam.”** [Hidaaya, page 185, vol. 4]

Hadhrat Mujaddid Alf-e-Thaani ﷺ states:

“That Makrooh which comes in opposition to Mubaah (permissible), denotes MAKROOH-E-TAHRIMI.” [Maktoob, page 29, Daftar Awwal, first part, page 79 - Lahore print]

Those Hanafi Ulama ﷺ who have ruled the raising of the voices in the Masaajid as Haraam, have based their rulings on the view of Imaam Abu Hanifah ﷺ, and those who have ruled it as being Makrooh, refer to Makrooh-e-Tahrimi.

It has now become very evidently clear, that according to Imaam Abu Hanifah ﷺ, it is a separate Bid`a to make Thikr loudly, and another Bid`a to make it loudly in the Musjid.

The Masaajid are such places where one gains the recognition of Allah Ta`ala and one attains the Sunnat of Rasulullaah ﷺ. Its respect and honour is binding upon each and every Muslim. The Aayat of Allah Ta`ala (in Surah Noor):

“In the “Buyoot” (Masaajid), Allah Ta`ala has ordered that they be raised (honoured/ respected),”

bears testimony to this fact. It is a basic requisite for the protection of this Deen, that the Masaajid are protected internally as well as externally.

However, sad to say, we note that nowadays the Masaajid are merely specimens of show, pomp and glory.

Hadhrat Abu Huraira ﷺ reports that Rasulullaah ﷺ said:

“When the Salaat has begun, do not approach it running, come walking (at normal pace). It is necessary that you adopt calmness and tranquillity.

Perform those Rakaats which you have attained, and complete those which you have missed.” [Abu Dawood, page 84, vo.1].

One of the reasons for the prohibition of running in the Musjid, is that this act is disrespectful to the sanctity of the Musjid, and is therefore undesirable.

Hadhrat Ibn Mas`ood ؓ reports that Nabi ﷺ said:

“The intelligent and mature ones amongst you should stand closest to me, then those after them and then those after them. Save yourselves (in the Musjid) from the noise and bustle of the market places.” [Mishkaat, page 98, vol.1].

This narration proves that the Masaajid must be saved from the noise, hustle and bustle of the market places, especially during the times of Jamaat Salaat. Nabi ﷺ has expressly prohibited this. One should not misconstrue this Hadith to imply that to raise the voices in noise at the market places is commendable or acceptable. Some people regard it as being permissible, and worthy of Thawaab, but Islam has also placed restrictions here. Islam does not condone any sort of noise and disturbance.

In Bukhari Shareef, where the qualities of Nabi ﷺ are extolled as they appear in the Tawraah, the following is also recorded:

“And Nabi ﷺ does not make noise in the market places.” [Pages 285 and 717, vol.2].

Hadhrat Imaam Bukhari ؓ has recorded this narration in the first instance, under the chapter entitled: **“Chapter on the prohibition of making a noise in the market places”**.

It is evident that Allah Ta`ala has sent Nabi ﷺ as a perfect example for mankind and as a role model, hence it is imperative that the Ummat follow this example.

Hadhrat Abu Huraira ؓ reports that Nabi ﷺ said:

“Allah Ta`ala holds every such person in contempt, who has pride, hoards wealth (and is miserly), makes a noise in the market places, lazes like a dead person at night (does not perform Tahajjud Salaat), and works like a donkey during the day. He is well aware of the worldly matters, and oblivious of matters pertaining to the hereafter.” [Mawaariduz Zam`aan, page 485].

Some people are expert at worldly matters, but they are completely oblivious and in the dark regarding Deeni and Ukhrwi (hereafter) matters. May Allah Ta`ala save us from becoming such persons. It is indeed sad to note that these days people have become extremely negligent regarding the sanctity and honour of the Masaajid. Those prophecies of our beloved Rasulullaah ﷺ - mentioned hereunder - have become as glaring as daylight in our present age. They are all being enacted to the letter:

Hadhrat Abdullah ibn Mas`ood ؓ reports that Nabi ﷺ said:

“There will come a time, during the final days, that people will speak such things in the Masaajid, which Allah Ta`ala will have no need for.”
[Mawaariduz Zam`aan, page 99].

The speech referred to in this narration will not have anything to do with Deen, because any such speech, which complies to and has relevance to the Deen, is supposed to be spread from the Masaajid. The Masaajid are the platforms for spreading Deeni matters. This speech (referred to in the narration) is regarding worldly matters. Such things are not lacking in our Masaajid these days.

Imaam Nasar bin Muhammed bin Ebrahim Samarqandi Hanafi ؓ - passed away 393 A.H. - reports the following:

“Indeed Nabi ﷺ has said: ‘Such a time will befall my Ummat when their speech in the Masaajid will be regarding their worldly matters. Allah Ta`ala will have no need for such speech, hence you should not sit amongst them.’ [Tanbeehul Ghaafileen, page 112 Misr print].

Hadhrat Anas ؓ reports that Nabi ﷺ said:

“Such a time will dawn upon my Ummat when they will gather (form groups) in the Masaajid, and they will have worldly motives. Allah Ta`ala has no need for them, hence do not sit with them.” [Mustadrak, page 323, vol.4].

The gathering in the Masaajid for Ta`leem (learning and teaching) purely with worldly motives (earning wealth), Khatam Shareef, Ghiyaarwi, Raatib Ghaddaad, etc., are all included in the above narrations.

Hadhrat Abdullah bin Umar رضي الله عنه reports:

“Such a time will befall this Ummat when they will gather in the Masaajid, and they will perform Salaat, but there will not be a single Mu`min amongst them.” [Mustadrak, page 442, vol.4].

Hadhrat Mullah Ali Qaari رحمته الله reports:

“Imaam Ibn Humaam has clarified that even permissible speech is forbidden in the Masaajid. Such speech devours good deeds. So what about such speech during Tawaaf, when Tawaaf is in the order of Salaat?”
[Al-Maslakul Muttaqist, page 110]

Allaamah Hussein bin Muhammed Saeed Abdul Ghani Hanafi رحمته الله, states in commentary of the above:

“It is stated in “Zahriyya” that to gather in the Masaajid with worldly motives is not permissible, because the Masaajid have not been built for worldly reasons. It is stated in “Jalaabi”, under the chapter of Salaat that some permissible worldly talk is allowed in the Masaajid, but it is better for one to engage in some form of Thikr (remembrance of Allah Ta`ala). The same is reported in “Tamartaashi Hindiya.”

From this we gather that to sit in the Musjid expressly for worldly motives is forbidden. Yes, if one went to the Musjid for the reason of listening to a lecture or for Ta`leem etc., and one had engaged in some worldly talk ‘by the way’, then from the text of Tamartaashi - [Imaam Shamsud Deen Muhammed bin Abdullah bin Ahmed Tamartaashi Hanafi رحمته الله - passed away 1004 A.H.], there is leeway in accepting such an indulgence. However, this much must also be remembered that this speech must be restricted to necessity. If one spoke without necessity and merely to engage in “small talk”, then this is also forbidden.

The above is stated fully in Fataawa Hindiya:

“To gather in the Masaajid for (vain) talk is undoubtedly forbidden, because the Masaajid are not built for worldly purposes. The subject matter which appears in “Khazaanatul Fiqh” also proves that permissible worldly talk in the Masaajid is Haraam. He has said that one should not speak worldly matters in the Masaajid. It is stated in “Jalaabi” that permissible worldly talk

in the Masaajid is allowed, but it is better to engage oneself in some form of Thikr. The same is reported in "Tamartaashi". [Aalim giri, page 356, Misr print].

One should keep in mind that even those Ulama who have given consent for worldly speech in the Masaajid, have expressly stated that this is only permissible in time of necessity.

It is obvious that such sinful talk, like backbiting, making fun of others, hurting the feelings of others, etc.; just as it is forbidden outside the Musjid, all the more it is Haraam inside the Musjid. Yes, such talk which is not sinful, is allowed inside the Musjid, **at times of necessity and limited**, however it is **better to engage in remembrance of Allah Ta`ala**.

It is permissible to raise the voice in the Musjid for Ta`leem (teaching).

It is stated in Mirqaat that Hadhrat Imaam Abu Hanifah rah has given consent to conducting Deeni talk and advices in the Masaajid, **on condition** that it does **not disturb those who are engaged in Salaat**.

It is averred from some quarters that, since loud Thikr is not allowed in the Masaajid, then all lectures etc. also be terminated. But, they say, this will not be done because it would constitute a blow to the Rozi (earnings) of the lecturers.

ANSWER:

The Ulama of the Ahle Sunnat Wal Jamaat, do not give lectures and lessons in loud voices in the Masaajid, for the reason of earning a living. Allah Ta`ala has provided numerous avenues for one to earn a living. They raise their voices when giving lectures and advices, because Nabi rah used to give Khutbahs (lectures / advices) in a loud voice in the Musjid. They raise their voices when giving lectures and advices, because Imaam Abu Hanifah rah has consented to it and those adhering to the Hanafi Mazhab, should follow their Imaam. We follow and accept the view of Imaam Saheb rah regarding all other rulings and beliefs. Those who raise objections are free to follow whomsoever they desire.

Hadhrat Abu Huraira rah reported that Rasulullaah rah said that the person who comes to the Musjid, purely for the reason of learning or teaching Ilm, will be like one who strives in Jihaad in the path of Allah Ta`ala. [Ibn Majah, page 20].

Hadhrat Mullah Ali Qaari ﷺ states in commentary of this Hadith:
“The word “or” which appears in the Hadith (“...learning or teaching...”) is not because of doubt, rather it denotes diversity. This is clear proof that teaching in the Musjid is permissible. Contrary to that which was previously reported from Imaam Maalik ﷺ, that the voice cannot be raised in the Masaajid even for Ilmi talk. He has probably forbidden such talk if it causes a disturbance to others. This person (who teaches or learns in the Musjid), is similar in rank to one who strives in Jihaad, because both these (seeking knowledge and Jihaad) are Fardh-e-Kifaayah.” [Mirqaat, page 221, vol.2]

NOTE:

The above discussion was reproduced here to shed some light on the topic of Loud Thikr and useless speech in the Musjid. A special note especially to those sitting in I`tikaaf to observe the etiquette of the Musjid and respect the dictates of the Sunnat and the Shariah.

CHILDREN IN THE MUSAAJID

Nabi ﷺ said: ***“Keep your children and insane people away from your Musaaajid.”***

The Musaaajid are the Houses of Allaah Ta’ala and they deserve the utmost respect and reverence. We have been created for the worship of Allah Ta’ala, and the highest form of worship is Salaat. The Musaaajid are the structures built specifically to execute this highest form of Ibaadat. The sanctity of the Musaaajid cannot be overemphasised.

Not only is purity and cleanliness imperative in the Musaaajid, they are also abodes of peace and tranquillity.

Little children pose a grave threat to both - the purity and tranquillity - of the Musaaajid. It is for this reason that Nabi ﷺ expressly forbade their entry.

When the Shariah prohibits an Ibaadat such as *Thikr* and even the Qur’aan Shareef to be recited loudly in the Musaaajid, what then can be said of the raucous behaviour created by delinquent children!

A Hadith explains that when people speak (worldly or futile speech) in a Musjid, the angels curse such a person. Do parents who bring their little children into the Musjid desire that the curse of Allah Ta’ala and His angels fall on their children? In fact, the parents are liable for the disturbances created by their children.

It is stated in *Al Ashbaah wan Nazaa’ir* that it is **HARAAM** to bring such children into a Musjid who have no perception of ritual cleanliness and who are themselves impure. If they are not impure and have some perception of ritual cleanliness, then too, it is

Makrooh to bring them to the Masjid. [In the vocabulary of the Fuqahaa, 'Makrooh' denotes *Tahreem*. This means that to regularly bring small children (younger than the age of 7, who may even be well-behaved) to the Masjid is *Makrooh Tahreemi* – in other words – **HARAAM**).

When a child reaches the age of 7 and he is properly trained (at home) regarding cleanliness and he understands and respects the sanctity of the Masjid, he may be brought into the Masjid, otherwise not!

Children (who qualify to be brought into the Masjid) should also be taught to stand in a separate saff behind the adults. Children who stand amongst the adults, break the saff, thereby causing a deficiency in the Salaat of the adults.

Besides what has been explained above regarding small children, today there is a greater problem than the small children, and that is the unruly behaviours of *baaligh* (mature) 'children' in the Masjid. They show no respect for the Salaat, the Masjid and the *musallis*. Many teenagers have absolutely no perception of the sanctity of the Masjid, and their parents display no concern for the misbehaviour of their *baaligh* 'children'. Despite them being adults in terms of the Shariah, their behaviour at times is worse than the *nabaaligh* (*immature*) children. It is the incumbent obligation of parents to instil in their children the significance and importance of the House of Allah Ta'ala.

May Allah Ta'ala grant us all the proper understanding of the Deen.