

CHAPTER 6: MOSQUES

This chapter, the masjid, involves the ruling of the masjid. The author (Al Hafidh ibn Hajar ()) has mentioned some of the rulings, but not all, since doing so will require a large volume.

The masaajid are the most beloved places to Allah as Imam Muslim narrated from the hadeeth of Abee Hurayrah (رضي الله عنه): *The Messenger of Allaah (صلى الله عليه وسلم) said: The parts of land dearest to Allaah are its mosques [Saheeh Muslim, The Book of Prayer, NO.1416]*

Hadeeth #195

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Narrated 'Aisha (رضي الله عنها): Allah's Messenger (صلى الله عليه وسلم) ordered that the mosques be built in a residential district and that it be cleaned and perfumed. [Reported by Ahmad, Abu Dawood, and At-Tirmidhi. The latter approved as Mursal]

What is most correct is that it's Mursal from the Marasil of Urwa ibn Zubayr (رضي الله عنه), the nephew of 'Aisha (رضي الله عنها).

1. Those that narrated the hadeeth as Mursal are: Wakee' ibn Jarrah, Sufyaan ibn Uyanah and 'Abda ibn Sulayman narrated from Hishaam ibn 'Urrwah ibn Zubayr, from his father, as Mursal.
2. Those who narrate it as connected are: Za'eeda ibn Qudama, Malik ibn Sa'eed, and 'Aamir ibn Saleh Az-Zubayri narrated it from Hishaam, from his father, from 'Aisha with a connected chain.
 - i. Zaeeda ibn Qudama, he is *thiqah thabt*.
 - ii. Malik ibn Sa'eed, "*La ba'sa bihi*"
 - iii. 'Aamir ibn Saleh is *Matrook*, and the Matrook is not valid for neither as *Mutaba'a* nor as *Shawahid*; and its presence is like its absence.

Those that narrate it as Mursal: Wakee' and Sufayan ibn Uyanah, then these two are highly recognized in memorization preciseness.

'Abda ibn Sulayman Al Keela'ee is *thiqah thabt* (trustworthy/credible), and he is at the same level as Zaeeda ibn Qadama.

After all this, there is no doubt that what is most correct, regarding this hadeeth, is that it's Mursal, as Imam At-Tirmidhi authenticated it; and Mursal is from the categories of dha'eef.

The hadeeth was narrated from the hadeeth of Samura ibn Jundub and it has two ways (routes):

1. Recorded Abee Dawood (in his Sunan) hadeeth #456, from the way of Ja'far ibn Sa'd ibn Samura who said that Khubayb ibn Sulaymaan ibn Samura narrated it to me from his father Sulaymaan ibn Samura, from his father Samura. Imam Adh-Dhahabi, in (his book) Mizan Al'Itidal in the category of the Biography of Ja'far ibn Sa'd, said, "This chain is *Mudhlim*". If the People of knowledge say such a thing (it's Mudhlim), it means that the men in the chain are not known.
2. Recorded Ahmad, (in his Sunan) Vol.1 P.17, from the way of Baqqiyah, from Ishaq ibn Tha'laba, from Makhool, from Samura ibn Jundub. Baqqiyah makes Tadlees Al Tasweeyah, and he made 'an'an. Abu Hatim, regarding Ishaq ibn Tha'laba, said that he is *Shaykhul Majhool Munakarul Hadeeth!* As for Makhool, he did not hear it from Samura. For more detail refer to Tahqeeq Musnad Ahmad Vol.33 P.353 from Mu'assasatur Risal Publication.

Therefore the hadeeth is dha'eef.

Imam As-San'ani, regarding the word **الدُّور** (Ad-Door), said it has two possible meanings:

1. **A place in ones residence:** what is meant here is to designate a specific area/place in ones home and this is legislated in the Saheehain from the hadeeth of Ithban ibn Malik: *I came to Allah's Messenger and said, "O Allah's Messenger I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Messenger said, "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger and Abu Bakr came and Allah's Messenger asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-Rak'at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger." Hearing that, Allah's Messenger said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and*

His Messenger know better. We have seen him helping and advising hypocrites." Allah's Messenger said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only." [Saheeh Al Bukharee, The Book of Prayer, NO.418]

Therefore designating a specific place in ones home to establish the *salaah* (prayer) is legislated and there is no harm in doing so.

2. **A place in a residential district:** what is meant here is to build/construct a masjid(s) in a residential districts so that those in the area can establish the *salaah*; in this circumstance it's *wajib* (obligatory) to build a masjid(s).

The word **تُنَظَّفَ** (*Tunaddafa*) means to be cleaned.

Cleaning the mosques from impurities and dirty things is a required deed in the Shar' and the proofs for this are many. From among them is the story of the Bedouin who urinated in the masjid and the Prophet (صلى الله عليه وسلم) ordered for a pail of water to be poured over it.

Narrated Anas ibn Malik: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so. [Saheeh Al Bukharee, The Book of Ablution, NO.222]

As well, from among the proofs, is the hadeeth of Abee Sa'eed Al Khudri (رضي الله عنه): *Allaah's Messenger (صلى الله عليه وسلم) said: "When any of you comes to the mosque he should look and if he sees impurity or filthy on his sandals (shoes) he should wipe these and then pray in them". [Reported by Abu Da'ud]*

Therefore cleaning the mosques is *wajib*. As for scenting it with perfume and *Bukhoor* (incense) than this is *Mustahab* (desirable), and not *wajib*. But as for the hadeeth with this command, it is *Dha'eef*. Hence, rulings cannot be deduced from it.

Hadeeth #196

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Narrated Abu Hurayrah (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "May Allah curse the Jews! They have turned the graves of their Prophets into mosques." [Agreed upon] Muslim added: "and Christians"

Narrated 'Aisha (رضي الله عنها) in Bukharee and Muslim (that Allah's Messenger (صلى الله عليه وسلم) said), "When a pious person amongst them (the Jews and Christians) dies they used to build a place of worship and prostrate to his grave." in the same hadeeth is: Those are the worst of creatures."

The section that reads, **اللّٰهُ قَاتِلْ** (qatallah), means May Allah kill them. It was also said it means May Allah curse them, it was also said it means 'adahumullah (which is translated as cursing in the Noble Qur'an) as in Nihaya of Ibn Atheer, Vol.4 P.12.

The section that reads, "Muslim added: 'and Christians'" means (he recorded it as) "May Allah curse the Jews and the Christians!"

In the hadeeth is the prohibition of constructing a masjid in the grave(s) and that it's from the way of the Jews and Christians; we are prohibited from imitating them. Constructing masaajid in the grave(s) necessitates the curse of Allah as (mentioned) in the hadeeth of 'Aisha (رضي الله عنها), which is agreed upon. Those who construct a masjid on the a grave(s) are the most evil of creatures, as the statement of the Prophet (صلى الله عليه وسلم) indicates.

Likewise, Imam Ahmad recorded, in a Hasan chain, from the hadeeth of Ibn Mas'ood that the Prophet (صلى الله عليه وسلم) said, *"From the most evil of people are those when the hour reaches them while they are alive, and those who construct masaajid on the graves."*

There's a doubt that is used as proof for the permissibility of this matter, and this is the statement of Allah (Subhaanahu wa ta'aala):

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

(Then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them." (Al-Kahf 18:21)

The answer to that is that the People of the Cave were *Mushrikoon* (polytheists), thus how can their actions be used as proof?

Allah (Subhaanahu wa ta'aala) said:

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

"These our people have taken for worship âliha (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. (Al-Kahf 18:15)

This (verse) indicates that the People of the Cave were Mushrikoon; and this is one answer.

As well, there is another answer: if we submit to this, that was in the *Shar'* of the people before us, then it is abrogated by our *Shar'*.

Shaykh Muqbil () answered these doubts in detail in Riyadul Jannah fir Raddi 'Ala 'Adais Sunnah.

There's another doubt as well that some ignorant men use, and this is the presence of the Prophet's (صلى الله عليه وسلم) grave in the Prophet's Masjid. Some ignorant men use it as proof to build graves in the masaajid or vise versa. However this (inclusion of the Prophet's (صلى الله عليه وسلم) grave) happened after the death of the Prophet and many of his companions by the command of a prince, Al Waleed ibn Albdul Malik. So the room that has the grave of the Prophet (صلى الله عليه وسلم), Abu Bark (رضي الله عنه), and 'Umar (رضي الله عنه) was included to the Prophet's Mosque, as the historians have mentioned.

As a result, Al Waleed ibn 'Abdul Malik fell into that which the Prophet (صلى الله عليه وسلم) forbade - constructing/having graves in the Mosque(s). For more detail regarding the issues refer to Riyadul Jannah fir Raddi 'Ala 'Adais Sunnah page 301. Thus the salaah, in the Masjid that has a grave, is **invalid** because of the statement of the Prophet (صلى الله عليه وسلم): *the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. [Saheeh Al Bukharee, The Book of Prayer, NO.332]*

Also from the section that reads, *"When a pious person amongst them (the Jews and Christians) dies they used to build a place of worship and prostrate to his grave"* we benefit the dispraise of *ghuloo'* towards the *Saleehin*; and *ghuloo'* is passing ones limit.

Hadeeth #197

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Narrated Abu Hurayrah (رضي الله عنه): The Prophet (صلى الله عليه وسلم) sent an expedition of horsemen who came back with a man, they then tied him to one of the pillars in the mosque. [Agreed upon]

The word *khayla* means men who ride horses.

Hassaan is the son of Thaabit Al-Ansaari (رضي الله عنه), one of the poets of the Messenger of Allah (صلى الله عليه وسلم), as were 'Abdullah ibn Rawaha and Ka'b bin Malik. These three were the poets of the Messenger of Allah (صلى الله عليه وسلم).

Al Lahdh is to glance towards an ear. As for glancing towards ones nose it is called *Al-Mooq wal Maq* as in An-Nihayyah Vol.4 P.237

In the hadeeth is the permissibility of reciting a poem in the Masjid, and this is the reason why he categorized it here.

However, there's a hadeeth that has the prohibition of reciting a poem in the masjid. Imam At-Tirmidhi narrated from the hadeeth of 'Amr ibn Shu'aib from his father from his grandfather that the Messenger of Allah forbade to recite poems in the Masjid. This hadeeth is hasan. However, this (hadeeth) refers to the speech of falsehood or of that which distracts those performing the salaah and those who are making dhikr in the Masjid.

Thus, the permissible one (poem) is that which is recited to defend the truth and its people, and that has the right objective. Refer to Fath Al Baree Vol.1 P.549.

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Hadeeth #199

وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ : لَا رَدَّهَا اللَّهُ عَلَيْكَ , فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لَهُذَا) رَوَاهُ مُسْلِمٌ

Narrated Abu Hurayrah (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "Whoever hears a man crying out in the mosque about something he has lost, he should say, 'May Allah not restore it to you', for the mosques were not built for this." [Reported by Muslim]

The words **يَنْشُدُ** (*Yanshud*) means *Yatlub* meaning he asked about a lost item.

ضَالَّةً (*Ad-Daallatan*) is an item a person loses (such as money, animals and the likes)

The section that reads, **فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لَهُذَا** (*for the mosques were not built for this*), is similar to the hadeeth in Saheeh Muslim, Vol.1 # 285, from the hadeeth of Anas ibn Maalik (رضي الله عنهما).

This hadeeth indicates the following:

1. That the Masaajid are not an appropriate place for such things as urine and dirty things. Rather, it is (a place) for remembering Allah (*Azza wajalla*), salaah and the recitation of the Qur'an or *aw cama qala Rasoolullah* (صلى الله عليه وسلم) (this statement is used when a person is not using the direct quotes of the hadeeth).
2. The prohibition of asking for lost item(s) in the Masaajid. This is a right. From the rights of the Masjid are the etiquettes of the Masjid.
3. Changing evil, because he who hears anyone asking for lost item(s) in the Masjid (should) make the dua' that is mentioned in the hadeeth against him (the one announcing the lost item): **لَا رَدَّهَا اللَّهُ عَلَيْكَ** ("May Allah not return it to you").
4. The Sanctity and Sacredness of the Masaajid.
5. The teaching of the ruling when he (the Prophet (صلى الله عليه وسلم)) mentioned the prohibition of announcing lost item(s) in the Masjid he (the Prophet (صلى الله عليه وسلم)) clarified the reason for its prohibition by saying, **فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لَهُذَا** (*for the mosques were not built for this*). The Mosque(s) are not built for announcing lost or stolen items, but rather it's built for Eebaadah.

Hadeeth #200

وَعَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا رَأَيْتُمْ مَنْ يَبِيعُ , أَوْ يَبْتَاعُ فِي الْمَسْجِدِ , فَقُولُوا : لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ) رَوَاهُ النَّسَائِيُّ , وَالتِّرْمِذِيُّ وَحَسَنَهُ .

Narrated (Abu Huraira) Allaah's Messenger (صلى الله عليه وسلم) said, "If you see someone buying or selling inside the mosque, say: May Allaah not make your trading profitable!" [Reported by An-Nasaa'i and At-Tirmidhi and the latter graded it Hasan].

Shaykh Muqbil (رحمه الله) mentioned this hadeeth in Saheeh Al Musnad Vol.2 P.410

The words يَبْتَاعُ (*yabtaa'oo*) means he buys.

In the hadeeth is the prohibition of buying and selling in the Masajid.

In it (hadeeth) is that the one who sees (someone) buying and selling in the Masjid is to make the duaa' that is mentioned in the hadeeth against them: لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ ("May Allaah not make your trading profitable!"). However, a person can buy and sell at the gates or doors of the Masjid, and similarly, he can ask or cry out (announce) for lost items. Hence the prohibition (of buying and selling) is inside the Masjid.

Hadeeth #201

وَعَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ , وَلَا يُسْتَقَادُ فِيهَا) رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ بِسَنَدٍ ضَعِيفٍ

Narrated Hakeem bin Hizaam (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Neither the prescribed punishments nor retaliations should be executed inside the mosque." [Reported by Ahmad and Abu Dawood through a weak Sanad].

The hadeeth of Hakeem ibn Hizaam, in the chain of Abu Dawood, has Muhammed ibn Abdullah ibn Muhajir Ash-Shu'aithee An-Nasri Ad-Dimashqee, who is regarded as trustworthy by more than one. However, Abu Hatim Ar-Razee said regarding him, "His hadeeth is recorded and it is not valid for proof", Al Mundhree, in 'Awnal Ma'bood Vol.12 P.129. In addition, its chain is disconnected because Zufar bin Waseema did not meet Hakeem ibn Hizaam. This is with regards to the way of Abu Dawood which is recorded NO.4490

It is recorded in Ahmad in the same way (Chain of narration as Abu Dawood) but its Mawqoof. Ahmad has mentioned it in his Musnad Vol.3 P.434 attributing it to the Prophet (صلى الله عليه وسلم) from the way of Muhammed ibn Abdullah Ash-Shu'aithee from Al 'Abbas ibn 'Abdir-Rahman Al Madani from Hakeem ibn Hizaam.

Al 'Abbas ibn Abdir-Rahman is Majhool, as Al Husainee in Al Ikmaal said. Therefore the hadeeth of Hakeem is dha'eef. However it has other ways:

- a. The first way is recorded in Al Barraz from the Hadeeth of Jubair ibn Mut'im and it has Al Waqidee who is Matrook.
- b. The second is recorded in At-Tirmidhi and Ibn Majah from the hadeeth of Ibn 'Abbas (رضي الله عنهما) and it has Isma'eel ibn Muslim Al Makki who is dha'eef.
- c. The third is recorded in Sunan Ibn Majah NO.2600 from the way of Lahee'ah from Muhammad ibn Ajlaan from 'Amr ibn Shu'aib from his father from his grandfather. Ibn Lahee'ah is Abdullah and he is dha'eef.

The hadeeth of ibn 'Abbas and (the hadeeth) of 'Amr ibn Shu'aib gives strength to one another thereby elevating the hadeeth to Hasan li Ghairihi, and Allah knows best. Refer to At Talkheesul Hadeer Vol.4 P.146 and Tahqeeq Musnad Ahmad Vol.24 P.344, Muassasah Ar-Risaalah Publication.

The section that reads, **وَلَا يُسْتَقَادُ فِيهَا** means *Qard* is not sought in it (the Masjid); and *Al Qard* is **الْقِصَاصُ** (*Al Qisaas*), which is the law of equality in punishment (Refer to Surah Baqarah 2:178-179 in The Noble Qur'an).

In the hadeeth is the prohibition of establishing/executing prescribed punishment(s) and seeking *Qard* in it (the Masjid).

The reason for that, Allah knows best, is that it leads to raising the voice and being boisterous in the Masjid: *Abdullah ibn Mas'ud reported: The Messenger of Allaah (صلى الله عليه وسلم) said: Let those who are sedate and prudent be near me, then those who are next to them (saying it three times), and beware of the tumult of the markets [Saheeh Muslim, The Book of Prayer, NO.870].*

Also it leads to contaminating the Masjid with blood.

Hadeeth #202

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ: (أَصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ , فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيْمَةً فِي الْمَسْجِدِ , لِيَعُوْدَهُ مِنْ قَرِيبٍ) مُتَّفَقٌ عَلَيْهِ .

Narrated 'Aisha (رضي الله عنها): On the day of Al-Khandaq (battle of the Trench), Sa'd was injured and Allaah's Messenger pitched a tent for him in the mosque to visit him from a close distance. [Agreed upon].

Sa'd is Sa'd ibn Mu'aadh (رضي الله عنهما).

The day of Al Khandaq was in the 5th year of the Hijra, it is also called the battle of Ahzaab. It was called the battle of Khandaq because of the trench that was dug to make it inaccessible for the disbelievers.

And as in the authentic hadeeth Al Qudsi (on the authority of Abu Hurayrah (رضي الله عنه)) the Messenger of Allah (صلى الله عليه وسلم) said: *Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him*

not? Did you not know that had you visited him you would have found Me with him? (Al Hadeeth) [Saheeh Muslim, The Book of Righteousness, Manners, and Joining Kinship, NO.6232 and Hadeeth Al Qudsi, NO.18]

Furthermore, visiting the sick is from the rights of a Muslim upon another Muslim as in the two Saheeh from the hadeeth of Abee Hurayrah (رضي الله عنه).

From the manners of visiting the sick is that the one who visits speaks with the sick person with that which gives him comfort and that which removes his tiredness such as mentioning/reminding him of the virtues of patience with pain and the like from which brings comfort to the sick. In addition, the sick should not be burdened, by lengthening the visit, unless he/she desires it, as some of the sick do not want a visitor(s) to stay long. As well, from the manners of visiting the sick is to pray for him.

Hadeeth #203

وَعَنْهَا قَالَتْ : (رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِي , وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ . .) الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ

This hadeeth is shortened and the author has indicated that with his statement **الْحَدِيثُ "Al Hadeeth"**.

Those who say it's permissible (for a woman) to look at non-mahram man, use this hadeeth as proof, however, the hadeeth came with some words (different/additional wording) recorded in Saheeh Al Bukharee V.1 P.549. Narrated 'Aisha (رضي الله عنها): *Once I saw Allah's Messenger at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger was screening me with his Rida' so as to enable me **to see their display**. ('Urwa said that 'Aisha said, "I saw the Prophet and the Ethiopians were playing with their spears.") [Saheeh Al Bukharee, The Book of Prayer, NO.446; English Version]*

So this statement clarifies that she did not look at the men but rather she was looking at their display. Imam As-San'ani in his book Sublus Salam, V.1 P262, deduced that it has an indication of the permissibility of a woman looking at a group of people without looking at each individual.

From among the People of Knowledge are those who say this hadeeth was before the revelation of the Hijaab. In addition, it is possible that Aisha was little girl at that time. There are other possible answers with the People of Knowledge regarding 'Aisha looking at the *Habasha* while they are playing. In any case Allah (Subhaanahu wa ta'aala) has commanded us to lower our gaze in His Noble Book when He (Subhaanahu wa ta'aala) said:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do. (An-Nur 24:30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). (An-Nur 24:31)

From among the right path is to lower the gaze at a non-mahram man and a non-mahram woman, as was mentioned by the Prophet (صلى الله عليه وسلم).

The Prophet (صلى الله عليه وسلم) encouraged marriage because it aids to lower the gaze and safeguard the private part, he said from the hadeeth of Abdillah ibn Mas'ood (رضي الله عنهما): "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." [Saheeh Al Bukharee, The Book of Marriage, NO.4734]

Perhaps one look at a non-mahram man or woman could cause anxiety, depression, deviation and preoccupy a person; so that one look could lead to destructive affairs.

A poet said:

*All incidence initiated by looking (were undermined)
And most of the fire is from the evil that was undermined.
How many times did one look prevail over a person?
And did the act of an arrow without any need for a bow.
What a wicked eye that harms his (or its) Mahjaba,
Unwelcome is the happiness that brings harm.*

Another one (poet) said:

"A look, a smile, then a talk, then an appointment, then a meeting."

Therefore unrestricting ones gaze is opening the door to evil. It cannot be said, "I will not be affected by looking at a non-mahram man" or "I will not be affected by looking at a non-mahram woman". This is a wrong statement. Rather, it's feared for the one who says that has a dead heart, as the poet said (meaning is that a dead person cannot feel the pain). The hearts of the slaves is not in their hand. Rather, the Prophet said, in Muslim: *Abdullah b. Amr b. al-'As reported that he heard Allaah's Messenger (صلى الله عليه وسلم) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allaah's Messenger (صلى الله عليه وسلم) said: O Allaah, the*

Turner of the hearts, turn our hearts to Thine obedience. {Saheeh Al Muslim, The Book of Divine Decree, NO.6418}

Perhaps just one look could lead the person to a disreputable ending. This is a distraction of the heart, as nothing compares to the wellness of the heart, and that look could lead to that which is greater - committing *Al-Fahisha* and other than that. What is advised to do is to safeguard ones gaze and abstain from looking at non-mahram men and women. This will close the door of evil and sustain the soul from being stained/defiled, Wa Allahu Musta'an.

Hadeeth #204

وَعَنْهَا : (أَنْ وَلِيدَةً سَوْدَاءَ كَانَ لَهَا خِيَاءٌ فِي الْمَسْجِدِ , فَكَانَتْ تَأْتِينِي , فَتَحَدَّثُ عِنْدِي . . .) الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ .

Narrated ('Aisha) (رضي الله عنها): One black slave-girl had a tent in the mosque and she used to come to me and talk (with me) in my house. [Agreed upon].

وَلِيدَةٌ (*Waleeda*) is the name of a slave girl who did not reach the age of puberty.

In this hadeeth is the permissibility of a women sleeping in the Masjid if she is safe from fitnah.

Hadeeth #205

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا) مُتَّفَقٌ عَلَيْهِ

Narrated Anas (رضي الله عنهما): Allaah's Messenger (صلى الله عليه وسلم) said, "Spitting in the mosque is a sin and its expiation is burying it." [Agreed upon].

الْبُزَاقُ (*Al Buzaq*), in Al Muhiti (dictionary) Vo.3 P.311, has two other names:

1. Al Busaq(w/ seen)
2. Al Busaq (w/ saad).

Al Busaq (seen) or Al Buzaq is saliva when it exits the mouth; the saliva, so long as it is inside the mouth, it called Ar-Reeq.

خَطِيئَةٌ (*Khati'*) means *ithm* which means (sin).

وَكَفَّارُتُهَا دَفْنُهَا (its expiation is burying it): This is if the floor of the masjid is made of *Turab*, but if it is carpeted or has a rug on it then what is obligatory (*wajib*) is to remove the sputum as well as its stain with water and the like.

In this hadeeth is protecting the masjid from dirty things and the prohibition of spitting Al Busaq in the Masjid.

Hadeeth #206

وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ) أَخْرَجَهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيُّ , وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated (Anas) (رضي الله عنهما): Allaah's Messenger (صلى الله عليه وسلم) said, "The Hour (of doomsday) will not come until people boast (to each other) with (the construction and decoration of) mosques." [Reported by Al-Khamsa except At-Tirmidhi, and Ibn Hibbaan graded it Sahih (sound)].

Shaykh Muqbil (رحمه الله) has authenticated this hadeeth in Saheeh Musnad min Dalaael An-Nubuwwa P.524.

يَتَبَاهَى (Tabahi) means *Tafakhur* which means to brag or boast.

Bragging/Boasting could be by statement such as a person saying, "The Masjid of the family of so and so is better than your Masjid". It could also be by action, for example, exaggeration in raising buildings and roofs, as well as, decorating it so that it will be better than other Masaajid, and this is a deed that which is for other than Allah.

In this hadeeth is the prohibition of bragging with regards to Masaajid.

Also, in it is a sign from the signs of Prophethood, since, what the Prophet had said became apparent in regards to bragging (verbally or with ones action) about Masaajid.

In it is to believe in the Hour and that from its signs is bragging about Masaajid; and this is from among the minor signs.

Hadeeth #207

وَعَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ) أَخْرَجَهُ أَبُو دَاوُدَ , وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Ibn 'Abbaas (رضي الله عنهما): Allaah's Messenger (صلى الله عليه وسلم) said, "I was not commanded to build beautified mosques". [Reported by Abu Daa'ud, and Ibn Hibbaan graded it Sahih (sound)].

This hadeeth is Saheeh, and Shaykh Muqbil (رحمه الله) mentioned it in Saheeh Musnad V.1 P.445

From the section that reads مَا أَمْرَتْ بِتَشْيِيدِ الْمَسَاجِدِ (Tashyeed), as in An-Nihaya by Ibn Atheer V.5 p.517, is anything that shades the masjid (i.e. used as a roof of the Masajid) such as jibsomes and other than that.

In the hadeeth is the prohibition of decorating the Masjid; if it were a good thing to do the Prophet (صلى الله عليه وسلم) would have commanded it. The Prophet's Masjid, its walls were constructed with bricks and its pillars were made with wood from palm trees and its roof was made of *Jareed Al Nakhl* (leaf or branch of palm trees).

Hadeeth #208

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي , حَتَّى الْقَدَّاهُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ) رَوَاهُ أَبُو دَاوُدَ , وَالْتِّرْمِذِيُّ وَاسْتَعْرَبَهُ , وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

Narrated Anas (رضي الله عنهما): Allaah's Messenger (صلى الله عليه وسلم) said, "The rewards of my Ummah (followers) were shown to me, even a peck of dust a man takes out of the mosque." [Reported by Abu Daa'ud and At-Tirmidhi. The latter graded it Gharib (unfamiliar), and Ibn Khuzaima graded it Sahih (sound)].

This hadeeth is Da'eef, because it's from the way of Al-Mutalib ibn Abdullah ibn Hantab. Imam Al Bukharee, said regarding him, "I do not know of any Sam'a (hearing) for Al Mutalib from any of the companions of the Prophet (صلى الله عليه وسلم) except his statement, " The one who attended the sermon of the Prophet (صلى الله عليه وسلم) narrated it to me". In addition, 'Ali Ibn Al Madeeni, has denied that Mutalib heard from Anas. The one who narrated from Mutalib is ibn Jurayd who is *mudalis* and he made '*an'ana*. Al Albani mentioned him in Dha'eeful Jami'ah P. 3700.

أَجُورُ أُمَّتِي (Ujoor Ummati) means *Sawaad Ummati*.

الْقَدَّاهُ (Al-Qadhaat) is the dirty thing that ones eyes can spot.

Hadeeth #209

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ) مُتَّفَقٌ عَلَيْهِ .

Narrated Abu Qataada (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "When one of you enters the mosques, he should pray two Rak'a before sitting down." [Agreed upon].

In this hadeeth is the obligation of praying *Tahiyatul Masjid* and that it's 2 raka'a.

This issue is disagreed upon. The Majority of the People of Knowledge see that Tahiyatul Masjid is *Mustahab*, and their proofs can be referred (or check or read) in Fathul Baree. From among the proofs that they use as proof is the hadeeth of a man who said the Prophet (صلى الله عليه وسلم) tell me about that which Allah made it obligatory upon me in the day and night, The Prophet said the five daily prayer.... Al-Hadeeth. Then the man asked is there anything other than that? The Prophet replied no, except that you want to offer voluntary (*salah*).

Ash-Shawkani said, answering to that, in Naylul Awtar V.3 P.66 Dar Al Khair Publications:

"The statement (except that you wish to offer the voluntary) negates the obligation of the obligatory (acts) initially and it is not the obligatory acts that is caused by a person choosing to do it, such as entering a Masjid, since the one who is entering made the salaah compulsory on himself by entering it, in a way making it obligatory (*wajib*) upon himself. Therefore it is not correct to include that which diverts (the ruling)."

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