

(4) The Chapters On The Mosques And The Congregations

(المعجم ٤) أَبْوَابُ الْمَسَاجِدِ وَالْجَمَاعَاتِ (التحفة ...)

Comments:

- a. The mosque is, without doubt, the most important of all structures in an Islamic state and an Islamic society.
- b. In the early days of Islam all devotional acts and non-obligatory prayers were only carried out in the Sacred House at Makkah. But when an organized Islamic authority came into being, after emigration, in Al-Madinah, the first thing the Prophet ﷺ did, was to lay with his own blessed hands, the foundation of a mosque at Qubā'. He then followed it up with the construction of what came to be called the Prophet's Mosque. Side by side with the Prophet ﷺ the Emigrants (*Muhājir*) and Helpers (*Ansār*), with great zeal and fervor, participated in the construction of the mosque.
- c. Receiving wages for providing various facilities such as arrangement for lighting and the performance of ablution etc., in the mosque, is permissible in Islam, but it is a highly commendable act if some one donates, free of charge, a piece of land or building materials etc., just for the sake of Allāh.
- d. Although the entire face of the earth has been proclaimed as mosque for the Believers, it is not in order to perform prayer in places like garbage dumping spots, animal slaughterhouses, graveyards, baths at public places, camels' enclosures, and the top of the Sacred House.
- e. Mosques play an extremely significant and fundamental role in the building of the Islamic society. The Messenger of Allāh ﷺ used the mosque for a myriad of purposes — as the capital of the Islamic state, as a command center for military expeditions, as a consultation chamber for state affairs, as a public treasury, as an Islamic court, as the first Islamic university, as a Civil secretariat, as a state guest house, and for many other constructive purposes. The Noble Qur'ān, however, particularized the mosque only for purposes of prayer and remembrance of Allāh, and as a place most suited for bowing and prostrating before Allāh, for delivering sermons and for the communication of the Divine message, as well as for the recitation of the Noble Qur'ān and the learning and teaching of the tenets of faith.
- f. Management of the mosque and their upkeep is the primary duty of the Believers. But the way the mosques are being increasingly used for purposes contrary to the precepts of the Prophet ﷺ is a matter of great concern, and needs critical examination. For more information about the institution of the mosques and the necessary etiquettes in respect of them, one would do well to study the forthcoming *Ahādith*.

Chapter 1. One Who Builds A Mosque For The Sake Of Allâh

735. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque in which the Name of Allâh is mentioned, Allâh will build a house for him in Paradise.'" (Sahih)

(المعجم ١) - بَابُ مَنْ بَنَى لِلَّهِ مَسْجِدًا
(التحفة ٢١)

٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ ابْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه أحمد: ٢٠/١ بسنده عن ليث به * عثمان بن عبد الله عن عمر مرسل (تهذيب الكمال وغيره)، وللحديث شواهد صحيحة.

Comments:

- 'Mentioning the Name of Allâh' means not only the performance of prayer, but also other devotional acts, such as the recitation of prophetic supplications and other texts containing the remembrance of Allâh, and the glorification of His majesty. It also includes giving admonitions, delivering the message of Islam, as well as the learning and teaching of the tenets of Islam.
- It is great tiding for anyone who participates in the building of a mosque that, as a reward for it, Allâh will build a house for him in Paradise. This amounts to a Divine promise that such a person shall certainly be admitted to Paradise.

736. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque for the sake of Allâh, Allâh will build something similar for him in Paradise.'" (Sahih)

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا بَكْرُ الْحَقْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ ابْنِ عَفَّانٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى لِلَّهِ مَسْجِدًا، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

تخریج: أخرجه مسلم، المساجد، باب فضل بناء المساجد والحث عليها، ح: ۵۳۳ من حديث عبد الحميد به.

Comments:

- Building a mosque "for the sake of Allāh" means doing the deed with full sincerity. No action done without sincerity is acceptable to Allāh.
- 'Building something similar in Paradise' means that just as a mosque is superior to all the other structures raised by man, the person concerned shall be given a house in Paradise that will be superior to all others.

737. It was narrated that 'Ali bin Abu Tālib said: "The Messenger of Allāh ﷺ said: 'Whoever builds a mosque for the sake of Allāh (from his own wealth), Allāh will build a house for him in Paradise.'" (*Da'if*)

۷۳۷ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهْيَعَةَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ [مِنْ مَالِهِ]، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخریج: [إسناده ضعيف] وقال البوصيري: هذا إسناده ضعيف، الوليد مدلس، وابن لهيعة ضعيف، والحديث السابق شاهد له.

738. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: "Whoever builds a mosque for the sake of Allāh, like a sparrow's nest or even smaller, Allāh will build for him a house in Paradise." (*Sahih*)

۷۳۸ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ التَّوْفَلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْخَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخریج: [إسناده صحيح] وقال البوصيري: هذا إسناده صحيح.

Comments:

Rather than the apparent volume of the deed or deeds done by a person, it is the amount of effort and the sincerity behind the righteous deed that shall count with Allāh in the Hereafter.

Chapter 2. Construction Of Lofty Mosque

(المعجم ۲) - بَابُ تَشْيِيدِ الْمَسَاجِدِ
(التحفة ۲۲)

739. It was narrated that Anas

۷۳۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ:

bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the people compete in (building) mosques.'" (*Sahih*)

حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح: ٤٤٩ من

حديث حماد به، وصححه ابن خزيمة: ٢/٢٨٢.

Comments:

'Competing in mosque' has been interpreted in two ways: (i) People will boast of their wealth and prosperity in the mosques. (ii) They will vie with each other in the building of mosques.

740. It was narrated that Ibn 'Abbâs said: The Messenger of Allâh ﷺ said: "I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high." (*Da'if*)

٧٤٠ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْبَجَلِيُّ، عَنْ لَيْثٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْكُمْ سَتُسَرِّقُونَ مَسَاجِدَكُمْ بَعْدِي كَمَا سَرَقَتِ الْيَهُودُ كَنَائِسَهَا، وَكَمَا سَرَقَتِ النَّصَارَى بَيْعَهَا».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناده ضعيف، فيه ليث وهو ابن أبي

سليم ضعيف، وجبارة بن المغلس وهو كذاب، والبجلي مستور.

741. It was narrated that 'Umar bin Khattâb said: The Messenger of Allâh ﷺ said: "No people's deeds ever became evil deeds but they started to adorn their places of worship." (*Da'if*)

٧٤١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخَرُوا مَسَاجِدَهُمْ».

تخريج: [إسناده ضعيف جدًا] انظر الحديث السابق لعلته وح: ٤٦.

Chapter 3. Where It Is Permissible To Build Mosque

(المعجم ٣) - بَابُ أَيْنَ يَجُوزُ بِنَاءُ الْمَسَاجِدِ (التحفة ٢٣)

742. It was narrated that Anas

٧٤٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ،

bin Málik said: "The location where the Prophet's Mosque was built belonged to Banu Najjār. In it there were date-palm trees and graves of the idolaters. The Prophet ﷺ said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet ﷺ built it and they were assisting him, and the Prophet ﷺ was saying: 'The real life is the life of the Hereafter so forgive the *Ansār* and the *Muhājirah*.' Before the mosque was built, the Prophet ﷺ would perform prayer wherever he was when the time for prayer came." (*Sahih*)

عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ
الضَّبْعِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ
مَوْضِعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ، وَكَانَ
فِيهِ نَخْلٌ وَمَقَابِرُ لِلْمُشْرِكِينَ، فَقَالَ لَهُمُ النَّبِيُّ
ﷺ: «نَامِنُونِي بِهِ». قَالُوا: لَا نَأْخُذُ لَهُ ثَمَنًا
أَبَدًا، قَالَ: فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ
يُنَاولُونَهُ، وَالنَّبِيُّ ﷺ يَقُولُ: «أَلَا إِنَّ الْعَيْشَ
عَيْشُ الْآخِرَةِ، فَاعْفِرُوا لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»
قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ
الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ.

تخريج: أخرجه البخاري، الصلوة، باب هل تنبش قبور مشركي الجاهلية... الخ،
ح: ١٨٦٨، ٤٢٨، وغيرهما، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح: ٥٢٤، من حديث
أبي التياح به.

Comments:

- It is perfectly in order to 'purchase' land for the construction of a mosque, and the landowner is allowed in Islam to charge price for the land sold to the mosque management. Similarly, there is no bar to receiving wages for services rendered for the construction, repairs and the putting in place of electric and water supply systems for the mosque.
- Gifting land for the building of a mosque, rendering free various services for it and donating things of necessity to it, are acts of great virtue that may earn reward from Allāh.
- It is prohibited to perform prayer in the graveyard. However, if all traces of the former graves of the past have been erased, the site shall be considered as good as any other piece of land, and there will be no bar to the construction of a mosque there.
- There is no bar either on reciting or on listening to the verses of poetry whose contents are not against the teaching of *Sharī'ah*. Use of musical instruments as accompaniment thereto is, however, prohibited in Islam.
- In places where there is no mosque in the neighborhood, prayer can be performed on any appropriate piece of land.

743. It was narrated from 'Uthmān bin Abul-'As that the Messenger of Allāh ﷺ commanded him to build the

٧٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو
هَمَّامٍ الدَّلَالُ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ

mosque of Tâ'if in the place where their *Taghuts* used to be.^[1]
(*Da'if*)

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عِيَّاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَافَتْهُمْ.

تخریج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح: ٤٥٠ من حديث أبي همام به * محمد بن عبد الله بن عياض لم يوثقه غير ابن حبان فهو مجهول الحال.

744. It was narrated that Ibn 'Umar was asked about gardens in which excrement was thrown. He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet ﷺ. (*Da'if*)

٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، وَشَيْلٍ عَنِ الْجِطَّانِ ثُلَيْحٍ [فِيهَا] الْعَذْرَاةُ، فَقَالَ: «إِذَا سَقِيتَ مِرَاراً فَصَلُّوا فِيهَا». يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] وقال البوصيري: هذا إسناده ضعيف لتدليس ابن إسحاق * وعمرو بن عثمان بن سيار الرقي ضعيف كما في التقريب.

Comments:

Repeated watering in the gardens turns the excrements etc., used in them (as manure) into soil and almost completely changes its character. The earth, therefore, should be considered as clean. The *Hadith* proves that any unclean piece of land, when cleansed, becomes fit for erecting a mosque into it and for performing prayers in it.

Chapter 4. Places Where It Is Disliked To Perform Prayer

(المعجم ٤) - بَابُ الْمَوَاضِعِ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ (التحفة ٢٤)

745. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allāh ﷺ said: 'All the earth is a mosque, except for graveyards and *Hammām*.'" (*Sahih*)^[2]

٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا زَيْدُ ابْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ. وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَرْضُ

^[1] 'Where they used to worship others besides Allāh, from the idols and other than that.' (Explanation by Sindi).

^[2] *Hammām*: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfatul-Ahwadhi*.

كُلُّهَا مَسْجِدٌ، إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب في المواضع التي لا تجوز فيها الصلوة، ح: ٤٩٢، وعلقه الترمذي من حديث حماد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

- Prohibition on performing prayers in the graveyard is meant to avoid any resemblance of prostrating before the graves.
- Some people build their mosque close to the grave of a 'holy man' or Prophet under the assumption that praying by the side of the deceased holy man is a virtuous act. All of this is prohibited in Islam.

746. It was narrated that Ibn 'Umar said: "Allāh's Messenger ﷺ prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at,^[1] and above the Ka'bah." (Da'if)

٧٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ جَبْرِ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ: فِي الْمَرْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وَقَارِعَةِ الطَّرِيقِ، وَالْحَمَّامِ، وَمَعَاطِنِ الْإِبِلِ، وَفَوْقَ الْكَعْبَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية ما يصلى إليه وفيه، ح: ٣٤٦ من حديث عبدالله بن يزيد المقرئ به، وقال: إسناده ليس بذلك القوي، وقد تكلم في زيد بن جبيرة من قبل حفظه، وهو متروك كما في التقريب وغيره، وقال الساجي: حدث عن داود بن الحصين بحديث منكر جداً (التهذيب)، والحديث الآتي يغني عنه.

Comments:

- The *Hadith* is 'Weak', yet the rule to the effect that we must avoid praying in unclean places is correct, since the Prophet ﷺ has directed that the mosque must be kept clean and smelling good. (See *Sunan Ibn Mājah*: H.758).
- Slaughterhouses also fall in that category. Therefore, no prayer should be performed there. The *Hadith* concerning prohibition of prayer in wash areas (public baths) and graveyards is correct. (See no. 745).

^[1] In no. 746, it is possible that it means 'watering holes' that camels rest at. See *Tuhfatul-Ahwadhi*, and this is the meaning that Sindī preferred, he said: "It is where they kneel around water, because it is feared that the camels will flee and stampede through it, and perhaps that will lead to ruining the prayer." And this is the understanding that most commentaries endorse.

747. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "There are seven places where it is not permissible to perform the prayer: The top of the House of Allâh; graveyards; garbage dumps; slaughterhouses; bathrooms; the area that camels rest, and the main road." (*Da'if*)

٧٤٧ - حَدَّثَنَا عَلِيُّ بْنُ دَاوُدَ، وَ مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، قَالَا: حَدَّثَنَا أَبُو صَالِحٍ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبْعُ مَوَاطِنَ لَا تَجُوزُ فِيهَا الصَّلَاةُ: ظَاهِرُ بَيْتِ اللَّهِ، وَالْمَقْبَرَةُ، وَالْمَزْبَلَةُ، وَالْمَجْزَرَةُ، وَالْحَمَامُ، وَعَطْنُ الْإِبِلِ، وَمَحَجَّةُ الطَّرِيقِ».

تخريج: [إسناده ضعيف] أخرجه البزار (البحر الزخار)، ح: ١٦١، وأحمد بن سلمان النجاد في مسند عمر، ح: ٧١ من طريق أبي صالح كاتب الليث عن الليث عن عبد الله بن عمر العمري عن نافع به، وكذا علقه الترمذي، ح: ٣٤٧، فالعمري سقط ذكره من سند ابن ماجة، راجع التلخيص: ٢١٥/١ وغيره * وأبو صالح ضعيف في غير ما يروي عنه الحذاق كالبخاري وغيره، والحديث وضعفه البوصيري.

Chapter 5. What Is Disliked In The Mosques

748. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace." (*Da'if*)

(المعجم ٥) - بَابُ مَا يُكْرَهُ فِي الْمَسَاجِدِ (التحفة ٢٥)

٧٤٨ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرٍ بْنُ دِينَارٍ الْجُمَيْسِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَمِيلٍ: حَدَّثَنَا زَيْدُ بْنُ جَبْرِ الْأَنْصَارِيُّ، عَنْ دَاوُدَ بْنِ الْحَصِينِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِصَالٌ لَا تَتَّبَعِي فِي الْمَسْجِدِ: لَا يَتَّخَذُ طَرِيقًا، وَلَا يُشْهَرُ فِيهِ سِلَاحٌ، وَلَا يُقْبَضُ فِيهِ بِقَوْسٍ وَلَا يُنْشَرُ فِيهِ نَبْلٌ، وَلَا يُمَرُّ فِيهِ بِلَحْمٍ نَيٍّ، وَلَا يُضْرَبُ فِيهِ حَدٌّ وَلَا يُقْتَصُّ فِيهِ مِنْ أَحَدٍ، وَلَا يُتَّخَذُ سُوقًا».

تخريج: [إسناده ضعيف جدًا] أخرجه ابن عدي انظر، ح: ٧٤٦ لعلته، وضعفه البوصيري.

Comments:

'Not taking the mosque as a thoroughfare' refers to a situation where, for

example, a person is standing at one end outside the mosque and wants to go to the other side and, instead of going around the mosque, he decides to pass through the mosque. This is not proper.

749. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade buying and selling in the mosque, and reciting poetry in the mosque." (Hasan)

٧٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ وَالْإِيتَاعِ وَعَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسَاجِدِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب التحلق يوم الجمعة قبل الصلوة، ح: ١٠٧٩ من حديث ابن عجلان به، وحسنه الترمذي، ح: ٣٢٢ * ابن عجلان صرح بالسماع عند أحمد.

Comments:

- The *Hadith* further confirms the point made in no.748, namely the prohibition of using the mosque as a marketplace. It is because buying and selling often degenerates into wrangling, giving rise to unseemly noises that are antithetical to the dignity of the mosque.
- Lines of poetry that promote monotheism and good moral conduct or degrade idolatry and idolaters, are allowed to be recited inside the mosques.

750. It was narrated from Wâthilah bin Asqa' that the Prophet ﷺ said: "Keep your infants, your insane and your evil ones away from your mosques. Avoid engaging in transactions and disputes, raising your voices, carrying out your prescribed punishments and unsheathing your swords therein. Make places for purification at their gates, and perfume them with incense on Fridays." (Maudu')

٧٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ السُّلَمِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبَّهَانَ: حَدَّثَنَا عُثْبَةُ بْنُ يَظْفَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ أَنَّ النَّبِيَّ ﷺ قَالَ: «جَنَّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشِرَارَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفَعَ أَصْوَاتَكُمْ وَإِقَامَةَ حَدُودِكُمْ وَسَلَّ شِوْفَكُمْ، وَاتَّخِذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ، وَجَمَرُوهَا فِي الْجُمُعِ».

تخريج: [إسناده موضوع] * الحارث تقدم، ح: ٢١٣، عتبة ضعيف (تقريب)، وأبوسعيد المصلوب كذاب كما في التهذيب وغيره، وفيه علة أخرى.

Chapter 6. Sleeping In The Mosque

751. It was narrated that Ibn 'Umar said: "We used to sleep in the mosque at the time of the Messenger of Allāh ﷺ." (Sahih)

(المعجم ٦) - بَابُ النَّوْمِ فِي الْمَسْجِدِ
(التحفة ٢٦)

٧٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: أَنَّ أَبَا نَافِعٍ عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٢/٢ من حديث عبيد الله به.

Comments:

It is all right if a traveler or any other hard-pressed person sleeps in the mosque. We should not, however, make a habit of it. However, it is not a matter of reproach or censure if a person waiting for the congregational prayer falls asleep in the mosque.

752. Ya'ish bin Qais bin Tikhfah narrated that his father, who was one of the people of Suffah, said: "The Messenger of Allāh ﷺ said to us: 'Come with me.' So we went to the house of 'Aishah, where we ate and drank. Then the Messenger of Allāh ﷺ said to us: 'If you want, you can sleep here, or if you want you can go out to the mosque.' We said: 'We will go out to the mosque.'" (Sahih)

٧٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ يَعْيشَ بْنَ قَيْسٍ بْنُ طِخْفَةَ حَدَّثَهُ عَنْ أَبِيهِ، وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «انْطَلِقُوا» فَأَنْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ وَأَكَلْنَا وَشَرَبْنَا، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتُمْ نِمْتُمْ هَهُنَا، وَإِنْ شِئْتُمْ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ» قَالَ: فَقُلْنَا: بَلَى نَنْطَلِقُ إِلَى الْمَسْجِدِ.

تخريج: [صحيح] أخرجه أبو داود، الأدب، باب في الرجل ينطح على بطنه، ح: ٥٠٤٠ من حديث يحيى: أخبرنا أبو سلمة به مطولاً، وصححه ابن حبان، ح: ١٩٦٠، وله شاهد حسن عند ابن حبان، ح: ١٩٥٩، والحاكم (٢٧١/٤).

Chapter 7. Which Mosque Was Built First?

753. It was narrated that Abu Dharr Al-Ghifari said: "I said: 'O Messenger of Allāh! Which

(المعجم ٧) - بَابُ: أَيِّ مَسْجِدٍ وُضِعَ أَوَّلُ
(التحفة ٢٧)

٧٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّي: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ

mosque was built first?' He said: 'Al-Masjid Al-Harâm (in Makkah).' I said: 'Then which?' He said: 'Then Al-Masjid Al-Aqsa (in Jerusalem).' I said: 'How many years between them?' He said: 'Forty years, but the whole earth is a mosque for you, so pray wherever you are when the time for prayer comes.'" (Sahih)

مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ النَّبِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ
الْغِفَارِيِّ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ
مَسْجِدٍ وَضِعَ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ»
قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْمَسْجِدُ
الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ
عَامًا، ثُمَّ الْأَرْضُ لَكَ مُصَلًى، فَصَلَّ حَيْثُ مَا
أَدْرَكَكَ الصَّلَاةُ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب: ١٠، ح: ٣٣٦٦ وح: ٣٤٢٥، ومسلم،
المساجد، باب المساجد ومواضع الصلوة، ح: ٥٢٠ من حديث الأعمش به.

Comments:

- The reference here is to the building of the first mosque ever built in history, which was accomplished at the hands of Ādam ﷺ. As for the Prophets Ibrāhīm ﷺ and Ismā'il ﷺ, they rebuilt Al-Masjid Al-Harâm after old marks had been erased. Similarly, Sulaimân ﷺ was also not the first to build Al-Masjid Al-Aqsa.
- This confirms the superiority of these two mosque. Apart from these two mosque the only other mosque on earth for which we are allowed to undertake an exclusive journey is the Prophet's Mosque at Al-Madīnah.
- Since even setting out on a journey exclusively to visit any mosque (except the three mentioned above) is prohibited, the situation of those who undertake journeys to visit the graves of 'holy men' etc, can very well be judged.
- Visits to the graves are permitted, but only to draw lessons about the impending death and the life in the Hereafter.
- 'Pray wherever you are' means that except for the three mosques mentioned above, all other mosques are equal in rank, and we can pray anywhere we like.

Chapter 8. Mosque In Houses

754. Mahmud bin Rabi' Al-Ansâri, who remembered that the Messenger of Allāh ﷺ spat a mouthful of water from a bucket into a well that belonged to them,

(المعجم ٨) - بَابُ الْمَسَاجِدِ فِي الدُّورِ
(التحفة ٢٨)

٧٥٤ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ،
عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، وَكَانَ قَدْ

narrated that 'Itbân bin Mâlik As-Sâlimi who was the chief of his people Banu Sâlim and had participated in (the battle of) Badr with the Messenger of Allâh ﷺ said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place for prayer?' He said: 'I will do that.' The following day, the Messenger of Allâh ﷺ and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: 'Where would you like me to perform prayer for you in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood and we lined up behind him, and he led us in praying two *Rak'ah* (units). Then I asked him to stay and eat some *Khazirah*^[1] that had been prepared for them.'" (*Sahih*)

عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ فِي بَيْتِهِمْ، عَنْ عِثْبَانَ بْنِ مَالِكٍ السَّالِمِيِّ، وَكَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ، وَكَانَ شَهِيدَ بَدْرٍ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: جِئْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! ﷺ إِنِّي قَدْ أَتَّكْرْتُ مِنْ بَصَرِي، وَإِنَّ السَّيْلَ يَأْتِي فَيَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، وَشِقُّ عَلَيَّ اجْتِنَاؤُهُ، فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى، فَافْعَلْ. قَالَ: «أَفْعَلْ». فَعَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، بَعْدَمَا اشْتَدَّ الْتَّهَارُ، وَاسْتَأْذَنَ، فَأَذِنْتُ لَهُ، وَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَفَقْنَا خَلْفَهُ، فَصَلَّى بِنَا رَكَعَتَيْنِ، ثُمَّ اخْتَبَسَتْهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُمْ.

تخريج: أخرجه البخاري، الوضوء، باب استعمال فضل وضوء الناس، ح: ١٨٩، وغيره، ومسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح: ٣٣، بعد، ح: ٦٥٧ من حديث الزهري به.

Comments:

- The Prophet's spitting a mouthful of water into the well was intended to bring *Barakah* (blessing) to the water. His spittle (and saliva), as confirmed by both his biographers and compilers of *Ahâdith*, had on several occasions

[1] A dish made with ground meat and flour.

worked wonders and brought *Barakah* to the people. (See *Bukhâri*: 4151)

- b. On this occasion the Prophet ﷺ had even sprinkled some water from his mouth on the face of the child Mahmud. (See *Bukhâri*: 77) The idea was to have fun with the child. Thus, any playful activity that provides amusement to the children but causes no discomfort to them is permissible — being it an expression of the elders' love and affection for the little ones.
- c. There was a depression in the path between the house of 'Itbân ﷺ and the mosque that used to be flooded by rain, making his access to the mosque difficult. In situations like this it is allowed to perform prayers inside one's house.
- d. An invitee for the meals can also bring someone else with him, provided that he is sure that it will not be an inconvenience to the host and may be a source of pleasure to him.
- e. It is permissible to designate a place for prayers in the house.
- f. It is all right to invite or ask a pious person, or a revered personality, to inaugurate a noble program or venture.
- g. It is permissible to offer voluntary prayer as a congregational prayer.

755. It was narrated from Abu Hurairah that a man among the *Ansâr* sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place in my house where I can perform prayer," that was after he had become blind. So he went and did that. (*Hasan*)

٧٥٥ - حَدَّثَنَا يَحْيَى بْنُ الْقَضَائِي [الْخِرَقِيُّ]:
حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ
عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَجُلًا مِنَ الْأَنْصَارِ أَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ
أَنْ: تَعَالَ فَخُطِّ لِي مَسْجِدًا فِي دَارِي أُصَلِّي
فِيهِ، وَذَلِكَ بَعْدَمَا عَمِيَ، فَجَاءَ فَفَعَلَ.

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناده صحيح .

Comments:

The Companion under reference, as specified in the previous *Hadîth*, was 'Itbân ﷺ.

756. It was narrated that Anas bin Mâlik said: "One of my paternal uncles made some food for the Prophet ﷺ and said to the Prophet ﷺ: 'I would like you to eat and perform prayer in my house.' So he went to him, and in his house there was one of these *Fahl*. He ordered that a corner be swept and water sprinkled in it, then he performed prayer and we

٧٥٦ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا ابْنُ
أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ
سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُثَنِّ بْنِ
الْجَارُودِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَنَعَ
بَعْضُ عُمُومَتِي لِلنَّبِيِّ ﷺ طَعَامًا، فَقَالَ لِلنَّبِيِّ
ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّيَ
فِيهِ، قَالَ، فَأَتَاهُ، وَفِي الْبَيْتِ فَحْلٌ مِنْ هَذِهِ

prayed with him.''' (*Sahih*)

Abu 'Abdullāh bin Mājah said: A *Fahl* is a mat that has become black (through use).

الْفُحُولُ، فَأَمَرَ بِنَاجِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ
فَصَلَّى وَصَلَّيْنَا مَعَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَهَ: الْفُحْلُ هُوَ
الْحَصِيرُ الَّذِي قَدْ اسْوَدَّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١١٢، ١٢٩/٣ عن ابن أبي عدي وغيره بإختلاف يسير في المطبوع، وانظر أطراف المسند: ٤٢٨/١.

Chapter 9. Purifying And Perfuming The Mosque

(المعجم ٩) - بَابُ تَطْهِيرِ الْمَسَاجِدِ وَتَطْيِيبِهَا (التحفة ٢٩)

757. It was narrated that Abu Sa'eed. Al-Khudri said: "The Messenger of Allāh ﷺ said: 'Whoever removes something harmful from the mosque, Allāh will build for him a house in Paradise.'" (*Dai'f*)

٧٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ أَبِي الْجَوْنِ: حَدَّثَنَا
مُحَمَّدُ بْنُ صَالِحٍ الْمَدَنِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ
أَبِي مَرْيَمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ أَخْرَجَ أَدَى مِنَ الْمَسْجِدِ
بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناده ضعيف * مسلم هو ابن يسار لم يسمع من أبي سعيد الخدري، ومحمد، فيه لين -

758. It was narrated from 'Āishah that the Messenger of Allāh ﷺ commanded that mosque be built in (Ad-Dur) villages,^[1] and that they be purified and perfumed. (*Sahih*)

٧٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَسْرِ بْنِ
الْحَكَمِ، وَ أَحْمَدُ بْنُ الْأَزْهَرِ، قَالَا: حَدَّثَنَا
مَالِكُ بْنُ سَعِيدٍ: أَبْنَاءُ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ
بِالْمَسَاجِدِ أَنْ تُبْنَى فِي الدُّوَرِ، وَأَنْ تُطَهَّرَ
وَتُطَيَّبَ.

تخريج: [إسناده صحيح] انظر الحديث الآتي.

Comments:

- Having just one central mosque in a city or town is not enough. There must be a mosque in each district so that the Believers may perform congregational prayer with facility and ease. It is in order to build a mosque

^[1] The areas where large family tribal branches reside as neighbors.

at some distance from the other.

- b. 'Perfuming' here means burning incense or some other substance producing a sweet odor.

759. It was narrated from 'Āishah that the Messenger of Allāh ﷺ commanded that places of prayer be established in villages, and that they be purified and perfumed. (Sahih)

٧٥٩ - حَدَّثَنَا رِزْقُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا يَغْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا زَائِدَةُ ابْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُتَّخَذَ الْمَسَاجِدُ فِي الدُّوْرِ وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

تخريج: [صحیح] أخرجه أبوداود، الصلوة، باب اتخاذ المساجد في الدور، ح: ٤٥٥ من حديث زائدة به، وصححه ابن حبان.

760. It was narrated that Abu Sa'eed Al-Khudri said: "The first person who put lamps in the mosque was Tamim Ad-Dâri." (Dai'f)

٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ خَالِدِ بْنِ إِيَّاسٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَوَّلُ مَنْ أَسْرَجَ فِي الْمَسَاجِدِ تَمِيمُ الدَّارِيُّ.

تخريج: [إسناده ضعيف جداً] وقال البوصيري: في إسناده خالد بن إياس وقد اتفقوا على ضعفه، وهو متروك الحديث كما في التقريب.

Chapter 10. Repugnance Of Spitting In The Mosque

(المعجم ١٠) - بَابُ كَرَاهِيَةِ النُّخَامَةِ فِي الْمَسْجِدِ (التحفة ٣٠)

761. It was narrated from Abu Hurairah and Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, "If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his left or under his left foot." (Sahih)

٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ أَبُو مَرْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، وَ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَهَا، ثُمَّ قَالَ: «إِذَا تَنَخَّمَ أَحَدُكُمْ فَلَا يَتَنَخَّمَنَّ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْزُقْ عَنْ شِمَالِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

تخريج: أخرجه البخاري، الصلوة، باب حك المخاط بالحصي من المسجد، ح: ٤٠٨، ٤٠٩ وغيره، ومسلم، المساجد، باب النهي عن البصاق في المسجد، ح: ٥٤٨ من حديث إبراهيم بن سعد وغيره به.

Comments:

- Keeping the mosque clean is an absolute necessity.
- It is essential to avoid activities that spoil the purity of mosque.
- If the floor of the mosque is unmetaled or muddy and without matting, it is allowed to spit under the foot since once rubbed under the foot the spittle will be absorbed by the soil.
- Spitting to one's left is only allowed if there is no worshipper on that side.
- It is not allowed to spit on a solid constructed floor or a rug or carpet—it being against the principle of cleanliness.
- The Prophet's act of cleaning the wall himself is indicative of his exemplary manners and humility.

762. It was narrated from Anas that the Prophet ﷺ saw some sputum in the prayer direction of the mosque and he became so angry that his face turned red. Then a woman from among the *Ansâr* came and scraped it off, and put some *Khaluq*^[1] on that spot. The Messenger of Allâh ﷺ said: "How good this is." (*Dai'f*)

٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عَائِدُ ابْنُ حَبِيبٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّتَ وَجْهُهُ، فَجَاءَتْهُ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَتْهَا، وَجَعَلَتْ مَكَانَهَا خَلُوقًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْسَنَ هَذَا».

تخريج: [إسناده ضعيف] أخرجه النسائي: ٥٣، ٥٢/٢، المساجد، تخليق المساجد، ح: ٧٢٩ من حديث عائذ به، وصححه ابن خزيمة، ح: ١٢٩٦ * حميد الطويل ثقة مدلس (تقريب/ المرتبة الثالثة من طبقات المدلسين)، ولم أجد تصريح سماعه، والحديث علله البخاري في التاريخ الكبير: ٦٠/٧.

Comments:

- It is permissible to express anger on seeing someone doing something abominable.
- Sometimes, mere facial expressions may serve the purpose of admonition.
- It is permissible to give words of praise or appreciation to someone who has done something good.
- Both praise and punishment, whether in the form of a few words or through some other opportune method, are the recognized tools of education.

^[1] A kind of perfume containing saffron etc. See explanation by *Sindi*.

763. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: 'When anyone of you is performing prayer, Allâh is before him, so none of you should spit toward the front while praying.'" (Sahih)

٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمُصْرِيُّ: أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمَرَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نَحَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَكَهَا. ثُمَّ قَالَ، حِينَ انْصَرَفَ مِنَ الصَّلَاةِ: «إِنَّ أَحَدَكُمْ، إِذَا كَانَ فِي الصَّلَاةِ، كَانَ اللَّهُ قَبْلَ وَجْهِهِ، فَلَا يَتَنَحَّمَنَّ أَحَدُكُمْ قَبْلَ وَجْهِهِ فِي الصَّلَاةِ».

تخریج: أخرجه البخاري، الأذان، باب هل يلتفت لأمر ينزل به؟ أو يرى شيئاً... الخ، ح: ٧٥٣، ومسلم، المساجد، باب النهي عن البصاق في المسجد، في الصلوة وغيرها... الخ، ح: ٥٤٧ من حديث نافع به، البخاري من طريق الليث به.

Comments:

- Prayer, is an occasion where Allâh's slave offers his homage and servitude to his Lord. It is, therefore, contrary to the spirit of that occasion to indulge in acts like spitting towards the front.
- 'Allâh's being before the worshiper' is an expression, which in plain language means Allâh's beneficence and mercy being directed towards him.
- Some people have put forward the claim on the basis of these words that Allâh is physically present everywhere. But the argument is not tenable, since if it were the case that Allâh was present everywhere, then spitting on one's left and behind should also have been prohibited because, as they put it, Allâh is physically present everywhere.

764. It was narrated from 'Āishah that the Prophet ﷺ scratched some spittle from the prayer direction of the mosque. (Sahih)

٧٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ حَكَ بَرَأَقًا فِي قِبْلَةِ الْمَسْجِدِ.

تخریج: [إسناده صحيح] أخرجه أحمد: ١٣٨/٦ عن وكيع به، ومسلم، ح: ٥٤٩.

Chapter 11. Prohibition Of Making Lost-and-Found Announcements In The Mosque

765. It was narrated from Sulaimân bin Burdah that his father said: "The Messenger of

(المعجم ١١) - بَابُ النَّهْيِ عَنْ إِنْشَادِ الضُّوَالِ فِي الْمَسْجِدِ (التحفة ٣١)

٧٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، سَعِيدِ بْنِ سِنَانٍ، عَنْ عَلْقَمَةَ

Allâh ﷺ performed prayer, then a man said: 'Who was looking for the red camel?' The Prophet ﷺ said: 'May you not find it! The mosques were built for that for which they were built.'" (Sahih)

إِنِّ مَرْتَدٍّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُهُ، إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهُ».

تخریج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد ... الخ، ح: ٥٦٩ من حديث وكيع به.

Comments:

- The purpose behind the harsh words is to show his disapproval of the announcement. This, in fact, is a form of admonition.
- Mosques are built for conducting prayers, delivering admonitions, imparting wise counsels and engaging in learning and teaching, not for making searches for things lost outside.

766. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade making lost-and-found announcements in the mosque. (Hasan)

٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنبَأَنَا ابْنُ لَهَيْعَةَ، ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَاتِمُ ابْنِ إِسْمَاعِيلَ، جَمِيعًا عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ.

تخریج: [حسن] تقدم، ح: ٧٤٩.

767. It was narrated from Abu 'Abdullâh, the freed slave of Shaddâd bin Hâd that he heard Abu Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'Whoever hears a man making a lost-and-found announcement in the mosque, let him say: "May Allâh not return it to you!" For the mosques were not built for that.'" (Sahih)

٧٦٧ - حَدَّثَنَا يَحْيَى بْنُ حُمَيْدٍ بْنِ كَاتِبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ، أَبِي الْأَسَدِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّ اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد ... الخ، ح: ٥٦٨ من حديث ابن وهب به.

Chapter 12. Prayer In Camels' Resting-Places^[1] And Sheep's Resting-Places

768. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "If you cannot find any where (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places." (Hasan)

(المعجم ١٢) - بَابُ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ وَمَرَايِضِ الْغَنَمِ (التحفة ٣٢)

٧٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلْفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الْإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تَصَلُّوا فِي أَعْطَانِ الْإِبِلِ».

تخريج: [حسن] أخرجه الدارمي: ٣٢٣/١، ح: ١٣٩١ من حديث يزيد به، وصححه الترمذي، ح: ٣٤٨، وابن خزيمة، ح: ٧٩٥، وابن حبان (موارد)، ح: ٣٣٦، والבוصري * هشام عن، ولحديثه شاهد عند الترمذي، ح: ٣٤٩ وغيره، وصححه ابن خزيمة، ح: ٧٩٦، وانظر، ح: ٧٧٠.

Comments:

The reason behind it is that, if a sheep tries to gore you with its horn, it is not life-threatening, and you can very well defend yourself against it. But if you see a camel bent on mischief, you will be hard put to handle it. Especially, its sudden attack could be fatal. As for a camel sitting at rest, the Prophet ﷺ is known to have performed his prayer facing it. (See *Sahih Al-Bukhâri*: 507).

769. It was narrated that 'Abdullâh bin Mughaffal Al-Muzani said: "The Prophet ﷺ said: 'Perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places, for they were created from the devils.'" (Hasan)

٧٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا [هَشِيمٌ]، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تَصَلُّوا فِي أَعْطَانِ الْإِبِلِ، فَإِنَّهَا خُلِقَتْ مِنَ الشَّيَاطِينِ».

^[1] See no. 746.

تخريج: [حسن] أخرجه ابن أبي شيبة، ح: ٣٨٧٧ عن هشيم به، والنسائي: ٥٦/٢، ح: ٧٣٦ من طريق آخر عن الحسن به، وانظر، ح: ٧١ لعلته، وللحديث شواهد، انظر الحديث الآتي.

Comments:

'Camels being created from the devils' means they are mischievous by nature.

770. 'Abdul-Malik bin Rabi' bin Sabrah bin Ma'bad Al-Juhani said: "My father told me, from his father, that the Messenger of Allāh ﷺ said: 'Do not perform prayer in the camels' resting-places, and perform prayer in the sheep's resting-places.'" (*Sahih*)

٧٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ رَبِيعِ بْنِ سَبْرَةَ بْنُ مَعْبُدِ الْجُهَنِيِّ، أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُصَلَّى فِي أَغْطَانِ الْإِبِلِ، وَيُصَلَّى فِي مَرَاكِ الْغَنَمِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٠٤/٣، أطراف المسند: ٤٢٧/٢ عن زيد به.

Chapter 13. Supplication When Entering The Mosque

(المعجم ١٣) - بَابُ الدُّعَاءِ عِنْدَ دُخُولِ الْمَسْجِدِ (التحفة ٣٣)

771. It was narrated that Fâtimah the daughter of the Messenger of Allāh ﷺ said: "Whenever the Messenger of Allāh ﷺ entered the mosque he would say: 'Bismillāh, was-salāmu 'alā Rasulillāh, Allāhummagh-firli dhunubi waftah li abwāba rahmatika. (In the Name of Allāh, and peace be upon the Messenger of Allāh. O Allāh, forgive me my sins and open to me the gates of Your mercy).' When he left he would say: 'Bismillāh, was-salāmu 'alā Rasulillāh, Allāhummagh-firli dhunubi waftah li abwāba fadlika. (In the Name of Allāh, and peace be upon the Messenger of Allāh. O Allāh, forgive me my sins and open to me the gates of Your bounty).'" (*Dai'f*)

٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَ أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: «بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ». وَإِذَا خَرَجَ قَالَ: «بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ما جاء ما يقول عند دخوله المسجد، ح: ٣١٤ من حديث إسماعيل به، وقال: حديث حسن وليس إسناده بمتصل * ليث بن أبي سليم تقدم حاله، ح: ٢٠٨، وانظر الحديث الآتي فإنه يغني عنه.

772. It was narrated that Abu Humaid As-Sâ'idi said: "The Messenger of Allâh ﷺ said: 'When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: "Allâhummaftah li abwâba rahmatika (O Allâh, open to me the gates of Your mercy)." And when he leaves, let him say: "Allâhumma inni as'aluka min fadlika. (O Allâh, I ask of you from Your bounty)." (Sahih)

٧٧٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارِ الْجُمَيْصِيِّ، وَ عَبْدِ الْوَهَّابِ بْنُ الصَّحَّاحِ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُؤَيْدِ الْأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ ﷺ. ثُمَّ لْيَقُلْ: اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلْ: اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ فَضْلِكَ».

تخریج: أخرجه مسلم، صلوة المسافرين، باب ما يقول إذا دخل المسجد، ح: ٧١٣ من حديث عمارة به.

Comments:

The purpose of going to the mosque is worship, which would hopefully be the harbinger of Allâh's mercy. Hence it is that, while entering the mosque we pray for Allâh's mercy. Once out of the mosque, however, man becomes engrossed in worldly affairs, e.g., the earning of his bread-and-butter. It is, therefore, the time for him to ask for Allâh's bounty in order to get lawful and blissful sustenance.

773. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: 'Allâhumma aftahli abwâba rahmatik (O Allâh, open to me the gates of Your mercy).' And when he leaves, let him send peace upon the Prophet and say: 'Allâhumma- 'sinni minash-shaitânir-rajim (O Allâh, protect me from the accursed Shaitân).' (Sahih)

٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَقَنِيُّ: حَدَّثَنَا الصَّحَّاحُ بْنُ عُثْمَانَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلْ: اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلْ: اَللّٰهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ».

تخریج: [صحیح] أخرجه النسائي في الكبرى (عمل اليوم والليلة، ح: ٩٠) عن ابن بشار به، وسنده حسن، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، وصححه ابن حبان (موارد)، ح: ٣٢١، وابن خزيمة، ح: ٤٥٢، والحاكم: ٢٠٧/١، والذهبي، وذكر النسائي له علة غير قاذبة.

Comments:

The reason behind asking protection from Satan is that, as long as a person is in the mosque, he is busy in the worship and remembrance of Allāh. Satan, therefore, has no sway over him. But as soon as he comes out of the mosque, Satan sees his opportunity to mislead him in his business affairs. That is the time when the person needs to come under Allāh's special protection so as to be secure from the evil machinations of Satan.

Chapter 14. Walking To Prayer

(المعجم ١٤) - بَابُ الْمَشْيِ إِلَى الصَّلَاةِ

(التحفة ٣٤)

774. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allāh raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer.'" (Sahih)

٧٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ التَّوَضُّؤَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يَنْهَظُهُ إِلَّا الصَّلَاةَ، لَا يَرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ، مَا كَانَتْ الصَّلَاةُ تُخَيِّسُهُ».

تخریج: [صحیح] تقدم، ح: ٢٨١.

Comments:

- The *Hadith* confirms the superiority of congregational prayer since it is an established fact, that it is better to perform the voluntary prayers at home.
- There is much reward for one who performs ablution and does it well.
- When the reward for just walking towards the mosque is so great that at each step Allāh takes away one of the worshipper's sins and raises his status one degree, the amount of reward to be awarded to him for the performance of prayer can very well be imagined.
- There is great reward promised even for those who just wait for the congregational prayer in the mosque. We must, therefore, try to reach the mosque after the call to prayer as soon as possible.

775. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "When the *Iqamah* is called for the prayer, do not come running. Come walking, with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it." (Sahih)

٧٧٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنِ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتَوْهَا تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَذْرَكْتُمْ فَصَلُّوا، وَمَا فَانَكُمُ فَاتِمُّوا».

تخریج: أخرجه مسلم، المساجد، باب استحباب إتيان الصلوة بوقار وسكينة ... الخ، ح: ٦٠٢ من حديث إبراهيم به.

Comments:

- It is not permitted to come running to the mosque in order to catch up with the prayer.
- 'Walking with tranquility' does not mean to move at a snail's pace as if prayer had no value for him.
- A person joining the prayer at a stage where the *Imâm* has already completed one *Rak'ah* or two, must not follow the *Imâm* in saying the concluding salutation (*Salâm*), but say it after completing the missed part of his prayer. In his book *Subulus-Salâm*, which is a commentary on the well known *Hadith* book *Bulughul-Marâm*, *Imâm* Amir San'ani says: There is divergence of opinion among the scholars as to whether the part of *Salâh* the late comer performs with the *Imâm* should be reckoned as his initial *Rak'ah* or the final ones. The truth, however, is that these are to be reckoned as his initial *Rak'ah*. And Allāh knows best.

776. It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allāh ﷺ say: 'Shall I not tell you of something by means of which Allāh expiates by sins and increases good deeds?' They said: 'Yes, O Messenger of Allāh.' He said: 'Performing ablution properly^[1] despite difficulties, increasing the number of steps one takes towards the mosque and waiting

٧٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَكْفُرُ اللَّهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟». قَالُوا: بَلَى. يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ

^[1] See nos. 280, 426, and 427, and this narration preceded under the last of them.

for the next prayer after prayer.'
(Hasan)

الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتَظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ.

تخريج: [حسن] أخرجه أحمد: ٣/٣ عن أبي عامر عن زهير به.

777. It was narrated that 'Abdullāh said: "Whoever would like to meet Allāh tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allāh prescribed the ways of guidance to your Prophet ﷺ. By Allāh, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allāh raises him in status one degree thereby, and takes away one of his sins."

(Hasan)

٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ سَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنِ الْهُدَى، وَلَعَمْرِي، لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُتَأَفِّقٌ، مَعْلُومُ النَّفَاقِ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يَهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، فَيَعُودُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ، فَمَا يَخْطُو خَطْوَةً إِلَّا رَفَعَ اللَّهُ لَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

تخريج: [حسن] أخرجه أحمد: ٣٨٢/١ من حديث إبراهيم بن * وإبراهيم بن مسلم الهجري ضعيف الحديث كما في التهذيب وغيره، ولكن تابعه علي بن الأقرع عند أحمد: ٤١٤، ٤١٥.

Comments:

- In 'Abdullāh bin Mas'ud's estimation, a true Muslim is one that regularly attends congregational prayers. It means that a defaulter, when he is called before Allāh on the Day of Resurrection after death, will not come as one of the Muslims.

- b. If the *Sunnah* of congregational prayers is abandoned, there will be nothing left to distinguish between the communities of believers and non-believers.
- c. The keenness exhibited by the Companions to attend the congregational prayers shows that they did not think it permissible to miss the congregational prayers without a valid reason. That is why even a sick man, unable to walk by himself, would come supported by others to the mosque but would not pray at home.

778. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ said: 'Whoever leaves his house for the prayer and says: *Allāhumma inni asa'luka bi-haqqis-sâ'ilina 'alaika, wa as'aluka bi-haqqi mamshâya hâdhâ, fa inni lam akhruj asharan wa lâ batran, wa lâ riyâ'an, wa lâ sum'atan, wa kharajtu-ttiqâ'a sukhtika wabtighâ'a mardâtika, fa's'aluka an tu'idhani minan-nâri wa an taghfira li dhunubi, Innahu lâ yaghfirudh-dhunuba illâ Anta.* (O Allāh, I ask You by the right that those who ask of You have over You, and I ask You by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),' Allāh will turn His Face towards him and seventy thousand angels will pray for his forgiveness." (Dai'f)

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ بْنُ يَزِيدٍ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ: حَدَّثَنَا الْفَضْلُ بْنُ الْمُؤَقِّقِ أَبُو الْجَهْمِ: حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هَذَا، فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً، وَخَرَجْتُ اتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، فَأَسْأَلُكَ أَنْ تُعِينَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد مسلسل بالضعفاء، عطية هو العوفي، ح: ٣٧، وفضيل بن مرزوق، والفضل بن المؤقف: كلهم ضعفاء.

779. It was narrated that Abu ٧٧٩ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ بْنِ رَاشِدٍ

Hurairah said: "The Messenger of Allāh ﷺ said: "Those who walk to the mosque in the dark are those who are diving into the mercy of Allāh." (Dai'f)

الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَافِعٍ، إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سَعْدِ بْنِ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَشَاءُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولَئِكَ الْخَوَاضُونَ فِي رَحْمَةِ اللَّهِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناده ضعيف، أبو رافع اجمعوا على ضعفه، والوليد بن مسلم مدلس تقدم، ح: ٢٥٥، وقد عنعنه .

780. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "The Messenger of Allāh ﷺ said: 'Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (Hasan)

٧٨٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْحَلَبِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الشَّيرَازِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ، عَنْ أَبِي حَارِثٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَبْشِرَنَّ الْمَشَاءُونَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِنُورٍ تَامٍ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه ابن خزيمة: ٣٧٧/٢، ح: ١٤٩٨ في صحيحه عن الحلبي به * الشيرازي وثقه العجلي، وابن خزيمة، والحلبي، فحديثه لا ينزل عن درجة الحسن.

Comments:

At one of the stages on the Day of Resurrection pitched darkness shall envelop all men. In that situation the believers shall be aided in their walk ahead by the light of their good deeds. The disbelievers shall be shorn of this light. The hypocrites shall get some light initially only to be deprived of it after a few steps. Among the deeds that would help bring this light to the believers would be the fact that they had not allowed the darkness of the night to make them stay away from congregational prayers.

781. It was narrated that Anas bin Mâlik said: "The Messenger of Allāh ﷺ said: "Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (Hasan)

٧٨١ - حَدَّثَنَا مَجْرَأَةُ بْنُ سُفْيَانَ بْنِ أَسِيدٍ، مَوْلَى ثَابِتِ الْبُنَانِيِّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الصَّائِغِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِ يَوْمَ الْقِيَامَةِ».

تخریج: [حسن] * الضائع مجهول وتلميذه مستور، والحديث السابق شاهد له، وضعفه البوصيري.

Chapter 15. The Greater The Distance From The Mosque, The Greater The Reward

(المعجم ١٥) - بَابُ: الْأَبْعَدُ فَلَا أَبْعَدُ مِنَ الْمَسْجِدِ أَكْثَرُ أَجْرًا (التحفة ٣٥)

782. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'The greater the distance from the mosque, the greater the reward.'" (Hasan)

٧٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَبْعَدُ فَلَا أَبْعَدُ مِنَ الْمَسْجِدِ أَكْثَرُ أَجْرًا».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب ماجاء في فضل المشي إلى الصلوة، ح: ٥٥٦ من حديث ابن أبي ذئب به، وصححه الحاكم، والذهبي.

Comments:

- In it is motivation for those who live at a distance from mosque, to attend the congregational prayers.
- Subjecting oneself to unnecessary hardship is not the demand of *Shari'ah*. But the ease that the *Shari'ah* gives us does not mean open licence for laziness and inaction. What we must do is remain clear of all extremes and tread the middle path.

783. It was narrated that Ubayy bin Ka'b said: "There was a man among the *Ansār* whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allāh ﷺ. I felt sorry for him and said: 'O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry you over the stony ground, and keep you away from the vermin on the ground?' He said: 'By Allāh! I do not want to live so close to Muhammad ﷺ.' This troubled me until I came to the house of the Prophet ﷺ and

٧٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدَةَ: حَدَّثَنَا عَبْدُ ابْنِ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي بَنِي كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ بِالْمَدِينَةِ، وَكَانَ لَا تُحِطُّهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ، فَتَوَجَّعْتُ لَهُ، فَقُلْتُ: يَا فَلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَبْقِيكَ الرَّمْضَ، وَيَرْفَعُكَ مِنَ الْوَقْعِ وَيَقِيكَ هَوَامَّ الْأَرْضِ فَقَالَ: وَاللَّهِ، مَا أَحْبُّ أَنْ بَيْتِي بِطُوبِ بَيْتِ مُحَمَّدٍ ﷺ. قَالَ، فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ [بَيْتَ] النَّبِيِّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ،

mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allâh ﷺ said, 'You will have that (reward) that you sought.''' (Sahih)

فَدَعَاهُ فَسَأَلَهُ، فَذَكَرَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ أَنَّهُ يَرْجُو فِي آثَرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَكَ مَا أَحْتَسِبْتِ».

تخریج: أخرجه مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح: ٦٦٣ من حديث عباد وغيره به.

Comments:

- How keen the Companions were to do the deeds of piety and virtue! This incident is but a small example of how the Companions used to bear all the hardship of the path, and walked a long distance to reach the mosque in order to get more reward from Allâh.
- Sincerity towards brethren-in-faith demands that we give them good advice, even though we are not asked to.
- If a complaint is brought forward against a person, no adverse opinion should be formed without investigation against him. The best thing to do is to ask the person concerned himself what he meant by the 'improper words' purportedly spoken by him.
- A good intention by a believer merits reward from Allâh.

784. It was narrated that Anas said: "Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet ﷺ did not want the outskirts of Al-Madinah to be left vacant, so he said: 'O Banu Salimah, do you not hope for the reward of your footsteps?' So they stayed (where they were).'' (Sahih)

٧٨٤ - حَدَّثَنَا أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَرَادَتْ بَنُو سَلَمَةَ أَنْ يَتَحَوَّلُوا مِنْ دِيَارِهِمْ إِلَى قُرْبِ الْمَسْجِدِ، فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرَوْا الْمَدِينَةَ، فَقَالَ: «يَا بَنِي سَلَمَةَ! أَلَا تَحْتَسِبُونَ أَثَارَكُمْ؟» فَأَقَامُوا.

تخریج: أخرجه البخاري، الأذان، باب احتساب الآثار، ح: ٦٥٥، ٦٥٦، ١٨٨٧ من حديث حميد به، وله شواهد عند مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح: ٦٦٥ وغيره.

Comments:

- The Prophet ﷺ forbade them to move to a residence near the mosque in order that the outskirts of the city remain well protected from sudden attacks by the enemy.

- b. Attending the congregational prayers is a must even for those who live at a distance from the mosque, or else the Prophet ﷺ would have allowed them to pray at home.

785. It was narrated that Ibn 'Abbās said: "The houses of the *Ansār* were far from the mosque and they wanted to move closer. Then the following Verse was revealed: 'We record that which they send before (them), and their traces.'"^[1] He said: So they remained (where they were)."
(*Hasan*)

٧٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ الْأَنْصَارُ بَعِيدَةً مَنَازِلُهُمْ مِنَ الْمَسْجِدِ. فَأَرَادُوا أَنْ يَنْتَرِبُوا فَتَرَكْتُ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾ قَالَ، فَتَبَتُوا.

تخريج: [حسن] أخرجه ابن جرير في تفسيره من حديث إسرائيل به، وسنده ضعيف، وضعفه البوصيري، وانظر، ح: ١٧١ لعلته، وله طريق آخر، ضعيف شاذ عند الطبراني في الكبير، وللحديث شواهد عند مسلم، ح: ٦٦٥، والبخاري، وابن أبي حاتم وغيرهم، انظر سنن الترمذي بتحقيقه (٣٢٢٦).

Comments:

For people endowed with firm determination it is better to live at a distance from the mosque. But for the people who do not take the mosque so devoutly, it is better to live close to the mosque, so that they are not tempted to miss their enjoined duty.

Chapter 16. The Virtue Of Prayer In Congregation

(المعجم ١٦) - بَابُ فَضْلِ الصَّلَاةِ فِي جَمَاعَةٍ (التحفة ٣٦)

786. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'A man's prayer in congregation is twenty-some levels higher than his prayer in his house or in the marketplace.'"
(*Sahih*)

٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ، بِضْعًا وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح: ٤٧٧، ومسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد ... الخ، ح: ٦٤٩ من حديث أبي معاوية به

^[1] *Yâ-Sîn* 36:12.

مطولاً ومختصراً.

Comments:

- The timespan allowed to us to act in this world is very limited. It is Allāh's special favor that He bestows great reward over some of our good deeds. We must take advantage of this act of mercy and try to be regular in attending the congregational prayers, in order to win greater reward from Allāh.
- The Arabic expression *Bid'* (over *Tshrin*, i.e., twenty) used in the *Hadith* means any number between three to nine. Its precise definition appears in the ensuing *Ahādith* that contain the words 'twenty-five times' and 'twenty-seven times'.
- The numbers mentioned in the *Ahādith* mean the upper limit of reward for the specified acts. Thus, if the level of submissiveness, devotion, and tranquility on the part of the devotee is less, the reward will also be less.

787. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The prayer in congregation is twenty-five times more virtuous than the prayer of anyone of you on his own." (*Sahih*)

٧٨٧ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلُ الْجَمَاعَةِ عَلَى صَلَاةِ أَحَدِكُمْ وَحْدَهُ خَمْسُونَ وَعِشْرُونَ جُزْءًا».

تخريج: أخرجه البخاري، التفسير، باب قوله إن قرآن الفجر كان مشهوداً ح: ٤٧١٧، ومسلم، المساجد، باب فضل صلاة الجماعة ... الخ، ح: ٦٤٩ وغيرهما من طرق عن الزهري به باختلاف يسير.

788. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ said: 'The prayer of a man in congregation is twenty-five levels higher than his prayer in his home.'" (*Sahih*)

٧٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلَالِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب ما جاء في فضل المشي إلى الصلوة، ح: ٥٦٠ من حديث أبي معاوية به، وصححه ابن حبان، والحاكم، والذهبي.

789. It was narrated that Ibn 'Umar said: "The Messenger of

٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو رُسْتَهُ:

Allāh ﷻ said: 'The prayer of a man in congregation is twenty-seven levels more virtuous than a man's prayer on his own.'" (Sahih)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه مسلم، المساجد، باب فضل صلاة الجماعة... الخ، ح: ٦٥٠ من حديث يحيى القطان به.

Comments:

We have *Ahādith* that speak of twenty-five times the reward and *Ahādith* that speak of twenty-seven times the reward for performing prayers in congregation. Scholars have opined that the difference relates to an increase or decrease in the level of adherence to the norms and rules, as well as the degree of submissiveness in prayers exhibited by the worshipper.

790. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allāh ﷻ said: 'The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels.'" (Hasan)

٧٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرِ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ أَرْبَعًا وَعِشْرِينَ أَوْ خَمْسًا وَعِشْرِينَ دَرَجَةً».

تخريج: [حسن] أخرجه أبوداود، الصلوة، باب في فضل صلاة الجماعة، ح: ٥٥٤ من حديث شعبة عن أبي إسحاق به، وصححه ابن خزيمة، وابن حبان، وابن معين، وابن المديني، والذهلي وغيرهم، أخرجه النسائي، ح: ٨٤٤ من حديث شعبة عن أبي إسحاق به.

Chapter 17. Severe Warning Against Missing Prayer In Congregation

791. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷻ said: 'I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in

(المعجم ١٧) - بَابُ التَّغْلِيظِ فِي التَّخْلُفِ عَنِ الْجَمَاعَةِ (التحفة ٣٧)

٧٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أُمَرَ

prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.” (Sahih)

رَجُلًا فَيَصْلِيَّ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرَجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأَحْرَقُوا عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب التشديد في ترك الجماعة، ح: ٥٤٨ من حديث أبي معاوية به، وهو حديث متفق عليه عن الأعمش به، والبخاري، ح: ٦٥٧، ومسلم، ح: ٦٥١.

Comments:

- It shows that attending the prayer in congregation is an enjoined duty for men; no such warning or threat of punishment has been mentioned for missing the voluntary prayers.
- It is allowed to raid the the houses of culprits and force them out of their homes without prior warning or notice.

792. It was narrated that Ibn Umm Maktum said: “I said to the Prophet ﷺ: ‘I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?’ He said: ‘Can you hear the call?’ I said: ‘Yes.’ He said: ‘Then I do not find any concession for you.’” (Da’if)

٧٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ أُمِّ مَكْتُومٍ قَالَ، قُلْتُ لِلنَّبِيِّ ﷺ: إِنِّي كَبِيرٌ، ضَرِيرٌ، شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يَلَاؤُمْنِي، فَهَلْ تَجِدُ مِنِّي رُخْصَةً؟ قَالَ: «هَلْ تَسْمَعُ النِّدَاءَ؟» قُلْتُ: نَعَمْ. قَالَ: «مَا أَجِدُ لَكَ رُخْصَةً».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، الباب السابق، ح: ٥٥٢ من حديث عاصم بن بهدلة به * أبو رزين عن ابن أم مكتوم مرسل، وحديث مسلم (٦٥٢) وأبي داود (٤٢٣/٣) يغني عنه.

Comments:

- The *Hadith* underlines the importance of the prayer in congregation, so much so, that the Prophet ﷺ did not grant any sort of concession, even to Ibn Umm Maktum ﷺ although he was handicapped in several ways.
- The Prophet ﷺ did not accept Ibn Umm Maktum’s request to allow him to stay away from the prayer in congregation, because he ﷺ wanted him to earn more and more reward in the Hereafter. His wish was to create an inducement in him for the congregational prayer although, as we know, a blind man who finds it difficult to attend the prayer in the mosque is allowed to perform it at home as it happened in the case of ‘Itbân bin Mâlik (Sunan Ibn Mâjah: 754).

793. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse." (Sahih)

٧٩٣ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ يَبَانٍ الْوَامِطِيُّ: أَنَّ أَبَا هُشَيْمٍ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلَا صَلَاةَ لَهُ، إِلَّا مِنْ عُذْرٍ».

تخريج: [صحيح] أخرجه ابن حبان، ح: ٤٢٦ من حديث عبد الحميد بن بيان به * وهشيم صرح بالسماع عند الحاكم، وصححه الحاكم، والذهبي، وله طريق آخر عند أبي داود، ح: ٥٥١، وإسناده ضعيف.

Comments:

The prayer being invalid either means that the prayer shall lose its full reward or that the blessing of Allâh promised for a prayer in congregation shall be denied to it.

794. Ibn 'Abbâs and Ibn 'Umar narrated that they heard the Prophet ﷺ say on his pulpit: "People should desist from failing to attend the congregations, otherwise Allâh will seal their hearts, and then they will be among the negligent." (Sahih)

٧٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَكَمِ بْنِ مِيْنَاءَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ أَنَّهُمَا سَمِعَا النَّبِيَّ ﷺ يَقُولُ، عَلَى أَعْوَادِهِ: «لَيَسْتَهَيَّنَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ، أَوْ لَيُخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ».

تخريج: أخرجه مسلم، الجمعة، باب التغليظ في ترك الجمعة، ح: ٨٦٥ من حديث الحكم

Comments:

- Pointing out the mistake of a few before the assembly was intended to admonish others, and dissuade them from falling into that error.
- Pointing out the mistake of someone without naming him is designed to make him concerned, and realize his mistake without humiliating him.
- Some of the sins could be the cause of the hearts being sealed that would slam the door on reform in the future.
- Avoiding prayers in congregation is a huge sin, punishable by the sealing of the heart even in this world.

795. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'Let men desist

٧٩٥ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ الْهَدَلِيُّ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ

from failing to attend the congregation, otherwise I will burn their houses down.'” (Sahih)

أَبِي ذُئْبٍ، عَنِ الزُّبَيْرِ بْنِ عَمْرِو الصَّمُرِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ، أَوْ لِأَجْرِقَنَّ بُيُوتَهُمْ».

تخريج: [صحيح] إسناده ضعيف لعلل، والحديث السابق شاهد له.

Chapter 18. Performing The 'Ishâ' And Fajr Prayers In Congregation

796. 'Aishah said: "The Messenger of Allâh ﷺ said: 'If the people knew what (reward) there is in the 'Ishâ' prayer and Fajr prayer, they would come even if they had to crawl.'” (Sahih)

(المعجم ١٨) - بَابُ صَلَاةِ الْعِشَاءِ وَالْفَجْرِ فِي جَمَاعَةٍ (التحفة ٣٨)

٧٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَائِشَةُ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي صَلَاةِ الْعِشَاءِ وَصَلَاةِ الْفَجْرِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ج: ٣٨٧ من حديث يحيى بن أبي

كثير به.

Comments:

- 'If the people knew what there is' is the literal translation of the Arabic words of *Hadith*. The 'what' here means the reward and the blessings promised by Allâh for the worshippers.
- Reward and blessings in question have only been promised for prayers performed in congregation.

797. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the 'Ishâ' prayer and the Fajr prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.'” (Sahih)

٧٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنَّ أَبَا هُرَيْرَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: أخرجه مسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد ... الخ، ح: ٦٥١ من حديث أبي معاوية به.

Comments:

- 'Ishâ' and Fajr prayers are most burdensome for the hypocrites, because they are quite demanding physically and, in order to perform them in congregation, one has to strive against oneself.
- Anyone who performs these prayers with fondness and punctuality, practically proves that he is free from hypocrisy.
- The more burdensome an act of devotion, the more reward would it fetch from Allâh provided that it does not go against the *Sunnah* of the Prophet ﷺ.

798. It was narrated from 'Umar bin Khattâb that the Prophet ﷺ used to say: "Whoever performs prayer in congregation at the mosque for forty nights, never missing the first *Ra'kah* of the 'Ishâ' prayer, Allâh will thereby decree for him salvation from the Fire." (*Da'if*)

٧٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمَارَةَ بْنِ [غَزِيَّة] عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «مَنْ صَلَّى فِي مَسْجِدٍ، جَمَاعَةً، أَرْبَعِينَ لَيْلَةً، لَا تَقُوتُهُ الرَّكْعَةُ الْأُولَى مِنْ صَلَاةِ الْعِشَاءِ، كَتَبَ اللَّهُ لَهُ بِهَا عِتْقًا مِنَ النَّارِ».

تخريج: [إسناده ضعيف] وقال البوصيري: عمارة لم يدرك أنسا ولم يلقه، وانظر، ح: ٧٥ لعله أخرى.

Comments:

- 'Forty nights' means (prayers performed for) a continuous period of forty days and nights.
- Performing the prayers in congregation for forty days on end by a person, will have the effect of making him used to it, and enables him to continue with it on a regular basis which, in turn, would earn him Allâh's pleasure and salvation from Fire.

Chapter 19. Staying In The Mosques And Awaiting The Prayer

(المعجم ١٩) - بَابُ لُزُومِ الْمَسَاجِدِ وَانْتِظَارِ الصَّلَاةِ (التحفة ٣٩)

799. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels

٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحَدَكُمْ إِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي

will send prayer upon anyone of you so long as he remains in the place where he prayed, saying: "O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, accept his repentance," so long as he does not commit *Hadath* nor disturb anyone.'" (*Sahih*)

صَلَاةٍ، مَا كَانَتْ الصَّلَاةُ تَحْسِبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ تَبَّ عَلَيْهِ، مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ فِيهِ».

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح: ٤٧٧ من حديث أبي معاوية به مطولاً.

Comments:

- We must reach the mosque well before the prayer begins so that we are able to perform the *Sunnah* and voluntary prayers, or earn reward from Allâh by His remembrance or the recitation of the Noble Qur'ân.
- Waiting for the start of the obligatory prayer in the mosque fetches as much reward as for the performance of it. Recitation of Allâh's Names and praises, and the performing of voluntary prayers in the mean time can bring us additional reward.
- It is extremely rewarding to continue to sit reciting the Names and praises of Allâh at the same place after the completion of the obligatory prayer.
- (i) 'So long as he does not disturb anyone' has also been taken to mean that, as long as he does not affront any worshipper by uttering improper words.
(ii) 'Committing *Hadath*' could mean the passing of the wind which, if done in the mosque, could cause discomfort to the worshippers. And Allâh knows best.

800. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A Muslim does not regularly attend the mosques to perform prayer and remember Allâh, but Allâh feels happy with him just as the family of one who is absent feels happy when he comes back to them.'" (*Sahih*)

٨٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الْمُقْبِرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشَّشَ اللَّهُ لَهُ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ».

تخريج: [إسناده صحيح] أخرجه الطيالسي، ح: ٢٣٣٤ عن ابن أبي ذئب به، وصححه ابن خزيمة، ح: ١٥٠٣، وابن حبان (الإحسان)، ح: ١٦٠٧، والحاكم، ١٣/١، والذهبي.

Comments:

Allâh's feeling happy or unhappy is one of the attributes of Allâh. The unanimous view of the pious predecessors regarding the attributes of Allâh is that we believe in them as they are mentioned in the Qur'ân and *Ahâdith*

without either denying them or twisting their meaning, or giving them resemblance to any of the created things.

801. It was narrated that 'Abdullâh bin 'Amr said: "We performed the *Maghrib* (prayer) with the Messenger of Allâh ﷺ, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allâh ﷺ came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: "Look at My slaves; they have fulfilled one obligatory duty and are awaiting another."' (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١٨٧، ١٨٦/٢ من حديث حماد بن سلمة به، وصححه البوصيري، وله علة غير قاذحة، وله شاهد عند أحمد: ٢٠٨/٢، وإسناده ضعيف.

Comments:

- Staying back in the mosque awaiting the prayer is an act of great virtue.
- Man's knee is not the part of body which it is unlawful to expose before others.
- Allâh the Glorified, communicates such things to the angels because it was they who had remarked that man will make mischief and shed blood on the earth.

802. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "If you see a man frequenting the mosques, then bear witness to his faith. Allâh says: 'The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day.'"^[1] (*Da'if*)

٨٠١ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ، فَرَجَعَ مَنْ رَجَعَ، وَعَقَّبَ مَنْ عَقَّبَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ مُسْرِعًا، قَدْ حَفَزَهُ النَّفْسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: «أَبْشِرُوا، هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمْ الْمَلَائِكَةَ، يَقُولُ: انظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى».

٨٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَتَمَرُّ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ﴾ [الآية: ١٨]. [التوبة: ١٨]

[1] At-Taubah 9:18.