

Returning to the Mosque

Encouragement to
Frequent the Mosques
& Spend Time Therein



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Shaykh Sulaymān Ar-Ruhaylī (Allāh preserve him)

These are some benefits taken from the commentary of Shaykh Sulaymān Ar-Ruhaylī on the tremendous book of Hadīth “*Sahīh At-Targhīb wat-Tarhīb*” by Imām Al-Albānī. The following narrations are from Chapter 10 in the Book of Prayers (As-Salāh).

Seven whom Allāh will shade with His Shade

- ❖ Abū Hurayrah (Allāh be pleased with him) narrates that the Prophet (ﷺ) said, “*There are seven (categories of people) whom Allāh will shade with His Shade on the day when there will be no shade except His: a just ruler, a youth who*

grows up worshipping Allāh, the Mighty and Majestic, a man whose heart is attached to the mosques, two people who love each other for Allāh's sake – meeting for that and parting upon that, a man who is called by a woman of beauty and position (for illegal intercourse) but he rejects her saying, 'I fear Allāh', a man who gives in charity and he hides it to such an extent that his left hand does not know what his right hand gives in charity, and a man who remembers Allāh in private and his eyes shed tears” (Al-Bukhārī and Muslim).

- ❖ On the Day of Judgement there will be no shade because the sun will come very close to mankind, as close as a mile, and people will sweat according to their actions in this life. For some, their sweat will reach their ankles, some to their

knees, some to their waists, and for some, it will reach their mouths. Then on that day, Allah, the Sublime and Exalted, will shade these seven categories of people and will honour them.

❖ **“His Shade”**: The scholars have mentioned three different interpretations. **First**: Most of the scholars have mentioned that this refers to **the shade of Allāh’s Arsh (Throne)**, and it has been attributed to Allāh to indicate that these seven types of people are greatly honoured. They have mentioned several Ahādīth as proof whereby the Prophet (ﷺ) clarified that this shade is the shade of the Throne of Allāh the Most High. The Prophet (ﷺ) said, *“Two people who love each other for the sake of Allāh will be in the **shade of the Arsh (Throne)** on the day when there will be no shade except His”*. This Hadīth was reported

by Imām Ahmed, Ibn Abī Shaybah and Aṭ-Ṭabarānī, and it has been graded *Sahīh* by a number of scholars. And two people who love each other for Allāh’s sake are also one of the seven categories mentioned in the Hadīth of seven whom Allāh will shade on the day when there will be no shade except His. The Prophet (ﷺ) also mentioned, “*Whosoever grants respite to a debtor in financial difficulty (to pay a debt) or waives it for him, Allāh will shade him on the Day of Judgement under the shade of His Throne, a Day in which there will be no shade except His*”. This Hadīth was reported by At-Tirmidhī and Imām Ahmed. And Adh-Dhahabī said its chain is sound, and it has been graded *Sahīh* by Al-Albānī and Al-Wādi’ī. Likewise, the Hadīth of Abū Hurayrah (Allāh be pleased with him) mentioned above has

also been reported by Aṭ-Ṭabarānī with the wording, “*There are seven (categories of people) whom Allāh will shade with **the shade of His Throne** on the day when there will be no shade except His*”. The Hadīth concerning the seven whom Allāh will shade has also been narrated by Salmān (Allāh be pleased with him) with the wording, “*There are seven (categories of people) whom Allāh will shade with **the shade of His Throne** on the day when there will be no shade except His*”. And Al-Hāfidh Ibn Hajar said concerning this narration, “It was reported by Sa’īd b. Mansūr with a *Hasan* chain of narrators”.

Second: It is **the Shade of Allāh** as befits His Majesty, and there is nothing like unto Him. Shaykh Ibn Bāz said, “In the *Sahīhayn* (Al-Bukhārī and Muslim) it says: ‘In His Shade’. So it

is a shade that befits Him, the Sublime, and we do not know its true nature”. **Third**: It is a shade that Allāh will **create** on the Day of Judgement to honour these people. Shaykh Ibn ‘Uthaymīn said concerning the saying of the Prophet (ﷺ), “*When there will be no shade except His*”, “Meaning: when there will be no shade except the one He **creates**”. **Conclusion**: The correct saying is that of the majority of the scholars, i.e. it is the shade of the Throne of Allāh due to the Ahādīth we have mentioned above.

❖ One of the seven categories mentioned in the Hadīth is “*A man whose heart is attached to the mosques*”.

- All the other six categories of people include both men and women except this category; it is specific to men. This is because it is better

and more virtuous for the women to perform all their prayers at home, both the obligatory and the supererogatory.

- **His heart is attached to the mosques:** it is as if his heart is inside the mosque and a component from the different components of the mosque. It is as if his heart is hanging in the mosque like the lamps inside the mosque, and this is due to the sheer love he has for the mosques. His body leaves the mosque, but his heart remains in the mosque as if it has become part of the mosque.
- The scholars have mentioned that this attachment to the mosques is of two types. **First:** - and this is the more superior of the two – is when a man has tremendous love for the mosque thus spends most of his time

therein remembering Allāh, reciting the Qur'ān, attending gatherings of knowledge, praying and waiting for the next prayer. When he leaves the mosque, his heart remains attached to the mosque earnestly looking forward to return to the mosque. So the enjoyment of his life and the happiness of his soul revolve around the house of Allāh thus he spends most of his time therein, and once he leaves the mosque, he cannot wait to return to it. **Second:** a man loves the mosque thus every time the caller calls to the prayer he rushes to the mosque and when he leaves after performing the prayer, he yearns to return. And this is lesser than the first type because in the first scenario, he spends more time in the

mosque although both types are included in the virtue mentioned in this Hadīth.

Allāh the Most High becomes happy

❖ Abū Hurayrah (Allāh be pleased with him) narrated that the Prophet (ﷺ) said, *“There is no man who frequently attends the mosque and spends much time therein to perform the prayer and remember Allāh except that Allāh, the Exalted, becomes happy with him just as the family of the one who has been away from them become happy when he returns”*.

- Our Lord, the Exalted, becomes happy in a manner that befits His Majesty. And for this reason as well as other reasons we have good thoughts about Our Lord, for indeed we will not cease to receive good from a Lord Who

laughs and from a Lord Who becomes happy, the Sublime and Exalted.

- So Allāh, the Most High, becomes happy and pleased with this individual, He puts him at ease and places delight and happiness in his heart and He “washes away all his worries in the mosque”. The Prophet (ﷺ) used to say, “*O Bilāl, comfort us with the prayer*”. And this is what happens when someone who has been away from his family returns; they become happy and joyous, they comfort him, they are friendly and kind to him, they sit with him and talk to him because he has been away.

❖ In another wording of the Hadīth it is mentioned, “*There is no man who used to frequently attend the mosque and spend much time therein, but was then prevented due to a*

certain matter that preoccupied him or due to an illness, and then later returns to what he used to do, except that Allāh, the Exalted, becomes happy at him just as the family of the one who has been away from them become happy when he returns”.

- *“Due to a certain matter that preoccupied him”*: He was not able to come to the mosque due to a genuine excuse, for example, he had to stay with someone who was ill and could not leave him on his own, so due to this he was prevented from attending the mosque. Later, the ill person was cured or died and then the one looking after him was able to return to the mosque. Or perhaps it was necessary for him to travel, so he could not attend the mosque for a certain period of time or he himself suffered an illness. In any case,

he was absent from the mosque for some time and then he returned. Allāh, the Most High, becomes happy and pleased with him, puts him to ease and comforts him. And what a lofty and noble status that is!

- For Allāh is the highest description; if we knew that there was a particular scholar - who we love for Allāh's sake - receiving people in the mosque, spending time with them and talking to them, and he would express his happiness and joy at meeting them, we would have all eagerly rushed to that mosque to meet him. So just imagine that the Prophet (ﷺ) is informing us in this Hadīth that Allāh, the Exalted, is the One Who becomes happy with the believing servant who frequently and regularly attends the mosque, it is He Who

comforts him, places delight and happiness in his heart and removes all his worries. There is no doubt that these tremendous meanings should make us extremely keen to attend the mosque and to remain therein for lengthy periods of time.

Translator: Yasar A. Rahmān
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