

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Evil of Putting Oneself before Allāh and His Messenger And Disturbing the Worshippers in the Houses of Allāh

By Abū al-Ḥasan Mālik al-Akhḍar

ALL PRAISES are due to Allāh, and may the Peace and Prayers be upon His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Prophet's family, his Companions, and whoever follows them in righteousness until the Day of Resurrection.

Allāh (جَلَّ جَلَالُهُ) says in His Noble Book:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ وَأَنْقُوا لِلَّهِ ۖ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾﴾

“O you who have believed, do not put [yourselves] before Allāh and His Messenger, but fear Allāh . Indeed, Allāh is Hearing and Knowing.” [al-Hujurāt 49:1]

Concerning this verse, al-ʿAwfī stated: “He forbade them from speaking during His speech.” (Tafsīr Ibn Kathīr)

It is also known that whenever Imām Mālik ibn Anas, the Imām of *Dār al-Hijrah* - رَحْمَةُ اللَّهِ -, would begin his lessons of *Ḥadīth*, if anyone was talking, he would censure and rebuke them by reciting the statement of Allāh (جَلَّ جَلَالُهُ):

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ﴿٢﴾﴾

“O you who have believed, do not raise your voices above the voice of the Prophet.” [al-Hujurāt 49:2]

Some scholars have stated that the person who talks over the narration of the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Ḥadīth*, it is as if they are talking directly over him.

The sittings of knowledge—most specifically those which take place in the *masājid*—should be held in reverence and honor of the texts and narrations being recited. Are we not aware of the conduct of the companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in such circumstances? In the authentic narration collected by Imām Aḥmad in his *Musnad* on the authority of al-Barā ibn ʿĀzib (رَضِيَ اللَّهُ عَنْهُ), who said: “...He (i.e. the Prophet) sat, and [the companions] sat around him; it was as if there were birds on their heads.” The saying “as if there were birds on their heads” is a way of describing how quiet and still they were, quiet and still as statues. The noble scholar *Shaykh* Muḥammad ibn Ṣāliḥ al-ʿUthaymīn - رَحْمَةُ اللَّهِ - stated: “[This was] out of respect for the

Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and in honor of the venerableness of this sitting.” (*Sharḥ Riyād al-Ṣalihīn*)

We mention this as a reminder for our beloved sisters that the lessons, exhortations, and reminders in the *masājid* are filled with the verses of Allah’s Book and the narrations of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); these gatherings must be honored and respected in the same fashion we see from the noble Companions.

At the same time, it must also be stated that not only is loud talk and chatter contrary to the aforementioned verses and narrations; it is also a harm and distraction for those sisters who have come to the gatherings of *Dhikr* (remembrance) to benefit and take provisions for their hereafter.

Shaykh al-Islām Ibn Taymiyyah - رَحْمَةُ اللَّهِ - was asked about a *masjid* where the people were reciting *Qur’ān*, but at the doors of the *masjid* were people talking excessively, disturbing those who were reciting. He answered:

It is not permissible for anyone to harm the people of the *masjid*: the people of prayer, recitation, remembrance, supplication, etc., [acts] for which the *masājid* were built. Thus, it is unbecoming for anyone inside the *masjid*, at the doors of the *masjid*, or anywhere near it to disturb these individuals. Rather, one time the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out to his companions while they were praying and raising their voices in recitation [of the *Qur’ān*] and said: “O people, all of you are praying confidentially to your Lord, so do not raise your voices over one another in recitation.” So if he forbade the person who was praying from raising his voice [in recitation] over another worshipper, how much more for other than this? Therefore, whoever does that which disturbs the people of the *masjid* or what causes it, they are to be prevented from this, and Allāh knows best. (*Majmu’ al-Fatāwa* 22/205)

We ask Allāh (جَلَّ جَلَالُهُ) to make us and our noble, beloved sisters from those who honor the *masājid*, the people of the *masājid*, and the gatherings of remembrance. As for those who are obstinate, may Allāh give us the ability to prevent them from such evil behavior. Indeed Allāh (جَلَّ جَلَالُهُ) has power over all things.

