



The Role of the Masaajid in Islam

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دور المساجد في الإسلام

*The Role of the Masaajid in Islam*¹

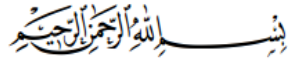
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¹ The original Arabic source for this article has been taken from the Shaikh's website here:
<http://www.alnajmi.net/downloads-action-show-id-156.htm>



All praise is due to Allah and may peace and blessings be upon on the Messenger of Allah, his family, and Companions. As for what follows:

That which is not hidden from the one who has [some] familiarity with the Legislated sciences, especially Hadith, Tafsir, and biographies, is that the masjid at the time of the Prophet (ﷺ) and his rightly guided Caliphs (may Allah be pleased with them) was the spring of every good.

In it, the acts of worship were performed and the five prayers were established. From above the minbar, admonishments and teachings were given, such as in the story of Barirah (may Allah be pleased with her) and the statement of the Prophet (ﷺ):

مَا بَالُ أَنْاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ

“What has happened to the people that they lay down conditions which are not (found) in the Book of Allah? And he who laid down a condition not found in the Book of Allah, that is not valid. even if it is laid down hundred times. The condition laid down by Allah is the most weighty and the most valid”²

In it, was the sitting of the teachers who taught the Quran and Sunnah. In it, the Scholars and Students of knowledge met as Abu Hurairah (may Allah be pleased with him) said to the congregation at the market: “You are here and the inheritance of the Messenger of Allah (ﷺ) is being distributed in the masjid. So they left their work and went racing to the masjid. They did not find except a circle of knowledge studying. So they returned to Abu Hurairah (may Allah be pleased with him) and said: We went and we did not find except a circle of knowledge studying. He said: That is the inheritance of the Messenger of Allah (ﷺ)”³

From it sprung the callers to Allah and the rulers. The Prophet (ﷺ) sent Mu’adh and Abu Musa (may Allah be pleased with them) to Yemen. He (ﷺ) said to them:

يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا

Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ

² Reported by Muslim in Kitab al-'Itq (no. 3756-3758)

³ Authenticated by Imam al-Albani in Saheeh Targheeb (no. 83)

Make things easy and do not make things hard. Be obedient and do not differ”⁴

In it, the flags and banners were fastened and towards it the glad tidings of victory were sent during his (ﷺ) time and the time of his righteous guided Caliphs.

In it, the legal judgments was given such as in the story of Maa'iz, the two spouses who cursed one another, the Jews who committed adultery, and other than it.

In it, the delegations were received because the Prophet (ﷺ) did not have a spacious place [to receive them]. He (ﷺ) only had rooms for his wives. Each one had a room. He (ﷺ) met the delegation of Tameem in the masjid when one of them called out: “O Muhammad! Verily my praise for you is adornment and my censure is dishonor”. So the Prophet (ﷺ) said: “That is for Allah”. And Allah revealed: **“O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing”** [49: 1]⁵

From it, he (ﷺ) sent the callers of Allah and he (ﷺ) sent those who enjoined the good and prohibited the evil. So like this, Ali ibn Abi Talib (may Allah be pleased with him) said:

أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعَ تِمْنًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ

Should I not send you on the same mission as Allah's Messenger (ﷺ) sent me? Do not leave an image without obliterating it, or a high grave without levelling It⁶

Towards it the difficult issues were returned and from it the verdicts were passed. How many issues had rulings which were unclear, so the people went to the wives of the Prophet (may Allah be pleased with them) and asked them. Like the issue of being in a state of ritual impurity when fajr emerges and before one performs ghusl, like the issue about a fasting person kissing [his spouse], and other than that from the private issues. So the wives of the Prophet (may Allah be pleased with them) informed [the people] with what he (ﷺ) did . So it became a verdict. So like that it is correct that we say: the masjid at the time of the Prophet (ﷺ) was a house of worship in which the five daily prayers were performed. From above the minbar guidance/advises were given and evil detested. It was the school for learning and a meeting space for the Scholars and teachers.

From it, the callers to Allah sprung and in it the flags/banners for the battles were fastened. Towards it the glad tidings of victory during the time of the Rightly guided Caliphs were sent.

⁴ Reported by Bukhari. Kitab Jihaad was-Siyar (no. 2873)

⁵ Authenticated by Imam al-Albani in Saheeh Tirmidhi (no. 3267)

⁶ Reported by Saheeh Muslim Kitab al-Janaaiz (no. 2240)

In it the Prophet (ﷺ) received the assemblies.

From it [the answers] to the difficult issues were issued and the verdicts were passed. Rather greater than that is that the Prophet (ﷺ) took the masjid as a storage place for the Zakat wealth before distributing it. As comes in the hadith of Abu Hurairah (may Allah be pleased with him) when he made him a guard for the dates which were charity and his (ﷺ) statement:

صَدَقَكَ وَهُوَ كَذُوبٌ

“He told the truth but he was a liar”⁷

The Prophet (ﷺ) used to meet his Companions (may Allah be pleased with them) in it when something occurred to him that made him happy. As comes in the story of the repentance of the three people who stayed behind [in the battle of Tabuk] in the Hadith of Ka’ab ibn Malik (may Allah be pleased with him)⁸

Or what made him (ﷺ) sad as comes in his statement:

مَنْ يَغْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي

Who will support me to punish that person (‘Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family⁹

So like that, verily the masajid are worthy of being praised and being [built] for the purpose which Allah intended for them when He said:

فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ - رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ - لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from 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

⁷ Reported by Bukhari Kitab al-Wakaalah (no. 2187)

⁸ Reported by Bukhari Kitab al-Maghaazi (no. 4418)

⁹ Reported by Bukhari Kitab ash-Shaahdah (no. 2518)

more for them out of His Grace. And Allah provides without measure to whom He wills
[24:36-38]

And, the Exalted said:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause) [22:40]

Since the masjid is the spring of every good, then it is obligatory upon those in charge of the masajid not to give its responsibility except to the one who is from its people. By knowing that such a person spreads through his lessons, sermons, admonishments, and teachings that which is supported by evidence from the Book of Allah, Sunnah of His Messenger, and the actions of the Pious Predecessors. And that they prevent the one whom they know is a *hizbi* (partisan) or is accused of being one due to clear signs; [one who] spreads innovation, affirms it, and calls to it. For Allah will ask about this responsibility. The one who was given the responsible [will be asked]: did he place [the responsibility] in its rightful position or not?

This is an affair in which there is no doubt and the questioning is necessary to occur. Allah, the Exalted said:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ - فَلَنَقْصِنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent [7:6-7]

And He the Exalted says:

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord (O Muhammad), We shall certainly call all of them to account. For all that they used to do [15:92-93]

We ask Allah to rectify the condition of the Muslims, to make them see the truth, and to grant them ability to follow it, and to allow them to see falsehood, and grant them the ability to avoid it, and to not make it confusing for them so that they become misguided.

May salutations be upon our Prophet Muhammad, his family, and Companions.

Written by:

Ahmad ibn Yahya ibn Muhammad an-Najmi

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***** End of Work *****