

S.No  
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# RESPECT OF MOSQUES

آداب المساجد

Hakim-ul-Ummat  
Hazrat Maulana Ashraf Ali Thanvi (R.A)

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## **RESPECT OF MOSQUES**

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**Publisher:** Idara Ashraf-Al-Tehqeeq, Jamia Darul uloom Islamia,  
Lahore

**First Issue:** Mar. 2020

## FOREWORD

Sheikh-ul-Hadees Hazrat Maulana Musharraf Ali Thanvi had desired for a long time to get the speeches of **Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi** translated into English, so that the modern educated class could also benefit from them. He assigned this duty to a former civil servant **Sheikh Abdul Hameed** who complied and translated thirty speeches.

Both Maulana Musharraf Ali Thanvi and Sheikh Abdul Hameed passed away before these speeches could be composed and published. I thought it was my responsibility not to let all their hard work go to waste. However, before getting them published I wanted to get them reviewed by a person who knows not only English but also the language of the original speeches which have mix of Urdu, Persian and Arabic. Luckily I found him in the person of my nephew Ambassador® **Syed Abrar Hussain** who readily agreed to review the translation of these speeches, one by one.

Now the second speech “**Respect of Mosques**” is before you. This speech was published in Urdu in 1999 by Idara Ashraf Al Tehqeeq with S.No 57. May Allah Almighty help and enable us to continue this series of the English version of Hazrat Thanvi’s speeches. May Allah SWT accept the efforts of all those who have contributed towards this cause.

**Dr. Khalil Ahmad Thanvi** (Vice Principal)

Idara Ashraf Al Tehqeeq – Jamia Darul Uloom Islamia. Lahore  
Mar. 05, 2020 CE / Rajab 09, 1441 H

## **A WORD ABOUT PREACHER**

Maulana Ashraf Ali Thanvi, referred to by many South Asian Muslims as Hakimul Umma (Spiritual Physician of the Muslim Ummah) and Mujaddadul Millah (Reformer of the Nation), was a towering figure of Islamic revival and reawakening of South Asia in the twentieth century. Maulana Thanvi was the most eminent religious figure of his time, a prolific author, and believed to be the greatest Sufi of modern India.

Born on Wednesday, 5 Rabi-us-Sani 1280 AH at Thana Bhavan (India), Maulana Ashraf Ali memorized Quran and got primary education at his home town before proceeding to Darul Uloom Deoband to complete his religious education. After graduation from Darul Uloom Deoband in 1301 AH, he served as a teacher at Jamia Faizul Uloom Kanpur for 14 years. He wrote around 1000 books on various topics including tafseer, hadeeth, fiqh, tasawwuf, etc.

During his Hajj journey in 1301 AH, he became a disciple of Hazrat Haji Imdadullah Muhajir Makki (RA). In his second journey for Hajj in 1310, he stayed with his murshed for six months and acquired spiritual knowledge from him. Due to special attention that he received from his murshed, he became one of the greatest mystics of his time. While returning, Haji Imdadullah (RA) granted him khilafat i.e. authorized him to preach and guide people. So in 1315 AH he discontinued teaching and devoted all his time to preach and guide people, staying at his khanqah (monastery) in Thana Bhavan till his death. During this period thousands of people approached him seeking guidance. He authorized 59 of his disciples to further preach and guide. These included famous

scholars such as Mufti Muhammad Shafee (founder of Darul Uloom Karachi), Mufti Khair Muhammad Jallendhri (founder of Jamia Khairul Madaris Multan), Mufti Muhammad Hasan (founder of Jamia Ashrafia Lahore), Qari Muhammad Tayyab (Mohtamim Darul Uloom Deoband), Syed Suleiman Nadvi, Khwaja Azizul Hasan Majzoob, etc. Maulana Thanvi (RA) died at the age of 82 years on 17 Rajab 1362 AH (19 July 1943) and was buried in his hometown Thana Bhavan.

Maulana Thanvi (RA) led a very active life, teaching, preaching, writing, lecturing, and making occasional journeys. The distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness in his speeches and writings. An astounding, comprehensive knowledge of all branches of Islamic learning was evident in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and His Messenger (May Allah's blessing and peace be upon him), organized management of time, broadmindedness, tolerance, and unique and fresh, yet conservative, understanding of religious disciplines has etched him a permanent place in Islamic history.

## **A WORD ABOUT TRANSLATOR**

Sheikh Abdul Hameed, born in 1916 at Kapurthala (India), held a BA Hons degree from Government College Lahore. He also passed the LLB exam but did not practise law and joined the civil service instead. He retired as DSA from Combined Military Accounts in 1974.

Being a religious minded person, he joined the spiritual order of Naqshbandiah as a disciple of Professor Sheikh Wajeehuddin. Subsequently he also adhered to Hazrat Maulana Mausharraf Ali Thanvi for guidance. The latter advised him to read the speeches of Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi which he thoroughly did. Maulana Mausharraf Ali Thanvi, also expressed his desire to get these speeches of Hazrat Hakim-ul-Ummat translated into English for the benefit of the new generation. This led Sheikh Abdul Hameed to start work on this important project in 1996. He continued this hard work for quite a few years and translated 30 speeches. However, a few years before his death, his declining health and weak eyesight compelled him to hang it up. He died in 2013.

May Allah Almighty accept his hard work and sincere efforts for this great project and make it a source of perpetual blessings for him. Ameen.

## **PUBLISHER**

### **IDARA-E-ASHRAF-UT-TEHMIQ WAL BAHUS-UL-ISLAMIA (Research Wing of Jamia Darul Uloom Al-Islamia)**

Jamia Darul Uloom al-Islamia, Lahore was founded by Hazrat Allama Shabbir Ahmad Usmani (RA) in 1948. The Jamia conducts classes for Qirat, Tajweed and education up to Dora-e-Hadees, in accordance with the syllabus prescribed by Wifaq-ul-Madaris-ul-Arabia Pakistan. A combination of Dars-e-Nizami, Qirat & Tajweed and modern education has made it a unique teaching institution. Besides, the Jamia has established Ashraf Research Institute which is pursuing various research activities with several scholars deputed there for this purpose. Number of books has already been published by this institute, including "Ahkam-ul-Quran" "Tohfa-tul-Qari" and approximately 16 other books. While many other research projects are in progress.

A great service being rendered by this Institute is publication and distribution of the speeches of Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi (RA). For this purpose, it regularly publishes a monthly journal "Al-Imdad" with a serial of sermons delivered by Hazrat Thanvi on different occasions. So far 307 sermons have been published and distributed, benefitting hundreds of thousands of people. Now the English translation of these sermons is also being arranged. May Allah Almighty accept all our good deeds.

In the Jamia, there is 112 staff for administrative affairs while the total number of students is 1310. Every year hundreds of students graduate as Hafiz, Qari and Alim. Let's pray to Almighty Allah (SWT) for further progress of this institution and for acceptance of services rendered by it.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“In the name of ALLAH, the most Gracious  
the most Merciful”**

### **Preface of the Speech**

#### **خطبه مآثوره**

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ.

All praise be to Allah. We praise Him; and we seek His help; and we ask for His forgiveness; and we believe in Him; and we rely upon Him. And we seek refuge in Allah from the ills of our souls and from the vices of our deeds. Whomsoever Allah guides, none can mislead him; and whomsoever Allah sends astray, none can guide him. We bear witness that there is no god but Allah alone and there is no associate with Him. We also bear that Muhammad is His servant and His messenger, may Allah bless him, his descendants and companions.

أما بعد: فاعوذ بالله من الشيطان الرجيم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.  
After this, I solicit Allah’s protection from the Satan who is a cursed being.

In the name of Allah, the most Gracious, the most Merciful.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهِ أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Who is crueler than the one who prevents mosques of Allah from His name being recited therein, and strives for their destruction? It was not for such men to enter them except in awe. For them there is disgrace in this world, and for them there is a mighty punishment in the other world.”<sup>(1)</sup>

### The General Implication of Ayah

#### عموم آيت

There may be difference of opinion about the context of this Ayah but all agree that it has a general application covering Muslims and non-Muslims both. This is confirmed by what follows. The second part of the verse ( أُولَئِكَ مَا كَانَ لَهُمْ أَنْ ) (يَدْخُلُوهَا) “It was not for such men to enter them except in awe” has been given as an argument in support. In other words it is stated that they should be struck with awe when they enter a mosque and while doing so should show full respect and abstain from deterring entry of others who come there for

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(1) Surah Al-Baqrah, verse 114.

saying their prayers. But nevertheless, their attitude shows they are not afraid of what they are doing because they are cruel.

### **A Doubt Cleared**

#### شبه اور اس کا جواب

Here a doubt may be raised whether this Ayah can be extended to Muslims, as it appears to apply primarily to infidels. To clear this doubt, it may be stated that as a principle:

العبرة لعموم اللفظ لا لخصوص المورد

Words are taken to mean what they generally stand for and not for any special purpose, for which these may have been used, unless so specified.

An instance of this is mutual cursing in a law court in case of adultery and the punishment connected with it. Another academic example is that of a man who punishes his servant on some misbehavior and says, "Whoever misbehaves in this way in future will be punished in the same way." It is a particular servant who has been the cause of issue of this warning, but since the words are general applications, the other servants would also take these words as a warning, would be careful in future and would not repeat that wrong act.

In my opinion the words should be taken for what they generally mean but subject to the intention of

the speaker and applied to the extent that the speaker would desire. Going beyond would not be justified. An instance of this is the *hadith* which states:

ليس من البر الصيام في السفر

“Fasting when going on a journey is no good deed”. This is meant for those who are already sick and fasting is likely to enhance their sickness. Another example may be of a scholar who is asked to give his verdict on the validity of mortgage. He would say that it is not valid. While saying so he would be having in his mind that mortgage which is accompanied by some additional benefit for the money lender and the scholar would be expressing his view about this kind of mortgage. His words though of general application are about a mortgage, which is common, well known and profitable for the money lender. Hence the use of general words does not mean it would cover all cases unless there is a definite indication from the speaker in support of such an interpretation.

In short, the Ayah does not cover both Non-Muslims and Muslims. It is applicable only to Non-Muslim as it primarily relates to infields. The Muslims who indulge in similar wrong doings have been dealt with separately.

## The Meaning of Subversion of Mosques

### تخریب مسجد کے معنی

After referring to the obstruction created (by the infidels), the mention of their effort aiming at desolation and destruction of the mosques, has been made to bring home a charge against them. The use of the word “destruction” is to symbolize their actions that result in desolating and deserting a mosque. The ‘building’ of a mosque is in fact to do prayers and *zikh* (remembrance) of Allah in it and it will be considered deserted and abandoned if there are no prayers and *zikh*. Thus subversion is effected by an action which stands in the way of those who come there to say prayers and do *zikh* (remembrance). If it is a Muslim who commits such an act, he will also stand condemned as the charge makes no exceptions. It is said that the accusation against a Muslim is based on some presumption and holding him guilty is not on sure ground. Its explanation is that suspicion is presumptive when its ground is presumptive but if the ground is definite, the presumption will be accepted as correct (and the person will be regarded as guilty).

Another question that may arise that if a Muslim happens to do such a thing, he cannot be expected to have the intention of working for destruction of a

mosque. In other words, his action is not tantamount to making intentional efforts for the devastation of mosques. How can then he be reckoned amongst those evil doers? A careful consideration of this shows that the doubt would have been justified if the condemnation had been prescribed subject to some special effort having been made, but where a general effort also stands condemned there is no excuse for a Muslim either. An argument in support of this view is available in the account of the journey performed by the Prophet (PBUH) for Umrah. It is stated that he saw in a dream at Madina (and the dream of a Prophet is a revelation) that he had gone to Mecca for performing Umrah. He related this dream to his companions. This dream did not reveal that it would happen in the same year but the companions became enthusiastic and proposed to set out for the journey that very year. The Prophet (PBUH) agreed with them because of his affable nature. While approaching Mecca, they were stopped from entering the city. The Almighty held this action of the infidels as “devastation” or an attempt at destroying the mosque for the reason that they stood in the way of the Prophet (PBUH) and the companions (who were sincere devotees) from

going to the mosque and saying their prayers there. The infidels were accused of the offence despite the fact that they held in great respect not only the holy mosque but all its precincts also and looked after its maintenance. In face of this precedent laying down a law, there remains no doubt that anything done whether directly or indirectly to prevent people from saying their prayers or doing remembrance in a mosque will be treated as an attempt at its destruction. It may be noticed that the infidels had put no lock on the door of the Holy Mosque nor had they shown any disrespect or tried to dismantle it. It is also evident that unnecessary worldly talks and worldly business conducted in a mosque do not constitute prayers or remembrance but sin and outrage.

**It Is Not Proper to Accept Any Remuneration on  
Recitation of the Quran or *Zikr***

ذکر و تلاوت پر کچھ لینا جائز نہیں

On the subject of *zikr* (remembrance) many events were related emphasizing the excellence of remembrance. A mention was also made of people who claim compensation for having recited the Quran and taking part in remembrance. It was pointed out that it was not proper to do so because the name of Allah was dearer than even what the

two worlds were worth. In this connection the following couplet was quoted:

قیمت خود ہر دو عالم گفتمہ ای  
نرخ بالا کن کہ ارزانی ہنوز

“You have put a price on yourself equal to the price of the two worlds. This is too cheap. You are of far more worth than that. Raise your price. <sup>(1)</sup>”

The beauty of this verse can be appreciated only by a person who is cognizant of the dignity of Allah.

گفت لیلیٰ را خلیفہ کان توئی  
کز تو مجنون شد پریشان و غوی  
از ہمہ خوبان تو افزون نیستی  
گفت خامش چون تو مجنون نیستی  
دیدہ مجنون اگر بودے ترا  
ہر دو عالم بے خطر بودے ترا

The *Khalifa* asked *Laila* whether she was the lady for whose sake *Majnun* was so much worried that he had lost his bearing. He said that she in no way excelled other beautiful ladies. *Laila* asked him to keep quiet for he was not *Majnun*, adding “if you had been gifted with the eyes of *Majnun*, you would have looked down upon both the worlds in comparison <sup>(2)</sup>”

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(1) Amir Khusro.

(2) Rumi.

عجب داری زسالکان طریق  
کہ باشند در بحر معنی غریق

You wonder at the ways of the mystics who dive deep into the sea of secrets<sup>(1)</sup>.

عشق مولیٰ کے کم از لیلیٰ بود  
کوئے گشتن بہر او اولیٰ بود

How can love for Allah be less than love for *Laila*? It is better to strive for that than for anything else<sup>(2)</sup>.

On this occasion, it was made clear that *huffaz* (those who know the Quran by heart) were prohibited to accept any remuneration for recitation of Quran in the month of Ramzan or on funerals etc.

### Why Allah's Friends Avoid Bazaars

اولیاء کے بازاروں میں نہ جانے کی وجوہ

Godly men could never be expected to hold this world or even comforts of the other world, dearer than the Name of Allah and what pleases Him.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

“Allah's pleasure is above all blessings and comforts of paradise”<sup>(3)</sup>.

Keeping this in view Godly men do not go to bazaars lest out of respect for their saintliness, any

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(1) **Bostan-e-Sa'di.**

(2) **Rumi.**

(3) **Surah At-Taubah, verse 72.**

shopkeeper should charge them less price. They consider it an undue concession. Avoiding a visit to bazaars can be for two reasons: one is arrogance which is prohibited; the other is apprehension that the shopkeeper impressed by their personality, would give them goods cheaper than normal and put himself to a loss. So they think what they do is necessary and commendable. Their object is to dispel any doubts arising in their minds of having put their faith on sale. They want to save the public from coming under pressure. They think it is a kind of bribe which a man accepts by virtue of holding a position. For this very reason a government officer is prohibited from accepting a gift. To remove any doubt as to why the Prophet (PBUH) used to accept gifts despite being the Ruler, it may be noted that whatever gifted to him was out of love for him and not by virtue of his position. Now a days it is a bribe and not a gift except as Allah may wish.

### **Reality about Constructing Mosques**

#### **تعمیر مساجد کی حقیقت**

It has been stated above that 'building' a mosque means 'saying of prayers and remembrance in it'.

An Ayah states:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَيْهِمْ أَنْفُسِهِمْ بِالْكَفْرِ  
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ  
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أَوْلِيَاكَ أَنْ يَكُونُوا مِنَ  
الْمُهْتَدِينَ

“It is not for the *Mushriks* to build up the mosques of Allah while they are witnesses of their own infidelity. Those are the ones whose deeds have gone to waste; and in the Fire they shall remain forever. In fact, mosques of Allah are build-up only by those who believe in Allah and the Last Day and those who establish *Salah* and pay *Zakah* and who fear none but Allah. So, it is hoped that they are to be among those on the right path<sup>(1)</sup>.”

However, some people have considered it as an issue for construction of mosques and interpreted that the funds of the infidels should not be utilized for the construction of mosques. But in my opinion, the use of their funds is a different matter and this *Ayah* means that the infidels are not qualified to partake in the activities in a mosque.

Had the conclusion mentioned above been correct, the Prophet (PBUH) would never have allowed the Ka’ba Mosque to stand as founded by the *Quraish*. The *Quraish* had cut short the building originally founded by *Hazrat Abraham*, to its present size for want of sufficient funds. The portion called *Hateem*

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(1) Surah At-Taubah, verses 17-18.

was excluded from the main building and only one door was allowed to remain and that too was fixed at a higher level. After passage of some time, *Hazrat Abdullah Bin Zubair*, having learnt through a *hadith*, narrated by his aunt *Hazrat Ayesha*, that originally *Hateem* formed a part of *Baitullah* (i.e. Ka'ba), had it rebuilt on the foundation laid down by *Hazrat Abraham* (pbuh). Later, during the Khilafat of *Abdul Malik*, his Administrator, *Hajaj Bin Yousuf*, after the murder of *Abdullah Bin Zubair*, felled the addition made by him (that was meant to include *Hateem*) and restored the foundation to what the *Quraish* had maintained. Again after sometime *Khalifa Haroon Rashid* enquired from *Imam Malik* about restoring the Ka'ba building to its original foundations. *Imam Malik*, fearing that it might make *Baitullah* an object of rivalry between Kings, advised that the *Baitullah* might be left as it was at that time and had existed in the past. Since then it is as it was then. Although dismantling of what *Abdullah Bin Zubair* restored appeared to be sad because the restoration was based on sound counsel, but nobody knows what prudence lay in it when the Almighty allowed the foundation laid by the Quresh to stand. One good feature and a wise turn was manifest which could be appreciated even by the

most unlearned man and that was that if the foundation of Abdullah Bin Zubair had been allowed to be rebuilt, even though there would have been still the two doors at ground level, everybody would not have been able to get the opportunity to go inside the *Baitullah* because the keys and the locks would have remained in the custody of the door keepers. Under the present conditions, the portion called *Hateem* which was originally inside the *Baitullah* is now outside it and anybody who cannot get entrance to the *Baitullah* can at least enter *Hateem* which is also a part of *Baitullah* and secure the blessings that go with the *Baitullah*. It is also worth bearing in mind that the Quresh despite their atheism and polytheism took care to utilize only those funds which were 'Halal' (Lawful) on the maintenance of *Baitullah* and when they found they would not be able to maintain the building on its original foundation out of 'Halal' money, they decided to withdraw from it. In short, the purpose of saying (مَا كَانَ لِلْمُشْرِكِينَ) is that the polytheists lack the ability to inhabit the mosque. They do not possess the qualities, which have been mentioned in the next *Ayah*. They have no faith in Allah. They do not say their prayers. Mosques are inhabited by those who believe in Allah, in the Day of Judgment,

in saying prayers and in paying of the 'Poor Due'. In the *Ayah* under consideration, what is really aimed at is: To make people pray Allah, for which mosque has been chosen as the subject of address; professing of faith has been mentioned as precondition and payment of 'zakat' as discharging of others right. One's prayers should be a manifestation of love and sincerity and supported by financial help for the needy. In short simple prayers and remembrance unaccompanied by acts of charity are no proof of a sincere loving heart. 'Zakat' would be paid only by a person who is sincere at heart because there is no officer appointed to collect zakat. Someone may say that during the Caliphate period there used to be officials who collected Zakat, and if they used force, this forcible collection negated all claims of sincerity on the part of the payers of Zakat. Let me tell him that the officials used to collect Zakat on animals only, while payment of zakat on gold, silver and other taxable articles was left to the individuals to do on their own responsibility. Appointment of officials was in fact not done for enforcing collection of Zakat but to facilitate the individuals to make payment and to ensure that it reached the deserving people safely. In matters relating to

assessment of value of goods of trade or other articles, the officials were very accommodating. The traders and owners of property were asked how they were getting on and whether they had completed their respective year of assessment. If they said were not liable or stated that they had already discharged their liability, their statement was accepted.

The second argument in support of the claim that mosques are for saying prayers and remembering the Almighty, is the Ayah in which the Almighty has stated that people go to such houses in which they say their prayer (فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ). These are the houses about which the Almighty has ordered the people to hold them in great respect.

The third argument is the Hadith which states:

انما بنيت المساجد لذكر الله

“Mosques are built for saying prayer and remembering Allah”. Hence any action carried out there with any object different from it, would mean an act done for its destruction and is prohibited. Examples are: scribes who sit there to write something for others and charge for this service, or tailors who take a seat there to stitch clothes. The jurists have gone to the extent of saying that an individual who charges any fees from boys for

imparting religious education to them is not permitted to provide this service in a mosque. It is also prohibited to teach Quran in a mosque to boys who are made to pay any kind of fees for the teaching. However, teaching of books on religion (Diniyat) without any fees is permissible, as their lessons constitute *Zikr* or Remembrance of Allah. It is also permissible for *Mutakif* (a devotee who has secluded himself in a mosque for prayers for a few days) to sell or buy goods to meet some immediate requirement provided the goods are not to be brought inside the mosque. This is to save the traders from remaining deprived of the opportunity to offer their prayers in seclusion i.e. in *Aitakaf*. And the restriction on bringing the goods of trade to the mosque need not be applied if the space to be occupied is insignificant (a wristwatch for instance) and does not interfere with the normal function in the mosque. This permission is allowed only to devotees sitting in *Aitakaf* in a mosque and not to others whether the deal is small or whether it pertains to only exchange of coins. It is also not permissible to make an enquiry about anything lost outside the mosque. However, if anything goes missing inside the mosque, one may inquire about

it. It is also not permissible to distribute posters in a mosque about one's business.

The fourth argument is that it is stated in a Hadith that a symptom of the approaching Resurrection is that:

مساجدهم عامرة وهي خراب

“Attendance in mosques would go up, but those attending would be lacking in sincerity.”

The building and the ruination would go on simultaneously in a way that mosques would be coming up grand and imposing with all embellishments and the attendance of the worshippers will mount but their spiritual rehabilitation which means worshipping Allah with all sincerity, would be wanting. What has been stated above, goes to prove that mosques are for praying and worshipping the Almighty.

The fifth argument is apparent from the following:  
Some people asked the Prophet (PBUH): What are the evil places (شر البقاع) and what are the blessed places (خير البقاع)? The Prophet (PBUH) said that he didn't know and that he would ask Angel Gabriel about it. Gabriel confessed his lack of knowledge and promised to enquire about it from the Almighty. As the Angel made the request to the Almighty on behalf of the Prophet (PBUH), he was

granted a place so close to the Almighty as never before and there remained only 70,000 veils between him and the Almighty. In short, the reply received from Almighty Allah was that a *Bazaar* (Market) was an evil place and a mosque was a blessed place.

A thoughtful consideration of this shows that what distinguishes one from the other is that while one place is meant for the remembrance of the Almighty, the other is about for the business of the world. It is thus learnt from this *hadith* that a mosque is in reality a place for remembrance and worship of Allah and mention of the worldly affairs in a mosque turns it into an evil place and brings about its ruination.

### **The Ethics to be Observed While Teaching and Learning**

#### آداب تعلیم و تعلم

Here people should take note of the fact that the Prophet (PBUH) as well the Angel Gabriel expressed their ignorance about what had been enquired about from them. People should take a lesson from this and should not try to give incorrect replies to questions asked from them about which they know little. It is also a warning for those teachers who, despite not understanding the correct meaning of

what is stated in a book, go on telling their students something and do not admit their inability to follow what the book says. An anecdote about *Bazurj Meher*<sup>(1)</sup> states that an old woman asked him something which he didn't know. The old woman said, "You draw so high a pay from the king and do not know what I have asked you". *Bazurj Mehar* said, "What I get as my pay is for what I know and if I start getting payment for what I do not know the whole of king's treasury will not suffice."

The statement of the Angel Gabriel is also worth noting that the place where 70,000 veils still intervened between him and the Almighty was the closest when he had ever got to the Almighty. In face of this, it may be imagined how much mistaken are those people who after doing some *zikh* (remembrance), start hoping to see the Almighty. How mistaken they are? Do they wish to get closer to the Almighty than the Angel Gabriel? A still greater mistake they commit is that they desire to probe into the reality of the Almighty. This should never be thought of. They should however ponder over what His blessings and favours.

تفكروا في آلاء الله ولا تفكروا في ذاته

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(1) **A minister in the Persian Empire, known for his knowledge and wisdom.**

Reflect over His blessings and do not think of His person. A sage has said:

دور بینان بارگاہ الست  
غیر ازین بے نہ بردہ اند کہ ہست  
آنچہ اندر راہ مے آید بدست  
حیرت اندر حیرت اندر حیرتست

Those who can look far inside the Divine Audience have so far only come to know that there is some one, but they have not been able to perceive Him. Their only find, as a result of their mystic efforts, is astonishment after astonishment.

اے برتر از خیال و قیاس و گمان و وہیم  
وزیر چہ گفتہ اند شنیدیم و خواندہ ایم

Oh Lord! You are far beyond what we can guess or imagine or think or comprehend. You are far better than what we have been told or what we have heard or read.

دفتر تمام گشت بپایاں رسید عمر  
ما ہمچنان در اول وصف تو مانده ایم

We have reached the end of our ages but we have not yet completed describing even one of your tributes.

But yes, on the Resurrection Day, according to the promise given, we would be able to see our Lord. There will be no veil in between. The veil that is mentioned in *hadith* would be due to our own

inability to encompass His Greatness, His Grandeur, His Dignity and his Magnificence. In this world, however, we cannot see Him without a veil and this is in accordance with our faith and *Shariah*.

### **The Meaning of a Couplet**

#### **شعر کی تشریح**

A verse attributed to Hazrat Syed Abdul Qadir Jilani runs as follow:

بے حجابانہ در آ از در کاشانہ ما  
کہ کیسے نیست بجز درد تو در خانہ ما

You come into my dwelling place without a veil because there is no one else here except your pain/grief.

It is interpreted to mean that the hesitation felt by the indolent may be removed or that we yearn to see you unveiled on the Resurrection Day.

If this verse had been written by somebody else, we would not have felt the necessity of interpreting it.

### **What Matters Can Form the Subject of Talks in a Mosque**

#### **مسجد میں کن باتوں کی اجازت ہے**

In short, this *hadith* provides us with the proof that a mosque is not a place where people may indulge in talks like bazaars or marketplace. Some people accuse the Companions that they also used to hold loose talks in mosques like us. This is a baseless accusation. If the Companions had not been

prepared to follow the advice given by the Prophet (PBUH), who else would have followed it. While it is unjust to talk about worldly affairs in a mosque, it is crueler to accuse the Companions (of the Prophet) of having indulged in loose talks. Instead of seeking forgiveness for their own wrong doing, they try to bring a bad name to the best people of Muslim Ummah. However, some people mistakenly condemn every kind of enquiry as a worldly affair. Enquiring about someone's health, for example, is among the rights of Muslims in Shariah. Similarly enquiring about something lost in the mosque is permissible. The permission given to a *Motakif* trader to conduct his business already mentioned above, is a proof of the facility that *Shariah* provides to a trader to be able to observe *Aitakaf* and does not deprive him of this *ibadah*, due to his commitments. Had this not been allowed, he would never have been able to perform *Aitekaf*. This permission and other such matters constitute a proof that it is a true Shariah. It accommodates both those who are normally able to do it and those who need some relaxation (keeping in view their circumstances) to be able to do so.

بہار عالم حسنش دل و جان تازہ می دارد

برنگ اصحاب صورت را ببوارباب معنی را

The spring of His Beauty keeps afresh one's heart and soul; its colourfulness appeals to those who are

satisfied with appearances and its reality enthralls those who are men of wisdom.

The prohibition to be observed by those who are not sitting for Aitekaf has already been stated. Once I was very pleased with the conduct of a friend of mine who had at one time been my student also. I was sitting with him in a mosque. He noticed that a person got change for a rupee from another person. He at once pointed out that it amounted to trading in a mosque and should not be carried out. This is how an honest person makes bold to check others who may be one of his elders. Ofcourse it should be done with decorum and decency.

### **Different Behaviors of Dear Ones**

#### **محبوبین کی مختلف شکلیں**

On this very occasion and in this very context, it was also related that once Hazrat Syed Ahmed Brailvi who was the Pir (Murshed) of the Maulana Shaheed, reached a little late for saying the morning prayers. He had recently got married. His disciple, Maulana Abdul Hayee started giving a speech after the prayer was over. In that speech he also mentioned that some people miss the '*Takbire-e-Oola*' because they continue lying in the lap of their wives. The Syed thanked for being reminded and promised that it would not happen again. (Hazrat

Maulana Ashraf Ali Thanvi after telling this, added that) Maulana Abdul Hayee ventured to mention this although it appeared to be disrespectful, because he knew that Syed Ahmed Brailvi would not take it ill but would be happy. Maulvi Andul Hayee behaved a bit disrespectfully to please him.

گفتگوئے عاشقان در کار رب  
جوشش عشق است نے ترک ادب  
با ادب تر نیست زوکس در جہاں  
بے ادب تر نیست زوکس در جہاں

If lovers of God sometime, in their exuberance, utter words which appear to be against His Grandeur, it is not out of disrespect. If it means disrespect, such people would be the most disrespectful in the world, but actually, it is not so and they are in fact the most respectful people in the world.

A *hadith* relate a similar incident about Hazrat Ayesha Siddiqi (R.A).The Prophet once said to her, “I know that when you are displeased with me, you address me saying: No By the Lord of Abraham and when you are pleased with me, you address me by saying “No,By the Lord of Muhammad.”

Hazrat Ayesha’s reply was: “I give up nothing except your name.”

There are words which if used by an ordinary person, would be looked upon as coming from a disrespectful man or even an infidel; but if the same words are used by a true lover, these would be regarded as an expression of intense love.

In short, outwardly certain things might appear disrespectful but inwardly they are respectful.

کار پاک را قیاس از خود مگیر  
 گرچه ماند در نوشتن شیر و شیر  
 جمله عالم زین سبب گمراه شد  
 کم کیے زابدال حق آگاه شد  
 گفت اینک ما بشر ایشاں بشر  
 ما و ایشاں بسته ی خوابیم و خور  
 این نداستند ایشاں از عم  
 درمیاں فرقے بود بے منتہا  
 احمد و بوجہل در بت خانہ رفت  
 زین شدن تا آن شدن فرقیست زفت

Do not consider yourself at par with pious men although their work and your work may be similar just as two words written in the same way but meaning differently. The whole world has been led astray by not recognizing the Godly men. They say that they are human beings like others. They eat and drink as others do. These people do not realize that there is a lot of difference between them and the Godly men. It may be possible to appreciate the

difference by the example of the Prophet (PBUH) and the infidel Abu Jehal. Both went to Kaabah when it was full of idols. But there was a glaring difference

(One went there to break the idols and the other to worship them).

In short, respect of the mosque should be spontaneous as one's heart and limbs respond when one goes before an officer of the world.

یک چشم زدن غافل ازاں شاه نباشی  
شاید کہ نگاہ کند آگاہ نباشی

Do not be unheedful of that King even a moment. He might cast a kind look at you and you remain unaware.

This is what should be your normal state. If this is not possible, it should be so at least when you are in the mosque. If you are not able to remain in this state constantly, do not think that it was only our elders in the past who could do so and that it is not possible for us to do so.

تو مگو ماراں بدان شه بار نیست  
با کریمان کاریا دشوار نیست

Do not say it is beyond our reach. How can we get an access to that Audience? Nothing is difficult with Him who is Merciful i.e. His mercy will make it possible, just be hopeful.

## The Respect of Mosque by Companions

### صحابہ کا ادب مسجد

You can judge how much respect the Companions showed for the mosque from the incident relating to two persons who happened to talk to each other loudly. Hazrat Umar (R.A) reprimanded them saying:

اترفعان اصواتكما في مسجد رسول الله ﷺ

“Are you raising your voices in the mosque of the Prophet (PBUH). If you had not been travelers who had come to the mosque, I would have punished you.”

It is not to be taken to mean that this order of not talking loudly applied only to the Prophet’s mosque because all mosques are attributed to him (PBUH) as he himself once said:

فلا يقربن مسجدنا

“So never approach our mosques” making no exceptions. No doubt, the Prophet’s Mosque will carry greater respect than other mosques and the Ka’abah (God’s Mosque) the greatest of all. Moreover, as the Quran says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And that mosques belong to Allah; so do not invoke anyone along with Allah” <sup>(1)</sup> Hence the

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(1) Surah Al-Jinn, verse 18

mosques, since they belong to Allah, require respect of a much higher degree.

### **Respect of Those Who Are Inside the Mosque**

#### **اہل مسجد کا ادب**

Just as mosques are worthy of respect so are those persons who are inside a mosque. Nobody should do such a thing which would distract those already there. For example, nobody should stand at a place which causes inconvenience to others who are coming in or going out. Similarly, nobody should start doing *zikr* (remembrance) aloud which interferes with the prayers of any other worshipper. It would distract him. Moreover, according to the saying of the Prophet (PBUH), mosques are gardens of paradise and paradise should be free of all discomfort.

بہشت آنجا کہ آزارے نباشد  
کیے را باکیے کارے نباشد

“Paradise is a place where nobody will face any discomfort and nobody would have to look towards another for any help.



## THE SPEECHES OF HAZRAT THANVI (RA)

(Significance and Utility)

Hazrat Thanvi (RA), in his speeches, used to recite Khutba-e-Masura, followed by a verse from the Holy Quran or a hadith, and then explained it very impressively and thoroughly. His audience consisted of thousands of people from all classes of society: poor and rich, old and young, educated and illiterate, urban and rural, scholars, judges, lawyers, businessmen, etc. His style was so alluring that the audience felt mesmerized.

According to Syed Suleiman Nadvi, 400 speeches of Hazrat Thanvi were compiled. These comprised Islamic teachings, argument against newly invented things in religion and useful practical recommendations. He used to captivate his audience with facts, advice as well as interesting anecdotes. The other religious speakers generally discuss belief and religious observances in their sermons, but Hazrat Thanvi also used to stress upon people to improve their practical life and inculcate moral values in them.

According to Dr. Abdul Hayee Arifi, the speeches of Hazrat Thanvi had a God gifted style which enlightened the hearts of the audience, gave them a spiritual insight and a proper understanding of religion; they were able to distinguish between right and wrong, their beliefs were strengthened and all their apprehensions were gone. It was his love of God that made his words so impressive, his style so powerful and his speeches so irresistible.

How to benefit from these sermons: While reading these speeches, we need to ponder for a while and see if we are also suffering from the evils mentioned therein, and if so, try to get rid of them. We should be upset if virtues mentioned therein are missing on our part and should try to acquire them. A reading in such manner will, in sha Allah, benefit the reader and he will start feeling a change.