

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 أُرْبِحَ 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 أُرْبِحَ 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 يَغُضُّوا 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).

وَكَفَّارُهَا 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 الْقَدَاةُ 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*.

الْقَدَاةُ (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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