

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, **اللَّهُ قَاتِلَهُ** (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.

The section that reads "*birajuleen*" is referring to Thumaama ibn Aasaal as in the two Saheehs.

As-Saariya is a pillar.

The Majority (Jumhoor) of the People of Knowledge use this hadeeth as a proof that the kaafir (disbeliever) is taahir (pure). However, some of Ahlul dh-Dhikr went into saying that the Kaafir (disbeliever) is najis (impure). They use the statement of Allah as a proof:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad (صلى الله عليه وسلم)) are Najasun (impure). (At-Tawbah 9:28)

Likewise they use the statement of the Prophet (صلى الله عليه وسلم): "*Subhana Allah! A believer never becomes impure.*" [Saheeh Al Bukharee, *The Book of Bath, NO.282*] They said the *mafهوم* (meaning/understanding) of the hadeeth is that the kaafir (disbeliever) is najis (impure).

The answer to that is, the Muslims guard their body and their clothing from impurities, where as, the Kufaar (disbelieves) do not guard themselves from impurities. Thus, it does not mean that the disbeliever is najis.

Moreover, regarding this verse, the Jumhoor answered by saying what is meant by najis is the impurity of 'Aqeedah (belief). Therefore the "impurity" in the verse **refers to the intangible** (impurity) one and **not one that is tangible**.

From this hadeeth, we benefit the permissibility of a Mushrik entering the masjid.

As for the aforementioned verse, At-Tawbah 9:28, then it is specific to *Baytullahil Haraam* (the Sacred Masjid), and Allah knows best.

Hadeeth #198

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Narrated (Abu Hurayrah) (رضي الله عنه): 'Umar came over Hassaan while he was reciting poetry inside the masjid and looked at him sternly, then he said, "I used to recite poetry inside it (the mosque) in the presence of one who is more pious than you (i.e. the Prophet (صلى الله عليه وسلم))." [Agreed upon]

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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