

Hadeeth #167

Narrated Abu Sa'eed Al-Kudri (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "The whole earth is a masjid (to pray on) except a graveyard and a toilet." [Reported by At-Tirmidhi and it has 'illa (a defect)].

The section that reads **وله علة** (and it has an 'illah-defect). The defect in this hadeeth is *irsaal*. Sufyaan At-Thawree narrated it as *mursaal*; however, those who have narrated it as *mawsool* are great in number. So what is most correct is that this hadeeth is *mawsool*.

Shaykhul Islaam ibn Taymeeyah (رحمه الله) said regarding this hadeeth, its sanad (chain) is good. Moreover, Shaykh Muqbil (رحمه الله) authenticated this hadeeth in his book Jami'us Saheeh Mimma Laysa Saheehain, Vol.2 P.34.

Abee Sa'eed Al Khudri is Sa'd ibn Malik ibn Sinaan, and he's from among the young Companions.

At-Tirmidhi is Muhammad ibn 'Issa Abu 'Issa and he's from the scholars of fiqh and hadeeth. This hadeeth indicates (the permissibility of) praying the salaah anywhere on the Earth (the ground). Then the Prophet () excluded two places:

1. the bathroom (the hamaam) and,
2. the graveyard. [Hadeeth]

It is not permissible to pray in the graveyard, and likewise it is not permissible to build a masjid in it. Building masaajid on graves is a practice of the Jews and Christens.

'Aisha (رضي الله عنها) narrated: The Messenger of Allah () said, Allah's Messenger in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophets." [Saheeh Al Bukharee, The Book of Funerals, NO.1310]

What is meant by hamaam in the speech of the Prophet () is an area or place designated for baths (public bathing areas), the bathrooms of today are more deserving of being included in this category.

The statement of the Prophet () "all the earth is a masjid" is specific to this nation, and we have discussed it before in the hadeeth of Jabir (رضي الله عنه).

Jabir ibn 'Abdullah (رضي الله عنه) narrated: The Prophet said, "I have been given five things which were not given to any one else before me...the earth has been made for me (and for my followers) a place for praying..." [Al Hadeeth, Saheeh Al Bukharee, The Book of Ablution, NO. 332]

Hadeeth #168

Narrated Ibn 'Umar (رضي الله عنهما): Allah's Messenger (صلى الله عليه وسلم) forbade prayer at seven places; a dump, a slaughter house, a graveyard, the middle of the path, a bathroom, and where camels sit at a watering place and the top (roof) of the ka'ba. [Reported by At-Tirmidhi who graded it Da'if].

The chain of this hadeeth is very weak because it is from the way of Zayd ibn Jabeer, who is *Matrook*.

Shaykh Al Albaani (رحمه الله) graded this hadeeth as dha'eef in his book Irwa Al Ghaly Vol.1 P.318.

The places that are mentioned in this hadeeth are seven, and they are as follows:

1. **Al Mazbala (The Dump):** is a place that is designated for dumping garbage and dirty things. So it is best to stay away from praying in Al Mazbala; however it cannot be said that it's impermissible to pray in the Mazbala in its entirety because if the *azbal* has something impure in it then its impermissible to pray in it, however if it does not contain anything impure its permissible to pray there. Since the area is designated for dirty things it is best to stay away from it.
2. **Al Majzara (The Slaughter House):** is a place designated for slaughtering. Some of the People of Knowledge make it impermissible to pray there. They say it's impermissible because the Blood of *Masfuh* is najis as Allah said in His Noble Book:

Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like)... (Al-An'am 6:145)

However, what is correct is that the Blood of *Masfuh* is not impure, but the ayah indicates that its consumption is forbidden. Therefore the salaah in the Majzara is permissible but if a person can stay away from it then it is best to do so. However, if there is something najis there then it is impermissible to pray there.

3. **Al Maqabir (The Graveyard):** We've already discussed its ruling regarding the salaah.

4. **Al Qari'atu Tareeq (Middle of the Path):** It was said that it is a way worn by footsteps (a path). It was also said that it is a high place and it was also said that it the middle of the road. Either way praying in or on Al Qari'atu Tareeq could distract a person due to the people that may pass and thus it will weaken his khushoo'.
5. **Al Hamaam (Bathroom):** We've already discussed its ruling regarding the salaah.
6. **Al Ma'atil Al Ibil (The resting place of camels):** This is the area or place designated for camels to rest or stay. It was recorded that performing the salaah in the resting place of camels is forbidden, as it was recorded in the Sunan of At-Tirmidhi with a Saheeh chain from the way of Abu Hurayrah (رضي الله عنه) who said, "*Pray in the place designated for the ganam (i.e. goats, sheep etc...) and do not pray in the resting place of the camels.*" The prohibition here, among the jumhoor (majority) of the People of knowledge, is for *karaha*.
7. **Praying on the roof of the Ka'bah:** Praying the salaah on the roof of the Ka'bah is permissible because of the statement of the Prophet (ﷺ): Jabir Ibn Abdullah narrated that The Prophet said, "*I have been given five things which were not given to any one else before me...the earth has been made for me (and for my followers) a place for praying...*" [Al Hadeeth, Saheeh Al Bukharee, The Book of Ablution, NO. 332]

Hadeeth #169

Narrated Abu Marthad Al-Ghanawi (رضي الله عنه): *I heard Allaah's Messenger (صلى الله عليه وسلم) say. "Don't pray towards graves and don't sit on them."* [Reported by Muslim]

This hadeeth encompasses two rulings:

1. **The prohibition of Salaah in the graveyard.** It is not permissible for anyone to pray the salaah where the graveyard faces the direction of the qiblah or in front of the person praying the salaah.
2. **The prohibition of sitting on the grave.** The graveyard is considered to be the residence of those who have died. It's not permissible to transgress (against it) because of that, the Prophet (ﷺ) attributed the word residence to them, 'A'isha (رضي الله عنها) reported (*that whenever it was her turn for Allaah's Messenger (ﷺ) to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allaah, grant*

forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words: " would come to you". [Saheeh Muslim, The Book of Prayer, NO.2126]

The graves are considered to be a bounty from Allah upon the people, Allah the Most High said:

Have We not made the earth a receptacle? (Al-Mursalat 77:25)

For the living and the dead. (Al-Mursalat 77:26)

Then He causes him to die, and puts him in his grave; ('Abasa 80:21)

This indicates that the grave of the dead person and putting (burying) him in it is a bounty from Allah (subhaana wa ta'ala).

Sitting on the grave is considered a major sin as Muslim narrated in the hadeeth of Abu Hurayrah (رضي الله عنه) that the Prophet () said, *"It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave."* [Saheeh Muslim, The Book of Prayer, NO. 2119] Likewise, it is impermissible to walk on the grave of the Muslims as Ibn Majah narrated from the hadeeth of 'Uqbah ibn 'Aamir (رضي الله عنه) that the Prophet () said, *"It is more beloved to me to walk on a sword or a scourge than to walk on the grave of a Muslim, and it doesn't matter if I answer the call of nature in the middle of the graveyard or in the middle of the market (place)."* This hadeeth is Saheeh. This indicates the honouring the grave of the Muslims, and that their graves are not to be dishonoured by sitting or walking on them.

Hadeeth #170

Narrated Abu Sa'id (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, and Ibn Khuzaima graded it Sahih].

Shaykh Muqbil (رحمه الله) mentioned this part of the hadeeth in his book As-Saheeh Musnad Mimma Laysa Fis-Saheehain.

This hadeeth contains the (ruling of) respecting the Masjid and keeping it clean. Allah (subhana wa ta'ala) commanded us with that in His Noble Book.

And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Islâmîc Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer, etc.);" (Al-Hajj 22:26)

In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings, (An-Nur 24:36)

When the woman who used to clean the Masjid died (while he was unaware of it) the Prophet () asked about her. Abu Hurayrah (رضي الله عنه) narrated: *A dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allaah () missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Prophet) said: Lead me to her (or his) grave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allaah illuminates them for their occupants by reason of my prayer over them. [Saheeh Muslim, the Book of Prayer, NO. 2088]* This hadeeth indicates the virtues of cleaning the masjid and encourages us to do so.

From the hadeeth, we benefit from **the desirability of praying with shoes:**

The Prophet () used to pray with his shoes as in the Saheehain (Saheeh Bukharee and Muslim) from the way of Abee Maslamah: *Said bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet had ever, prayed with his shoes on. He replied, "Yes."* [Saheeh Al Bukharee, the Book of Prayer NO. 384]

Praying with shoes and boots is considered differing from the Jews as Abu Da'wood narrated in his Sunan from the hadeeth of Shaddad ibn Aws (رضي الله عنه) who said: *The Messenger of Allah () said, "Differ from the Jews, verily, they do not pray with their shoes or boots."* If it wasn't recorded that the Prophet () prayed without shoes, we would have said that praying with the shoes is obligatory, since differing from the Jews is a desired act. Therefore it indicates that it is permissible to leave the shoes when praying.

Praying with shoes is considered to be a great matter among the ignorant ones, this is why they reject those whom they see entering and praying with their shoes. They see this to be disgracing the masjid; but this is a mistake! Due to this corrupt belief that some people and some ignorant ones have, Shaykh Muqbil (رحمه الله) authored a treaty on this topic titled The Legality of Performing the Prayer in Shoes. This treaty is very beneficial, we advise you to read it.

It is obligatory upon a person who wants to pray or enter the masjid with his shoes, he (should first) look at them. If he sees feces on them he wipes it, but if he doesn't find feces on his shoes he prays without wiping them.

Hadeeth #171

Narrated Abu Huraira (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If one of you steps on filth with his leather socks then the earth is their purification." [Reported by Abu Da'ud, and Ibn Hibban graded it Sahih (sound)].

The hadeeth is from the way of Muhammad ibn 'Ajlaan, from Sa'eed ibn Abee Sa'eed Al Maqbaree, from his father, then from Abu Hurayrah.

Ibn 'Ajlaan mixed up his narrations from Abu Hurayrah, in Taqreeb At Tahdheeb (sometimes he mentioned his father in the chain, and sometimes he narrated it without mentioning his father). However, there are other ahadeeth which strengthen it. The hadeeth indicates that the shoes are purified with turab (dirt).

Hadeeth #172 and #173

Narrated Mu'aawiya bin Al-Hakam (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Talking is not befitting during the Salat (prayer), for it (prayer) consists only of glorifying Allaah, declaring His Greatness and the recitation on the Qur'aan". [Reported by Muslim].

Narrated Zaid bin Arqam (رضي الله عنه): We used to talk while engaged in Salaat (prayer) during the lifetime of Allaah's Messenger (صلى الله عليه وسلم) and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: "Guard strictly the prayers, especially the middle prayer; and stand before Allaah with

obedience," then we were commanded to observe silence (in prayer) and were forbidden to talk. [Agreed upon. The version is of Muslim].

From these two ahadeeth, we benefit (learn) the forbiddance of talking in the Salaah. In the Saheehain from the hadeeth of ibn Mas'ood: *We used to greet the Prophet while he was praying and he used to answer our greetings. When we returned from An Najashi (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)." [Saheeh Al Bukharee, the Book of Prayer, NO. 1127]*

As for talking in the salaah, it has three conditions:

1. If a person talks **purposely**, then his salaah is invalid because of the above (two) hadeeth.
2. If a person is **ignorant** who does not know the prohibition of talking in the salaah, then his salaah is valid. However, he is taught the impermissibility of talking in the salaah. The proof for the validity of the salaah is the hadeeth of Mu'awiyah. *Mu'awiya b. al-Hakam (رضي الله عنه) said: While I was praying with the Messenger of Allaah (صلى الله عليه وسلم), a man in the company sneezed. I said: Allaah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allaah (صلى الله عليه وسلم) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allaah, declaring his Greatness, and recitation of the Qur'an or words to that effect. [Saheeh Muslim, The Book of Prayer, NO. 1094]*

This is speaking (i.e. what Mu'awiyah said); however since he was ignorant (of its ruling) the Prophet () did not command him to repeat the salaah, rather, he taught him that talking in the salaah is impermissible.

3. If a person talks **mistakenly and/or unintentionally** then his salaah is valid. It cannot be said that it's invalid because of the statement of Allah (subhana wa ta'ala):

And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. (Al-Ahzab 33:5)

Ibn Abbas narrated that the Messenger of Allah () said: "Allah has pardoned me and my people for (their) mistakes and (their) forgetfulness..." [Ibn Majah, Al Bayhaqee and others]

In the hadeeth, the word (inna) is *Ma khafaf minath thaqeela*.

From the hadeeth of Zayd is that talking in the salaah was permissible at the beginning of Islam, than it was abrogated.

The section that reads (haafidhoo) has an obligation of safeguarding the salaah. Allah (subhana wa ta'ala) raised the believers who preserve their salaah when He said:

Successful indeed are the believers. (Al-Mu'minun 23:1)

Those who offer their Salât (prayers) with all solemnity and full submissiveness. (Al-Mu'minun 23:2)

And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). (Al-Mu'minun 23:3)

And those who pay the Zakât. (Al-Mu'minun 23:4)

And those who guard their chastity (i.e. private parts, from illegal sexual acts) (Al-Mu'minun 23:5)

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; (Al-Mu'minun 23:6)

But whoever seeks beyond that, then those are the transgressors; (Al-Mu'minun 23:7)

*Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
(Al-Mu'minun 23:8)*

*And those who strictly guard their (five compulsory congregational) Salawât
(prayers) (at their fixed stated hours). (Al-Mu'minun 23:9)*

These are indeed the inheritors. (Al-Mu'minun 23:10)

*Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
(Al-Mu'minun 23:11)*

From the things that Allah (subhana wa ta'ala) commanded us to safeguard is eeman, as Allah (subhana wa ta'ala) said:

Allâh will not punish you for what is uninentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masâkin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful. (Al-Ma'idah 5:89)

Likewise, Allah praised those who guard their private parts, as Allah (subhana wa ta'ala) said,

*And those who guard their chastity (i.e. private parts, from illegal sexual acts)
(Al-Mu'minun 23:5)*

*Except from their wives or (the captives and slaves) that their right hands possess, for
then, they are free from blame; (Al-Mu'minun 23:6)*

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*Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
(Al-Mu'minun 23:11)*

The Messenger of Allah () commanded us with *hifdhullah* (being mindful of Allah). He () said, from the hadeeth of Ibn 'Abbas (رضي الله عنه): *One day I was behind the Prophet of Allah and said to me: "Young man, I shall teach you some words (of advice): Be mindful of Allah, and He will protect you."* [At-Tirmidhi] What is intended by *hifdhullah* is to hold onto the religion and shari'ah and not to oppose the religion.

The section that reads (*was salatil wustaa*) is referring to the 'Asr prayer.

The proof is the hadeeth of Ali ibn Abee Talib that *the Messenger of Allaah () said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i.e. the 'Asr prayer.* [Saheeh Muslim, The Book of Prayer, NO. 1314]

In the section that reads (*wa qawmu Allahi qaaniteen*) is the obligation of standing for the obligatory salaah. It is not permissible for anyone to pray while sitting without an excuse. In fact, if (the person) prays the obligatory salaah sitting without a legitimate excuse, then his salaah is invalid.

Hadeeth #174

Narrated Abu Huraira (رضي الله عنه): *Allaah's Messenger (صلى الله عليه وسلم) said, "Glorification of Allaah (i.e. in saying سبحان الله) is for men and clapping of hands is for women". [Agreed upon. Muslim added: "during Salaat (prayer)"]*.

(At-Tasbeeh) is saying *SubhanaAllah*.

This hadeeth is a section or part from (another) hadeeth.

The beginning of the hadeeth indicates that if a person who is praying is called (while in the salaah) and wanted to respond to it (ie. alert the person about it), it is permissible for a man to say "*Subhanallaah*" and for a woman to clap.

Likewise, it is permissible for a woman to say "*SubhanaAllah*" as reported by Bukharee. Asma (رضي الله عنها) narrated: *I came to 'Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "SubhanaAllah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head.* [Saheeh Al Bukharee, The Book of Knowledge, NO.86]

If someone knocks on the door it's permissible to open the door if it doesn't divert you from the direction of the Qiblah. Once 'Aisha knocked on the door while the Prophet was praying and he opened the door for her, and this hadeeth is *thabit* (firm).

Hadeeth #175

Narrated Mutarrif bin Abdullaah bin Shikhkhir (رضي الله عنه) from his father, who said, "*I saw Allaah's Messenger (صلى الله عليه وسلم) when he was engaged in prayer, and*

heard a sound from his chest, like the bubbling of a pot, from weeping.” [Reported by Al-Khamsa except Ibn Maajah, and Ibn Hibbaan graded it Sahih].

The hadeeth is Saheeh. Shaykh Muqbil (رحمه الله) mentioned it in his book Jami'us Saheeh Mimma Laysa Saheehain.

The section that reads (an Abihi) is referring to Abdullah ibn Shakheer.

The word (azeezun) means (Sawt) - sound.

The word (Al Meerjal) is a pot that you (use) to boil water.

This hadeeth is from the Good Qualities (Characteristics) of the Prophet (). It indicates his khushoo' and his fear of his Lord. He was the most fearful to his Lord as in the hadeeth of the three men. Anas ibn Malik (رضي الله عنه) narrated: *A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)." [Saheeh Al Bukharee, The Book of Marriage, NO. 4731]*

This hadeeth illustrates the permissibility of crying in the salaah out of khushoo'.

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