

The role of mosque rulings in the moral elevation of individuals through the purified prophetic Sunnah


Dr. Atika Aissi

Research Center for Islamic Sciences and Civilization, Laghouat, Algeria
Email : ahmedaissi38@gmail.com

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Abstract---Allah the Almighty has made mosques guiding beacons for Islamic societies, where all segments of the community gather five times a day, with the general congregation taking place on Fridays. This gathering is often attended even by those who may be absent during the rest of the week, providing an opportunity for people to reflect upon matters of their religion and worldly affairs. Allah the Almighty has endowed mosques with significant rulings that contribute to the refinement of souls and the cultivation of noble moral conduct—both behavioral and outward—which in turn elevates the general level of social etiquette within society. Since its advent, Islam has worked toward refining and disciplining the human being, shaping him into an exemplary creature worthy of fulfilling the role of stewardship (*istikhlāf*) on earth entrusted to him since his creation. Accordingly, the rulings related to mosques represent practical programs that the Muslim practices daily, reinforcing noble character within the self and refining one's disposition.

Keywords---mosque, refinement, etiquette, social conduct, Sunnah.

Introduction

The mosque is one of the religious and social institutions and was the first symbolic structure established for Muslims once they were granted land. The Prophet (PBUH) built it immediately upon his arrival in Madinah, so that it would serve as a place of public gathering for prayer and for the discussion of various aspects of life. This role has remained unchanged to the present day. Throughout history, Muslims have been keen to build mosques and establish them at the heart of population centers so that they may fulfill their multiple functions within these communities.

Significance of the Topic

Certainty in the Hereafter, which the believer lives by—knowing that it is a Day of recompense that will inevitably come—drives many people to adhere constantly to the remembrance of Allah, alongside fulfilling religious obligations. They make the affairs of their daily lives a means to assist them in worshiping their Lord, Glorified and Exalted be He. Thus, they are found day and night glorifying Allah in one of His houses, leaving behind the worldly blessings Allah has bestowed upon them, and drawing nourishment from the wellspring of admonition and guidance that helps refine and discipline their souls and behavior.

Research Problem

Islam has introduced a set of legislative rulings related to mosques which, taken collectively, work to elevate the general level of personal decorum—both in terms of behavior and outward appearance. This will become clear, Allah willing, through addressing the following questions :

1. How does commitment to the mosque contribute to reducing the scope of wrongdoing within society ?
2. How do mosque-related rulings influence the social behavior of individuals ?

3. What is the impact of Prophetic guidance concerning mosque rulings on an individual's outward etiquette and appearance ?

Research Objectives

This study seeks to achieve several objectives, the most important of which are :

1. Drawing attention to the necessity of reviving the role of the mosque within society.
2. Guiding the Ummah toward building mosques and mobilizing human resources to attend to their various needs, both material and scholarly.
3. Encouraging the development of educational programs aimed at activating the role of the mosque in society.

Research Plan

- Introduction
 1. The impact of building mosques on reducing the scope of wrongdoing in society
 2. The role of the mosque in elevating the social behavior of individuals
 3. The role of the mosque in cultivating outward etiquette and decorum
- Conclusion and research recommendations

1. The Impact Of Building Mosques On Reducing The Scope Of Evil In Society

Allah, Glorified and Exalted be He, has established houses on earth in which He is worshiped and remembered morning and evening. He says : *(وَأُولَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ : 1 لَهُمْ مَثَ صَوَامِعُ 2 وَبِيَعٌ 3 وَصَلَوَاتٌ 3 وَمَسَاجِدُ 4 يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلِيُنصِرَنَّ اللَّهُ مَنْ يَنْصُرُهُ 5 إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)* These houses have borne different names across nations, yet they remain synonymous due to the single function that necessitated their establishment—namely, the worship of Allah alone throughout human life on earth. These houses constituted the decisive boundary between truth and falsehood : whoever aligned himself with them stood upon the truth, while whoever opposed their establishment stood upon falsehood, due to his persistent efforts to obstruct their mission. Thus, the forces of disbelief and evil seek dominance on earth, in contrast to those who struggle alongside goodness to ensure its prevalence. For this reason, Allah the Exalted has promised His support to those who strive to protect mosques and uphold the purposes for which they were established, as affirmed in His saying : *(وَلِيُنصِرَنَّ اللَّهُ مَنْ يَنْصُرُهُ)*.

¹ "Ṣawma'a : a place of worship for Christians, so called because of its narrow top," al-Firuzabadi, *Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz*, 3/442.

² Bay' : plural Bī'a ; a place of worship for Christians ; al-Firuzabadi, *Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz*, 2/280.

³ Ṣalawāt : synagogues of the Jews, that is, places of prayer ; Ibn Manẓur, *Lisan al-'Arab*, 6/330.

⁴ Masjid : the building in which prostration is performed ; with the vowel a (masjad), it denotes the place of the forehead ; al-Zajjaj states that every place in which worship is performed is a masjid ; Muhammad Murtaḍa al-Husayni al-Zabidi, *Taj al-'Arus min Jawahir al-Qamus*, 8/173-174.

⁵ Surat al-Hajj, 40.

Allah, Glorified be He, has promised victory to those who support Him and has given them glad tidings that triumph will be their ally—by His permission. He then concludes the verse with His saying: ﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾, for He is the All-Powerful, capable of subduing any force regardless of its might or ferocity, due to the weakness of those who rely on support other than Allah. Ultimately, honor belongs to Allah alone on earth, and it is shared by all who ally themselves with Him, support His cause, and defend the truth throughout their lives.

For this reason, "the people of truth are obligated to follow this path, exerting their utmost efforts in resisting falsehood and its adherents, establishing the truth and empowering its people, and returning misguided humanity to the worship and oneness of Allah, rescuing it from polytheism and its corrupt consequences. This is the struggle referred to in the Qur'an and carried out by the Prophets and Messengers of Allah, peace be upon them. It is the struggle that eradicates tribulation in all its forms, liberates humanity from servitude to anything other than Allah, and brings them forth from darkness into light."⁶ As a result, the forces of evil become constrained with the increase in the number of believers, while the number of disbelievers correspondingly diminishes, thereby limiting the spread of evil on earth.

Moreover, Allah, Glorified and Exalted be He, has ordained a great reward for whoever builds a mosque or contributes to its construction, even with the smallest share. It is narrated on the authority of 'Umar ibn al-Khattāb (may Allah be pleased with him) that he said: I heard the Messenger of Allah (PBUH) say: "...and whoever builds a mosque in which the name of Allah is mentioned, Allah will build for him a house in Paradise."⁷ This noble ḥadīth serves as a clear encouragement to increase the construction of mosques, without stipulating any condition for such construction other than sincere intention devoted purely to Allah the Exalted. Likewise, it is narrated on the authority of Ibn 'Umar (may Allah be pleased with him) that the Messenger of Allah (PBUH) said: "Whoever builds a mosque for Allah, even like a Mifḥaṣ⁸ of a Qaṭāh⁹ or smaller, Allah will build for him a house in Paradise."¹⁰ The term Mifḥaṣ—

⁶ Abd al-'Aziz ibn Nasir al-Jalil, *Waqafat Tarbawiyya fi Daw' al-Qur'an al-Karim*, 3/212.

⁷

⁸ Mifḥaṣ : derived from *al-faḥṣ*, meaning every place that is inhabited ; originally denoting a level piece of land, with the plural *fuhūṣ*. *Al-ufhūṣ* refers to the nesting place of the sandgrouse, as it scratches the ground and then lays its eggs there ; Muhammad Murtaḍa al-Ḥusayni al-Zabidi, *Taj al-'Arus min Jawahir al-Qamus*, 18/63-64 ; Ibn Manẓur, *Lisan al-'Arab*, 3/317.

⁹ Qaṭāh : derived from the root *qaṭā*, meaning heaviness in walking ; *qaṭā* is a well-known bird so named because of the heaviness of its gait. Its singular form is *qaṭāh*, and its plurals are *qaṭawāt* and *qaṭayāt* ; Ibn Manẓur, *Lisan al-'Arab*, 6/478.

¹⁰ *Sunan Ibn Majah, Kitab al-Masajid wa-al-Jama'at*, "Bab : Man Bana Lillahi Masjidan," hadith no. 738, p. 90 ; the wording is his, and it was graded *sahih* by al-Albani. *Musnad Ahmad ibn Hanbal*, from *Musnad Bani Hashim*, *Musnad 'Abd Allah ibn al-'Abbas ibn 'Abd al-Muttalib*, hadith no. 2157, p. 189 ; graded *sahih li-ghayrihi*. *Sahih Ibn Khuzaymah, Jami' Abwab Dhikr al-Witr wa-Ma Fihi min al-Sunan*, *Jami' Abwab Fada'il al-Masajid wa-Bina'iha wa-Ta'zimihā*, "Bab fi Fadl al-Masjid wa-In Saghara al-Masjid wa-

derived from *al-fahṣ*, meaning every place that is inhabited, and originally denoting a small, level piece of land—refers to the modest ground on which the sandgrouse prepares its nest. Through this expression, the Prophet (PBUH) emphasized the virtue of mosques even when they are extremely small, even if their construction extends over a long period of time, and even if people collectively participate in building them, each according to the extent of his contribution, no matter how limited it may be. The Prophet (PBUH) specifically likened the mosque to the *Mifḥaṣ* of this particular bird due to its heaviness and the slow, laborious process by which it prepares its nesting place, requiring considerable time and effort. This constitutes a prophetic exhortation to the Ummah to establish houses of worship gradually over time, even on a small scale, while carefully selecting their locations—just as the sandgrouse carefully chooses the site of its *Mifḥaṣ*. Such effort is fully rewarded in light of the mosque's guiding role within society across all aspects of individual life. The presence of a mosque within a residential community signifies that those who dwell around it live in constant remembrance of Allah the Exalted. For this reason, *"the mosque occupies a lofty status in Islam, as it is the place where Muslims gather, devoting themselves entirely to the worship of the One God, leaving worldly concerns behind them, and turning to Allah in order to cultivate their souls upon His guidance and law."*¹¹ Due to its profound spiritual value in human life, mosques are the most beloved places to Allah the Exalted, as narrated by Abū Hurayrah (may Allah be pleased with him), who reported that the Messenger of Allah (PBUH) said: "The most beloved places to Allah are the mosques, and the most detested places to Allah are the marketplaces¹²." Thus, Allah the Almighty has made places of worship among the most beloved to Him, for therein He is glorified morning and evening, worldly distractions are set aside, and they are frequented by those whom neither trade nor sale distracts from the remembrance of Allah—thereby distancing themselves from the places most detested by Him, namely the marketplaces.

Thus, the mosque is a place where the heart is emptied of worldly concerns and directed wholly toward Allah the Exalted, enabling the individual to live in a state of constant tranquility and inner peace, and to practice sincere devotion to Him, Glorified be He. In contrast, marketplaces are spaces characterized primarily by competition over worldly gains and adornments, which foster heedlessness of Allah the Exalted and lead to increased noise, clamor, and distraction. The mosque has been—and continues to be—the only place that brings together all segments of society, where gatherings of believers have been held in the past and continue to be held today for remembrance, worship, and strengthening the bond between the human

Daqa," hadith no. 1292, 2/269; its isnad was graded *sahih* by al-A'zami. *Sahih Ibn Hibban, Kitab al-Salah*, "Bab al-Masajid," report no. 1610, 4/490; its isnad is *sahih*.

¹¹ Ibrahim Muhammad 'Ata, *al-Marji' fi al-Tarbiyah al-Islamiyyah*, p. 118.

¹² *Sahih Muslim, Kitab al-Masajid wa-Mawadi' al-Salah*, "Bab: Fadl al-Julus fi Musallahu Ba'da al-Subh wa-Fadl al-Masajid," hadith no. 1528, p. 264.

being and his Lord, Exalted and Mighty be He. Indeed, it serves to connect every aspect of human life to Him. The mosque's connection to Allah the Exalted signifies the connection of human life itself to Him, for it is inconceivable that Allah the Almighty would create the human being and leave him without guidance to lead him, or without a structure that unites him with others of his kind, through which knowledge is realized within an integrated framework of faith and social unity. This, in turn, works to confine the forces of evil within societies, owing to the innate religious instinct that drives human beings to frequent mosques in order to satisfy their spiritual dimension through worship and remembrance.

2. The Role Of The Mosque In Elevating Social Behavior

Elevating general social behavior through practical training of individuals ordinarily requires tremendous efforts exerted by various institutions within societies. However, Islam condensed all of this by assigning to the mosque a set of rulings that enhance faith-based self-monitoring within the community, thereby contributing to the refinement of behavior through what it provides *"to its attendees in terms of awareness and conduct essential for the ideal environment sought. Since ancient times, Muslims across different regions have devoted themselves to constructing and maintaining mosques, adopting them as beacons for enlightening minds and liberating souls from the authority of Satan¹³"*—to submission to the authority of Allah the Exalted alone.

Thus, the role of the mosque in elevating social behavior becomes evident through its guidance of many individual conduct patterns. By way of example—and not limitation—some of these are mentioned as follows :

2.1. The Role of the Mosque in Guiding People Away from Boasting

On the authority of Anas ibn Mālik (may Allah be pleased with him), he said that the Messenger of Allah (PBUH) said : *"لَا تَفُؤْمُ السَّاعَةَ حَتَّى يَنْبَاهِيَ النَّاسُ فِي الْمَسَاجِدِ"*¹⁴ Boasting is a reprehensible behavior among many members of society due to the psychological harm it inflicts on others, as it leaves negative impressions upon individuals and may lead to the accumulation of resentment and hostility among them. At the same time, it cultivates within the one who boasts a sense of self-admiration

¹³ *Al-Masjid wa-al-Bi'ah al-Salihah*, 'Abd al-Rahman Shayban, pp. 46-47, *Risalat al-Masjid* journal.

¹⁴ *Sunan Ibn Majah, Kitab al-Masajid wa-al-Jama'at*, "Bab : Tashid al-Masajid," hadith no. 739, p. 90 ; the wording is his, graded *sahih* by al-Albani. *Sahih Ibn Khuzaymah, Jami' Abwab Dhikr al-Witr wa-Ma Fih min al-Sunan, Jami' Abwab Fada'il al-Masajid wa-Bina'iha wa-Ta'zimihā*, "Bab : Dhikr al-Dalil 'ala Anna al-Tabahi fi al-Masajid min Ashrat al-Sa'ah," hadith no. 1323, 2/282. *Sunan al-Darimi, Kitab al-Salah*, "Bab : fi Tazwiq al-Masajid," hadith no. 1408, 1/351. *Sunan Abi Dawud, Kitab al-Salah*, "Bab fi Bina' al-Masajid," hadith no. 449, p. 73. *Musnad Ahmad ibn Hanbal*, from *Musnad Bani Hashim, Musnad Anas ibn Malik*, hadith no. 12379, p. 851 ; Shu'ayb al-Arna'ut commented that its *isnad* is *sahih* according to the conditions of Muslim, with trustworthy transmitters from the shaykhs of al-Bukhari and Muslim except Hammad ibn Salamah, who is among the narrators of Muslim.

and arrogance rooted in attachment to the transient adornments of worldly life, coupled with forgetfulness of Allah's favor and grace. The widespread prevalence of this dangerous phenomenon may further give rise to social stratification and, consequently, social alienation among individuals within the community.

Given that mosques were originally established as places of humility, submission, and devotion to Allah the Exalted, the Prophet (PBUH) warned against the infiltration of this blameworthy trait into mosques, whereby worldly concerns come to dominate one's perspective and the true meanings of sincere worship to Allah are lost amid arrogance and ostentation. The boasting mentioned in the ḥadīth refers to competing in displaying worldly adornments within mosques—hence the use of the preposition *fī* ("in"), indicating boasting **inside** mosques regarding worldly matters. The meaning may also be extended to include rivalry in their construction and ornamentation for purposes of competition with others rather than sincere devotion to Allah the Exalted.

Through this noble ḥadīth, the Prophet (PBUH) drew attention to a grave matter : the intrusion of arrogance rooted in worldly adornments into mosques, which were established fundamentally for the worship of Allah alone—through humility, submission, and detachment from worldly concerns. The entry of boasting into mosques—whether through ostentation in their construction or through pride in worldly matters within them, making them arenas of competition among members of society—stems from the loss of the practice of emptying hearts for the worship of Allah the Exalted. This is reinforced by the saying of the Prophet (PBUH) : "مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّ اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا"¹⁵ This falls under the principle of blocking the means (*sadd al-dharā'i'*) to using mosques for worldly purposes, which leads to disturbance during prayer and a lack of concentration and humility therein. Such misuse ultimately distracts believers from their intimate communion with their Lord, Exalted and Mighty be He. Mosques were established primarily to direct human beings toward the worship of Allah alone and to leave worldly concerns behind ; thus, it is unfitting for worldly problems and rivalries to intrude upon them.

Through these rulings, the individual preserves the sincerity of his orientation toward Allah the Exalted and does not allow worldly attachments to obstruct his progress toward spiritual refinement. What is observed today of excessive attachment to worldly life is, in part, the result of negligence in allowing its adornments to enter mosques, and even of failing to maintain regular attendance therein for prayer. Consequently, the guiding values of society are lost when Muslims turn away from them. Historically, commitment to remaining connected to mosques has refined souls

¹⁵ *Sahih Muslim, Kitab al-Masqjid wa-Mawadi' al-Salah*, "Bab : al-Nahy 'an Nashd al-Dallah fi al-Masjid wa-Ma Yaquluhu Man Sami'a al-Nashid," hadith no. 1260, pp. 224-225.

and elevated people's aspirations toward Allah and the Hereafter. Indeed, did the great scholars not emerge from them? And did the first generation of the Companions not grow and flourish within their embrace?

Accordingly, a believer's commitment to sincerity in worship—by leaving behind the adornments of worldly life and preventing the love of boasting and ostentation from entering mosques—is among the most important principles that must be upheld within the mosque.

2.2. The Role of Adherence to the Mosque in Purifying the Human Soul

On the authority of Abū Hurayrah (may Allah be pleased with him), that the Messenger of Allah (PBUH) said: "أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطِيئَاتِ وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟" They said: "Indeed, O Messenger of Allah." He said: "وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ .¹⁶ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَيْكُمُ الرِّبَاطُ"

The term *ribāṭ* mentioned in this noble ḥadīth linguistically derives from *rabṭ al-faras*, meaning to tether a horse and secure it in a place for safeguarding¹⁷, while *murābaṭah* denotes guarding and maintaining vigilance. Originally, *ribāṭ* referred to those who would tie their horses and await the call to defend the frontiers for *jihād*; subsequently, the term was generalized to encompass every individual who restrains himself in anticipation of performing an act of obedience to Allah. Accordingly, *ribāṭ* in the mosque signifies restraining the soul from preoccupation with worldly affairs in order to fulfill acts of obedience to Allah the Exalted¹⁸, and such restraint is regarded as a form of striving (*jihād*) in the path of Allah¹⁹. This entails distancing oneself from acts of disobedience, as the striving here is the struggle against the inclinations of the soul in obedience to Allah. It involves restraining the limbs and turning fully toward Allah through acts of worship, since many individuals frequent mosques during their free time and occupy themselves with remembrance and devotion. As a result, no idle space remains through which Satan may enter, and the dimension of faith within them consequently grows and flourishes.

Among the meanings evoked by the term *ribāṭ*—which originally refers to tethering horses in preparation for *jihād* in the path of Allah while awaiting the arrival of the enemy and gathering strength and resolve to confront him—is that waiting for one prayer after another in the mosque has a similarly profound effect on the human soul. Such waiting renews the covenant with Allah the Exalted and distances the individual from worldly distractions and adornments, so that his primary concern becomes the

¹⁶ *Sahih Muslim, Kitab al-Taharah*, "Bab : Fadl Isbagh al-Wudu' 'ala al-Makarih," hadith no. 587, p. 123.

¹⁷ Al-Firuzabadi, *Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz*, 3/31-32.

¹⁸ *Ibid.*, 3/379.

¹⁹ Muhammad 'Abd al-Rahman ibn 'Abd al-Rahim al-Mubarakfuri, Abu al-'Ala', *Tuhfat al-Ahwadhi bi-Sharh Jami' al-Tirmidhi*, 1/334.

remembrance of Allah and attaining His pleasure in this world and the Hereafter. In all of this lies great merit in consolidating the believer's spiritual strength to confront the true enemy : Satan and the inclinations of the self. This struggle is more severe than confronting a human enemy, who openly displays his weapons and equipment.

The term *ribāṭ* is employed here rather than *jihād* because it represents one of the most intense forms of striving, due to the act of awaiting the enemy under varying circumstances that exert psychological pressure upon the individual. Likewise, the inclinations of the self and attachment to worldly matters have a strong influence in diverting one away from steadfast adherence to the mosque, as these are powerful psychological attractions deeply rooted within human nature. Allah the Exalted says : ﴿رُبُّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعٌ﴾²⁰ *أَلْحَيَاةَ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبَىٰ*) The adornments of desires are naturally appealing to people; thus, if the soul is not disciplined through training in obedience to Allah—particularly by maintaining prayer in the mosque and being keenly committed to it—the soul will inevitably be drawn toward their allure. For this reason, adherence to the mosque and waiting for one prayer after another play a vital role in refining and correcting this inclination within the human soul.

The mosque, therefore, constitutes the foundational for shaping the Islamic personality, as it represents a luminous educational institution through which the Prophet (PBUH) initiated the comprehensive construction of the Islamic society. Through it, individuals were formed whose aspirations were elevated, whose zeal was disciplined by the law of Allah the Exalted, and who were endowed with sound reason and judgment. This unified hearts after bodies and movements had been unified in the performance of congregational acts of worship, resulting in the emergence of exceptional generations that served society and worked toward its reform and advancement across various fields²¹. This process ultimately gave rise to a distinguished Islamic civilization throughout history—one that overcame even the most powerful and ancient civilizations—assisted in this achievement by its adherence to the divine methodology.

Accordingly, adherence to mosques for worship and remembrance constitutes a form of striving (*jihād*) in the path of Allah, as it contributes to the psychological and spiritual guidance of the individual. This, in turn, spreads faith within the souls of members of society, leading them to interact through legitimate deeds, such that Allah the Exalted becomes the ultimate authority governing their lives.

²⁰ Surat Al 'Imran, 14.

²¹ Khalid Fa'iq al-'Ubaydi, *al-Qawanin al-Qur'aniyyah li-l-Hadarat : Dirasah Qur'aniyyah li-Ahdath al-Tarikh*, p. 229.

2.3. The Role of the Mosque in Cultivating Non-Harmful Interaction among Members of Society

Social interactions that occur among people often give rise to friction and conflict between members of society. The rulings related to the mosque, however, have played a role in guiding Muslims on how to engage in interaction without infringing upon the personal space or rights of others. On the authority of Abū Saʿīd (may Allah be pleased with him), who said : “ اَعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ، فَكَشَفَ السِّتْرَ، وَقَالَ : أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبِّهِ، فَلَا يُؤَدِّينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ، أَوْ قَالَ : فِي الصَّلَاةِ .²²”

The Prophet (PBUH) regarded raising one's voice inside the mosque—whether through recitation of the Qur'an or during prayer while others are engaged in the same acts—as a form of disturbance and noise that causes harm to all those who are turning toward Allah the Exalted. This serves as prophetic guidance directing Muslims to be cautious not to disturb their fellow worshippers, thereby cultivating a habit of calmness and restraint. Such discipline becomes deeply ingrained in individuals and is subsequently reflected in their broader social conduct, as they analogically extend the etiquette of worship to general social life. This leads to an elevation of behavior, whereby individuals come to respect one another in situations such as illness, during nighttime hours, and at times when people are occupied with their private affairs—especially in shared residential settings such as apartment complexes and similar communal dwellings, which require heightened sensitivity and refined conduct to enable harmonious coexistence without conflict or harm.

This guidance thus functions as moral instruction, ethical training, and habituation to virtuous character, for the educational process *“aims to instill specific values within a given society in order to form the righteous citizen it seeks. It constitutes the means by which society is constructed according to this vision; and when a society loses that means, it loses the foundations of its existence—no objectives are realized and no values are instilled—because the individual is the primary agent of change.”*²³ When the individual is shaped by this educational process within the mosque, adheres to its commitments, and internalizes its values, he emerges into society with an integrated set of principles and ethics through which he contributes to shaping the social environment in accordance with those values.

²² Sahih Ibn Khuzaymah, Jami' Abwab Dhikr al-Witr wa-Ma Fihi min al-Sunan, Jami' Abwab Salat al-Tatawwu' bi-l-Layl, "Bab : al-Zajr 'an al-Jahr bi-l-Qira'ah fi al-Salah Idha Ta'adha bi-l-Jahr Ba'd al-Musallin," hadith no. 497, 2/190. Sunan Abi Dawud, Kitab al-Tatawwu', Abwab Qiyam al-Layl, "Bab : fi Raf' al-Sawt bi-l-Qira'ah fi Salat al-Layl," hadith no. 1332, p. 161. Musnad Ahmad ibn Hanbal, from Musnad Bani Hashim, Musnad Abi Sa'id al-Khudri, hadith no. 11896, p. 818; Shu'ayb al-Arna'ut commented that its isnad is sahih according to the conditions of al-Bukhari and Muslim.

²³ Jum'ah Amin 'Abd al-'Aziz, al-Taghyir 'ala Minhaj al-Nubuwwah : Iradat al-'Amal, p. 343.

Accordingly, the mosque plays an effective role in conditioning members of society to respect one another and to refrain from causing harm that may arise from their direct or indirect social interactions.

2.4. The Role of the Mosque in Cultivating Respect for People's Priorities in Reserving Places

On the authority of Ibn 'Umar (may Allah be pleased with them both), he said :
 "24. نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ قُلْتُ لِنَافِعِ الْجُمُعَةَ قَالَ الْجُمُعَةُ وَغَيْرَهَا"

Allah the Exalted has designated the mosque for collective worship, wherein people turn toward Him with unified words and coordinated movements, as though they were a single body. However, individuals differ in their resolve and initiative to hasten toward the front rows ; some may fall short in striving to arrive early, yet seek to occupy the foremost places by encroaching upon others' seats when they arrive late. The Prophet (PBUH) prohibited this behavior, implicitly indicating that the true merit lies in coming early to the mosque and filling the front rows while they are vacant, rather than attempting to empty rows that are already occupied in order to take the place of those seated. This prophetic guidance instills respect for others by refraining from taking their places in any sphere of life—whether in educational settings, marketplaces, healthcare facilities, or other contexts where needs are fulfilled according to turn and order.

There is no place that gathers people as comprehensively as the mosque, for it brings together all age groups within society, accustoming them to social interaction under the supervision of Islamic teachings. Consequently, the individual leaves the mosque carrying within himself lofty moral virtues, which positively influence those around him, having transformed these values into an immediate and ever-present internal regulator in his life.

Indeed, *"perhaps the most important quality that Islam cultivates within the Muslim is conscience, or the religious moral restraint. This develops as a result of faith becoming firmly rooted within the individual, of continuous adherence to religious teachings, and of consistent practice of its rituals. This moral restraint constitutes a higher psychological formation acquired after prolonged experience, functioning as an internal monitor that holds the individual accountable for even the smallest of actions. In such a state, the Muslim no longer requires external supervision or admonition through promises of reward or threats of punishment, for he has fashioned within himself a vigilant overseer. This overseer accompanies him in private and public, in hardship and in ease²⁵,*" guiding him toward all that is good and distancing him from all that is evil.

²⁴ *Sahih al-Bukhari, Kitab al-Jumu'ah*, "Bab : La Yuqimu al-Rajul Akhahu Yawm al-Jumu'ah wa-Yaq'udu fi Makanihi," hadith no. 911, 1/228.

²⁵ Ibrahim Muhammad al-Shafi'i, *al-Tarbiyah al-Islamiyyah wa-Turuq Tadrisiha*, p. 21.

Accordingly, the command to respect people's priorities in reserving places within the mosque extends naturally to the broader social sphere, serving as a foundational principle for respectful and orderly interaction in public life.

2.5. The Role of the Mosque in Cultivating Ease and Gentleness in Dealing with People

The rulings of Islam are profound and constitute a comprehensive methodology for humanity. For this reason, every Muslim is obligated to convey from them what he is able. However, the one who undertakes this task must embody compassion and mercy in his manner of conveying them. On the authority of Anas ibn Mālik (may Allah be pleased with him), he said: "إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَهْ مَهْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُزْرِمُوهُ، دَعُوهُ». فَتَرَكَوهُ حَتَّى بَالَ، ثُمَّ دَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ». أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَتَّهَ عَلَيْهِ²⁷"

The Bedouin was accustomed to a life characterized by simplicity and unrestrained behavior due to the nature of the environment in which he lived. When he felt the need, he went to a place within the mosque and proceeded to relieve himself. This action was deemed reprehensible by the Companions of the Messenger of Allah (PBUH), owing to their awareness of the sanctity and inviolability of the place, prompting them to hasten to stop him forcibly. However, the Prophet (PBUH) restrained them and directed their attention to the fact that preserving the well-being of this individual was more important than immediately reacting to his improper action. He further guided them to the understanding that gentleness in conveying the rulings of Islam is more effective and more firmly rooted in the human soul. For this reason, it is reported in some narrations of this incident that he said: "فَبَيْنَمَا يُعْتَمُّ مِيسِرَيْنِ²⁸ " Indeed, the nature of ease is to attract people toward this religion, as human souls instinctively recoil from hardship and severity in life. By contrast, conveying religious rulings gradually and gently allows them to take root within the soul. Education, and moral formation in general, when practiced with ease and kindness, has a far deeper and more lasting impact on the human psyche than any message delivered through harshness or coercion.

Accordingly, cultivating ease within the mosque enables the rulings of religion to become firmly established in the soul, while simultaneously teaching those who frequent it to practice gentleness and facilitation in all aspects of social interaction.

²⁶ Azramahu : he cut off his urination ; al-Firuzabadi, *al-Qamus al-Muhit*, p. 1128.

²⁷ *Sahih Muslim, Kitab al-Taharah*, "Bab : Wujub Ghasl al-Bawl wa-Ghayrihi min al-Najasat Idha Hasalat fi al-Masjid wa-Anna al-Arda Tathuru bi-l-Ma' min Ghayr Hajah ila Hafriha," hadith no. 661, p. 133.

²⁸ *Sahih al-Bukhari, Kitab al-Adab*, "Bab : Qawl al-Nabi (PBUH) : Yassiru wa-la Tu'assiru," hadith no. 6128, 4/129.

2.6. The Role of the Mosque in Cultivating the Preservation of Women's Sanctity

Islam has accorded women a special status within society and has regulated interaction with them through a distinct framework aimed at preserving moral balance within the community. On the authority of Abū Hurayrah (may Allah be pleased with him), he reported that the Messenger of Allah (PBUH) said : " خَيْرُ صُفُوفٍ الرِّجَالُ أَوْلَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلَاهَا ²⁹." In this noble ḥadīth, the Prophet (PBUH) drew attention to the profound sanctity of women within society. He instructed that men occupy the front rows during prayer and seating in the mosque, while designating the rear rows as the most virtuous for women, thereby safeguarding against temptation and moral harm. Through this arrangement, believers are assured regarding the protection of their womenfolk, enabling them to perform prayer with peace of mind and heartfelt devotion to Allah the Exalted. This meaning becomes even clearer through the explanation provided by Umm Salamah (may Allah be pleased with her), who clarified the Prophet's practice of remaining briefly in his place after prayer in order to allow women to depart before the men. She reported : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءَ حِينَ يَقْضِي تَسْلِيمَهُ وَيَمُكُثُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ قَالَ نَرَى وَاللَّهِ أَغْلَمَ أَنْ ذَلِكَ كَانَ لِكَيْ يَنْصَرِفَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ أَحَدٌ مِنَ الرِّجَالِ ³⁰."

Preventing unnecessary mixing between men and women thus serves as a means of preventing temptation, while also preserving the spiritual serenity and emotional sensitivity attained by the believer through prayer. This avoids the distractions that may arise from crowding or from concern over safeguarding women's dignity. The same principle that governs the performance of devotional acts extends naturally to other forms of social interaction, where due consideration must be given to regulating intermixing so that it does not become widespread in society or serve as a pretext for the spread of moral corruption.

Accordingly, the mosque plays a fundamental role in habituating individuals to the preservation of women's sanctity and dignity within the broader social order.

3. The Role Of The Mosque In Cultivating External Decorum And Personal Appearance

Adorning oneself when attending mosques is among the important matters that a Muslim is required to observe, so that the believer may appear in a dignified and pleasant manner. Allah the Exalted says : ³¹(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ). Through this command, Allah the Almighty instructs His servants to choose the best of their outward states, emphasizing care for external adornment

²⁹ *Sahih Muslim, Kitab al-Salah*, "Bab : Taswiyat al-Sufuf wa-Iqamatihā wa-Fadl al-Awwal fa-l-Awwal Minha wa-al-Izdihām 'ala al-Saff al-Awwal wa-al-Musabaqah Ilayha wa-Taqdim Uli al-Fadl wa-Taqribihim min al-Imam," ḥadīth no. 985, p. 184.

³⁰ *Sahih al-Bukhari, Kitab al-Adhan, Abwab Sifat al-Salah*, "Bab : Salat al-Nisa' Khalf al-Rijal," ḥadīth no. 870, 1/220.

³¹ *Surat al-Ma'idah*, 31.

alongside inner refinement. If a believer is keen on performing prayer in the mosque, he must likewise be attentive to the elegance of his appearance within the social environment—selecting the finest of clothing and the most pleasant of fragrance, so as not to repel those seated near him. This becomes even more impactful when combined with good conduct and kind speech, whereby the individual transforms into a moral beacon around whom people gather. Such behavior casts broad social benefits from which every believer longing for the ethics of his faith may find shade and comfort.

Attention to bodily cleanliness when going to the mosque also plays a significant role in preserving the mosque's function within society, ensuring that people are not repelled from it. On the authority of Salmān al-Fārisī (may Allah be pleased with him), he reported that the Prophet (PBUH) said : “ لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ ”³² “ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى

From this noble ḥadīth, it becomes evident that the Prophet (PBUH), through his concise yet comprehensive speech, delineated the proper demeanor of the mosque-goer, which may be outlined as follows :

3.1. The Role of the Mosque in Cultivating Weekly Ritual Purification

This is inferred from the Prophet's statement : “ لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ ”³³ “ غَسَلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ”. This serves as a clear admonition regarding the necessity of thorough cleanliness and the removal of anything that might diminish the dignity of the Muslim or cause physical harm to himself or others as a result of neglecting purification, through which the accumulated impurities of labor are eliminated.

This serves as a clear admonition regarding the necessity of thorough cleanliness and the removal of anything that might diminish the dignity of the Muslim or cause physical harm to himself or others as a result of neglecting purification, through which the accumulated impurities of labor are eliminated.

Thus, attending the mosque for the Friday prayer becomes intrinsically linked with ritual purification, through which all forms of harm that a believer may have been exposed to during the week are removed, thereby safeguarding both himself and others from potential discomfort or harm.

³² *Sahih al-Bukhari, Kitab al-Jumu'ah*, "Bab : al-Duhn li-l-Jumu'ah," hadith no. 883, 1/223.

³³ *Sahih al-Bukhari, Kitab al-Jumu'ah*, "Bab : Fadl al-Ghusl Yawm al-Jumu'ah wa-Hal 'ala al-Sabi Shuhud Yawm al-Jumu'ah aw al-Nisa'," hadith no. 879, 1/222.

3.2. The Role of the Mosque in Cultivating Attention to Personal Appearance and Aesthetic Presentation

This aspect is further inferred from the saying of the Prophet (PBUH): "وَيَتَطَهَّرُ مَا اسْتَطَاعَ" "مِنْ طَهْرٍ وَيَدَّهْنُ مِنْ ذَهَبِهِ". The narration reported by Abū Dāwūd clarifies the meaning of *tahārah* mentioned in this context. On the authority of Abū Sa'īd al-Khudrī and Abū Hurayrah (may Allah be pleased with them both), they reported that the Messenger of Allah (PBUH) said : "مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مِنْ طَيِّبٍ—إِنْ كَانَ عِنْدَهُ" ³⁴

By comparing these two narrations, it becomes evident that *ghusl* refers to bodily purification, while *taṭahhur* denotes attentiveness to cleansing one's garments and other bodily aspects that require particular care in hygiene³⁵. This is intended to ensure that the individual appears in a dignified and pleasant manner within the social environment. Furthermore, it is narrated on the authority of 'Ā'ishah (may Allah be pleased with her) that the Prophet (PBUH) once addressed the people on a Friday and observed them wearing coarse garments. He then said : "مَا عَلَى أَحَدِكُمْ أَنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ" ³⁶ لِيَجْمَعَتْهُ سِوَى ثَوْبَيْ مِهْنَتِهِ

This guidance stems from the fact that attending the mosque while bearing the traces of daily labor may cause discomfort to fellow believers, potentially leading to aversion from sitting near or engaging in conversation with such a person. Mosques, however, were established as places of collective gathering for the remembrance of Allah the Blessed and Exalted, aimed at fostering unity of ranks and unity of purpose within the Muslim community through cohesion in the performance of congregational worship.

Accordingly, consistent attentiveness to cleanliness and elegance of appearance when attending the mosque habituates the individual to maintaining such standards at all times—indeed, throughout his entire daily life.

3.3. The Role of the Mosque in Accustoming the Individual to Maintaining Pleasant Fragrance

This aspect is likewise inferred from the saying of the Prophet (PBUH): "يَمَسُّ مِنْ طَيِّبٍ" ³⁷ "بَيْتِهِ", which indicates that it is from the Sunnah for a person to keep perfume for himself and to make its use a regular habit, storing it in his home—based on the literal meaning of *bayt* (house)³⁷. The purification of a person's scent is no less important than the elegance of outward appearance, for the sense of smell is perceptive just as the sense of sight appreciates beauty and recoils from unpleasant

³⁴ *Sunan Abi Dawud, Kitab al-Taharah*, "Bab : fi al-Ghusl Yawm al-Jumu'ah," hadith no. 343, p. 63 ; graded *hasan* by al-Albani.

³⁵ Badr al-Din al-'Ayni al-Hanafi, *Umdat al-Qari Sharh Sahih al-Bukhari*, 6/242.

³⁶ *Sunan Ibn Majah, Kitab Iqamat al-Salah wa-al-Sunnah Fiha*, "Bab : Ma Ja'a fi al-Zinah Yawm al-Jumu'ah," hadith no. 1096, p. 123 ; graded *sahih* by al-Albani. *Sunan Abi Dawud, Kitab al-Salah, Tafri' Abwab al-Jumu'ah*, "Bab : al-Lubs li-l-Jumu'ah," hadith no. 1078, p. 133 ; graded *sahih* by al-Albani.

³⁷ Badr al-Din al-'Ayni, *Umdat al-Qari Sharh Sahih al-Bukhari*, 2/242.

appearances. Indeed, the emission of offensive odors causes harm to others and may even lead people to avoid one another. This underscores the obligation upon the Muslim not to frequent the mosque while emitting unpleasant smells. On the authority of Ibn 'Umar (may Allah be pleased with him), the Messenger of Allah (PBUH) said :
 "فَلَا يَأْتِيَنَّ الْمَسَاجِدَ يَعْثِي الثُّومَ فِي غُرُورٍ خَبِيرٍ، مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ"³⁸

Mosques are places where people and angels gather ; they are sites of remembrance, worship, and intimate communion with Allah the Exalted. This setting requires the heart and body to be free from distractions that hinder such devotion. The spread of offensive odors within the houses of Allah repels souls and obstructs their complete spiritual focus on acts of worship. For this reason, attention to pleasant fragrance plays an effective role in preserving the serenity and purity of the atmosphere within the mosque and beyond.

Accordingly, it becomes evident that the mosque plays a significant role in directing individuals toward maintaining external decorum—both inside and outside the mosque. The close intervals between prayer times necessitate continuous attentiveness to these standards, and the collective commitment of individuals to such practices elevates the level of outward refinement among members of society as a whole.

Conclusion

Accordingly, the mosque has been—and continues to be—a means for elevating the overall level of social refinement within communities. The rulings pertaining to mosques, taken as an integrated whole, were instituted to refine and cultivate the moral character of individuals within their societies. This occurs through behavioral practices adopted by the individual while heading toward the mosque or while present within it, gradually endowing him with a firmly rooted moral framework that governs both conduct and appearance—something that many human-devised systems have failed to instill in human nature. The close succession of prayer times in the mosque reinforces individuals' commitment to these practices, and the convergence of their efforts to embody them leads to a tangible elevation of social etiquette and refinement within the community.

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