

Mosques: The Sahih Collection of al-Bukhari

by Imam Bukhari

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Chapter 11: Mosques

I: Scraping off sputum from the mosque using the hand

397. It is related from Anas that the Prophet, may Allah bless him and grant him peace, saw some phlegm in the qibla and that distressed him to the extent that it could be seen in his face. He got up and scraped it off with his hand and said, "When one of you stands in his prayer, he is in close conversation with his Lord or his Lord is between him and his qibla. Therefore no one should spit in the direction of his qibla, but to his left or under his foot." Then he took the end of his cloak and spat in it and folded it over and said, "Or he could do this."

398. It is related from 'Abdullah ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, saw some sputum on the wall of the qibla and scraped it off. Then he turned towards the people and said, "When any of you are praying, you should not spit in front of you for Allah is in front of you when you pray." (Muwatta, Book 14, 4)

399. It is related from 'A'isha, Umm al-Mu'minin, that the Messenger of Allah, may Allah bless him and grant him peace, saw some mucus, phlegm or sputum on the wall of the qibla and scraped it off. (Muwatta, Book 14, 5)

II: Scraping off mucus from the mosque using stones

400. It is related from Abu Hurayra and Abu Sa'id that the Messenger of Allah saw, may Allah bless him and grant him peace, some phlegm on the mosque wall and got some stones and scraped it off and said, "If one of you spits, he should not spit in front of him nor to his right. He should spit to his left or under his left foot."

III: Not spitting to the right during the prayer

401. It is related from Abu Hurayra and Abu Sa'id that the Messenger of Allah, may Allah bless him and grant him peace, saw some phlegm on the wall of the mosque.. see 400 with slightly different wording.

402. It is related that Anas was heard to say that the Prophet, may Allah bless him and grant him peace, said, "None of you should spit in front of him or to his right, but rather to his left or under his foot."

IV: Spitting to the left or under the left foot

403. It is related that Anas ibn Malik was heard to say that the Prophet, may Allah bless him and grant him peace, said, "When the believer is doing the prayer he is in close conversation with his Lord, so he should not spit in front of him or to his right, but to his left or under his foot."

404. It is related from Abu Sa'id that the Prophet, may Allah bless him and grant him peace, saw some phlegm in the qibla of the mosque and scraped it off with some stones. Then he forbade people spitting to the front or to the right, but said they should do it to the left or under the left foot.

Humayd heard the same from Abu Sa'id.

V: The expiation for spitting in the mosque

405. It is related that Anas ibn Malik was heard to say that the Prophet, may Allah bless him and grant him peace, said, "Spitting in the mosque is a wrong action and its expiation is to bury it."

VI: Burying phlegm in the mosque

406. It is related that Abu Hurayra was heard to say that the Prophet, may Allah bless him and grant him peace, said, "When any of you stand to do the prayer, you should not spit in front of you. You are in close conversation with Allah as long as you are in the prayer. You should not spit to your right for there is an angel on your right. You should spit to your left or under your foot, and bury it."

VII: When someone has to spit, he should do so into the end of his garment

407. It is related from Anas that the Prophet, may Allah bless him and grant him peace, saw some phlegm in the qibla and scraped it off with his hand and his dislike could be seen, or his dislike of that and annoyance about it could be seen. He said: "When one of you stands in his prayer, he is in close conversation with his Lord or his Lord is between him and his qibla. Therefore no one should spit in the direction of his qibla, but to his left or under his foot." Then he took the end of his cloak and spat in it and folded it over and said, "Or he could do this."

VIII: The Imam warning the people about doing the prayer properly and mentioning the qibla

408. It is related from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do you think that my qibla is this way? By Allah, Your humbleness is not hidden from me nor is your bowing. I can see you behind my back." (Muwatta, Book 9, 73)

409. It is related that Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, led us in prayer and then ascended the minbar and said, "During the prayer and when bowing I see you behind me as I see you. as I see you now."

IX: Is it permissible to say, "the mosque of such-and-such a clan"?

410. It is related from 'Abdullah ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, organised a race between trained horses which was to go from al-Hafya' to Thaniyatu'l-Wada', and a race between untrained horses from ath-Thaniya to the Mosque of the Banu Zurayq. 'Abdullah ibn 'Umar was one of those who took part in the race.

[From al-Hafya' to Thaniyatu'l-Wada' was about five miles.]

X: Distribution of sadaqa, and hanging up bunches of dates, in the mosque

411. It is related that Anas said, "The Prophet, may Allah bless him and grant him peace, was brought some goods from Bahrayn. He said, "Lay them out in the mosque.' It was the largest amount that the Messenger of Allah, may Allah bless him and grant him peace, had ever received. The Messenger of Allah, may Allah bless him and grant him peace, went out to the prayer and did not even glance at them. When he finished the prayer, he came and sat down by them. He gave something to everyone he saw. When al-'Abbas came to him, he said, 'Messenger of Allah, give some to me, for I ransomed myself and

‘Aqil.” The Messenger of Allah, may Allah bless him and grant him peace, said to him, ‘Take some.’ He filled up his garment and then tried to lift it but could not. He said, ‘Messenger of Allah, tell someone to help me lift it.’ He said, ‘No.’ Then he said, ‘Then you help me lift it?’ He said, ‘No.’ So he discarded some of it and then tried to lift it again and said, ‘Messenger of Allah, tell one of them to help me lift it.’ He said, ‘No.’ He said, ‘Then you help me lift it?’ He said, ‘No.’ So he discarded some more and hoisted it up onto his shoulders and left. The Messenger of Allah, may Allah bless him and grant him peace, continued to follow him with his eye until he disappeared from view out of astonishment at his greed. The Messenger of Allah, may Allah bless him and grant him peace, did not get up until there was not a dirham of it left.”

XI: Receiving an invitation in the mosque to eat and accepting the invitation

412. It is related that Anas was heard to say, “I found the Prophet, may Allah bless him and grant him peace, in the mosque and there were some people with him. He said to me, ‘Did Abu Talha send you?’ I said, ‘Yes.’ He said, ‘For a meal?’ I said, ‘Yes.’ He said to those who were with him, ‘Get up.’ Then he set off and I went ahead of them.”

XII: Giving judgements, and li’an between men and women, in the mosque

413. It is related from Sahl ibn Sa’id that a man said, “Messenger of Allah, what is your opinion about a man who finds another man with his wife? Should he kill him?” Sahl said, “Subsequently the couple did li’an in the mosque and I was present.”

XIII: When someone enters a house, should he pray wherever he likes or where he is told to. He should not pry.

414. It is related from ‘Itban ibn Malik that the Prophet, may Allah bless him and grant him peace, visited him in his house and said, “Where in your house would you like me lead you in prayer?” He said, “I pointed to a place and the Prophet said the takbir and we formed rows behind him. He prayed two rak’ats.”

XIV: Mosques inside houses. Al-Bara’ ibn ‘Azib prayed group prayers in his mosque inside his house.

415. It is related that ‘Itban ibn Malik, one of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and one of the Ansar who was present at Badr, came to the Messenger of Allah, may Allah bless him and grant him peace, and said, “Messenger of Allah, my eyesight is weak and I lead my people in prayer. When it rains, the water flows in the river bed between me and them so that I am unable to get to their mosque and lead them in the prayer. Messenger of Allah, I would very much like you to come and pray in my house so that I could take it as a prayer-place.” The Messenger of Allah, may Allah bless him and grant him peace, said to him “I will do that, if Allah wills.”

‘Itban said, “The following day when the sun was well up, the Messenger of Allah, may Allah bless him and grant him peace, and Abu Bakr came and the Messenger of Allah, may Allah bless him and grant him peace, asked for permission to enter and I gave him permission. He did not sit down when he entered the house but said, “Where in your house would you like me to pray.” I indicated to him a place in the house. The Messenger of Allah, may Allah bless him and grant him peace, stood and said the takbir, and we stood and formed rows. He prayed two rak’ats and then said the salam. We persuaded him stay with us to eat a dish of khazira which we had prepared for him. Quite a number of men from our clan had gathered in the house and one of them said, ‘Where is Malik ibn ad-Dukhayshin or Ibn ad-Dukhshun?’ Another of them said, ‘That man is a hypocrite who does not love Allah and His Messenger.’ The Messenger of

Allah, may Allah bless him and grant him peace, said, ‘Do not say that. Do you not see that he has said, “There is no god but Allah,” desiring by that only the face of Allah?’ The man said, ‘Allah and His Messenger know best,’ adding, ‘We have seen him going off with and advising the hypocrites.’ The Messenger of Allah, may Allah bless him and grant him peace, said, ‘Allah has forbidden the Fire for anyone who says “There is no god but Allah” desiring by that the face of Allah.’” (Muwatta, Book 9, 89)

[khazira: meat stew]

Ibn Shihab said, “Then I asked al-Husayn ibn Muhammad al-Ansari, one of the Banu Salim and one of their best men, about the hadith of Mahmud ibn ar-Rabi’ and he confirmed it.”

XV: Putting the right foot first when entering the mosque and other places

Ibn ‘Umar put his right foot first, and then when he left, he put his left foot first.

416. It is related that ‘A’isha said, “The Prophet, may Allah bless him and grant him peace, liked to begin with the right in all matters as much as possible; in his purification, combing and putting on shoes.”

XVI: Is it permitted to dig up the graves of idolaters from the time of Jahiliyya and to use the place as a mosque, taking note of the saying of the Prophet, “Allah cursed the Jews who took the graves of their Prophets as mosques.” What is disliked concerning praying where there are graves.

‘Umar saw Anas ibn Malik praying where there was a grave and said, “The grave! The grave!” But he did not order him to repeat it.

417. It is related from ‘A’isha that Umm Habiba and Umm Salama mentioned a church they had seen in Abyssinia in which there were pictures. They mentioned it to the Prophet, may Allah bless him and grant him peace, and he said, “Among those people, if a virtuous man dies, they build a place of worship over his grave and paint those pictures in it. Those people are the worst of creatures in the sight of Allah on the Day of Rising.”

418. It is related that Anas said, “When the Prophet, may Allah bless him and grant him peace, came to Madina, he stopped at ‘Awali al-Madina in an area lived in by a clan called the Banu ‘Amr ibn ‘Awf. The Prophet, may Allah bless him and grant him peace, stayed among them for fourteen nights. Then he sent for the Banu’n-Najjar who came with their swords girded on. It is as if I could see them now, the Prophet, may Allah bless him and grant him peace, on his camel and Abu Bakr riding behind him with the Banu’n-Najjar all gathered around him, continuing until he arrived at the courtyard of Abu Ayyub. He liked to pray wherever he was when the prayer time came. He would even pray in sheepfolds. He ordered the mosque to be built and sent for some of the Banu’n-Najjar saying, ‘Banu’n-Najjar, tell me the price of this walled garden of yours.’ They said, ‘No, by Allah! We ask for no payment except from Allah!’”

Anas said, “The place I am telling you about contained pagan graves and some ruins and also some palm-trees. The Prophet, may Allah bless him and grant him peace, ordered the graves of the pagans to be dug up and the ruins to be levelled and the palm-trees to be cut down. The palm trunks were lined up to form the mosque’s qibla and its two sides walls were made of stone. They used to recite rhyming verses while carrying the stones. And the Prophet was with them saying:

‘O Allah, there is no good except the good of the Next World
so grant forgiveness to the Ansar and the Muhajirun.’”

XVII: Praying in sheep-folds

419. It is related that Abu't-Tiyah said, "Anas said, 'The Prophet, may Allah bless him and grant him peace, used to pray in sheep folds.' Then I later heard him say, 'He used to pray in sheep-folds before the mosque was built.'"

XVIII: Praying in camel-yards

420. It is related that Nafi' said, "I saw Ibn 'Umar praying with his camel in front of him and he said, 'I saw the Prophet, may Allah bless him and grant him peace, doing it.'"

XIX: Praying towards an oven, fire, or anything else which people worship, while intending to worship Allah.

Az-Zuhri said that Anas informed him that the Prophet, may Allah bless him and grant him peace, said, "The Fire was displayed before me while I was praying."

421. It is related that 'Abdullah ibn 'Abbas said, "There was an eclipse of the sun and the Messenger of Allah, may Allah bless him and grant him peace, prayed and then said, 'I was shown the Fire and I have never seen a more horrendous sight than that of today.'"

XX: The undesirability of praying in graveyards

422. It is related from Ibn 'Umar that the Prophet, may Allah bless him and grant him peace, said, "Do some of your prayers in your houses and do not make them into graves."

XXI: Praying in places where the earth has caved in or on which punishment has fallen.

It is said that 'Ali disliked praying at Babylon where the earth had caved in.

423. It is related from 'Abdullah ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not enter places of people on whom punishment has fallen unless you are weeping. If you are not weeping do not enter them, lest what befell them befalls you."

XXII: Praying in a church or temple.

'Umar said, "We do not enter your churches because of the statues and pictures in them." Ibn 'Abbas used to pray in a church provided there were no statues in it.

424. It is related from 'A'isha that Umm Salama mentioned to the Messenger of Allah, may Allah bless him and grant him peace, a church, which she had seen in Abyssinia, called Mariya. She told him about the pictures she had seen in it and the Messenger of Allah, may Allah bless him and grant him peace, said, "Those are a people who, when a righteous slave or righteous man among them dies, build a place of worship over his grave and paint those pictures in it. They are the worst of creatures in the sight of Allah."

425. It is related that 'A'isha and 'Abdullah ibn 'Abbas said, "When the Messenger of Allah, may Allah bless him and grant him peace, was dying, he began pulling his khamisa (blanket) over his face but when he felt suffocated by it, he removed it from his face and at that point he said, 'May the curse of Allah be

upon the Jews and the Christians who took the graves of their Prophets as places of worship.’ He was warning against what they had done.”

426. It is related from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, “May Allah make war on the Jews who took the graves of their Prophets as places of worship.”

XXIII: The saying of the Prophet, “For me, the whole earth has been made a mosque and made pure.”

427. See Bukhari, Book 7, 328.

XXIV: A woman sleeping in the mosque

428. It is related from ‘A’isha, “There was a black slavegirl who belonged to an Arab tribe. They set her free and she stayed with them. She said, ‘One of their girls once went out wearing a red leather jewelled scarf She put it down or it fell off and a kite flew by it as it was lying there and, thinking it was meat, made off with it. They looked for it but could not find it and so they suspected me of taking it.’ They began to search her and even searched her private parts. The girl went on, ‘By Allah, I was standing with them when the kite flew over and dropped it and it fell among them. I said, ‘This is what you suspected me and accused me of and I am innocent of it. There it is.’”

‘A’isha said, “She came to the Messenger of Allah, may Allah bless him and grant him peace, and became a Muslim. She had a tent or small hut in the mosque. She used to come to me and talk with me. She never sat with me without saying:

‘The day of the scarf was one of the marvels of our Lord
Yes indeed! He surely rescued me from the land of unbelief.’

“I asked her, ‘What is it with you? Whenever you sit with me, you say this.’ So she told me the story.”

XXV: A man sleeping in the mosque

Abu Qilaba said that Anas said, “A group of people from ‘Ukl came to the Prophet, may Allah bless him and grant him peace, and stayed in the Suffa.” ‘Abdu’r-Rahman ibn Abi Bakr said, “The people of the Suffa were the poor people.”

429. It is related that ‘Abdullah (ibn ‘Umar) used to sleep in the mosque of the Prophet, may Allah bless him and grant him peace, when he was young and unmarried, without any family.

430. It is related that Sahl ibn Sa’id said, “The Messenger of Allah, may Allah bless him and grant him peace, went to Fatima’s house and did not find ‘Ali at home. He said, ‘Where is your cousin?’ She said, ‘We had a difference of opinion and he got angry with me and went out. He did not take his mid-day nap here with me.’ The Messenger of Allah, may Allah bless him and grant him peace, said to someone, ‘See where he is.’ He came back and said, ‘Messenger of Allah, he is sleeping in the mosque.’ The Messenger of Allah, may Allah bless him and grant him peace, went and found ‘Ali lying there. His cloak had fallen from on top of him and had become covered with dust. The Messenger of Allah, may Allah bless him and grant him peace, began to dust it off, saying, ‘Get up, Abu Turab (Dusty one)! Get up, Abu Turab!’”

431. It is related that Abu Hurayra said, “I saw seventy of the people of the Suffa and not a man among them had a cloak. They either had a waist wrapper or a sheet (kisa’) which they tied round their necks,

some reaching to the middle of their legs and some reaching to the ankles. They would gather them in their hands, not wanting their private parts to be seen.”

XXVI: Praying on returning from a journey

Ka'b ibn Malik said, “Whenever the Prophet returned from a journey, he would first go to the mosque and pray there.”

432. It is related that Jabir ibn ‘Abdullah said, “I arrived finding the Prophet, may Allah bless him and grant him peace, in the mosque. (Mis’ar said that he thought that he said in the morning) He said, ‘Pray two rak’ats.’ He owed me something and he repaid me giving me some extra.”

XXVII: On entering a mosque you should pray two rak’ats

433. It is related from Abu Qatada as-Salami that the Messenger of Allah, may Allah bless him and grant him peace, said, “Whenever one of you enters the mosque, he should pray two rak’ats before sitting down.” (Muwatta, Book 9, 60)

XXVIII: Breaking wudu’ in the mosque

434. It is related that the Messenger of Allah, may Allah bless him and grant him peace, said, “The angels pray for every one of you as long as you remain in the place in which you prayed and do not break wudu’, saying, ‘O Allah, forgive him! O Allah, show mercy to him!’”

XXIX: The building of the mosque

Abu Sa’id said, “The roof of the mosque was made of palm fronds.” ‘Umar ordered the mosque to be extended and said, “Shelter the people from the rain. Beware of using red and yellow for they are a trial for people.” Anas said, “They will boast about them and then only a few will use them.” Ibn ‘Abbas said, “You will decorate them as the Jews and Christians did.”

435. It is related that ‘Abdullah (ibn ‘Umar) reported that in the time of the Messenger of Allah, may Allah bless him and grant him peace, the mosque was built of unfired bricks. Its roof was made of palm fronds and its pillars were the trunks of palm-trees. Abu Bakr did not add anything to it. ‘Umar added to it, building in the same way that had been employed in the time of the Messenger of Allah, may Allah bless him and grant him peace – using unburnt bricks and palm-branches – but replacing its pillars with wooden ones. Then ‘Uthman changed it and enlarged it a great deal, building its walls of engraved stone and plaster and giving it pillars of engraved stone and a roof of teak.

XXX: Cooperating in the building of the mosque

“It is not for the idolaters to frequent Allah’s mosques, bearing witness against themselves of their unbelief. They are the ones whose actions come to nothing. They will be in the Fire timelessly, forever. The mosques of Allah are only frequented by those who believe in Allah and the Last Day and establish the prayer and pay zakat, and fear no one but Allah. They are the people most likely to be guided.” (9:17-18)

436. It is related from ‘Ikrima, “Ibn ‘Abbas said to me and his son ‘Ali, ‘Go to Abu Sa’id and listen to some of his hadith.’ We went and he was doing some work in a garden. He took his cloak and sat down, wrapping his legs with it, and then began to tell us hadiths until he reached the account of the

construction of the mosque. He said, 'We were carrying one brick at a time but 'Ammar carried two. The Prophet, may Allah bless him and grant him peace, saw him and brushed the dust from him, saying, "May Allah have mercy on 'Ammar! An unjust party will kill him while he is calling them to the Garden and they are calling him to the Fire." 'Ammar said, "I seek refuge with Allah from tribulation."'"

XXXI: Making use of carpenters and other craftsmen in constructing the minbar and the mosque

437. It is related that Sahl said, "The Messenger of Allah, may Allah bless him and grant him peace, sent a message to a woman saying, 'Ask your slave, the carpenter, to make a wooden structure for me to sit on.'"

438. It is related from Jabir that a woman said, "Messenger of Allah, shall I have something made for you to sit on? I have a slave who is a carpenter." He said, "If you like." So she had the minbar made.

XXXII: Someone who builds a mosque

439. 'Ubaydullah al-Khawlani was heard to say, "I heard 'Uthman ibn 'Affan say in response to what people were saying about him when he was rebuilding the mosque of Prophet, may Allah bless him and grant him peace, 'You have said more than enough. I heard the Prophet, may Allah bless him and grant him peace, say, "Whoever builds a mosque (Bukayr said, "I thought that he said, "Seeking by it the face of Allah,"), Allah will build the same for him in the Garden.'"

XXXIII: Holding arrows by their heads when passing through a mosque

440. It is related that Jabir ibn 'Abdullah was heard to say, "A man passed through the mosque carrying some arrows and the Messenger of Allah, may Allah bless him and grant him peace, said to him, 'Hold them by their heads.'"

XXXIV: Passing through a mosque

441. It is related from Abu Burda from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever passes through any of our mosques or markets carrying arrows should hold them by their heads so that no Muslim will be injured at his hand."

XXXV: Poetry in the mosque

442. It is related that Hassan ibn Thabit al-Ansari was heard to ask Abu Hurayra, "I ask you by Allah, did you hear the Prophet, may Allah bless him and grant him peace, say, 'Hasan, reply in defence of the Messenger of Allah! O Allah, help him by means of the Pure Spirit!'" Abu Hurayra replied, "Yes."

XXXVI: Spearmen in the mosque

443. It is related that 'A'isha said, "One day I saw the Messenger of Allah, may Allah bless him and grant him peace, at the door of my room when the Abyssinians were playing a game in the mosque. The Messenger of Allah, may Allah bless him and grant him peace, screened me with his cloak so that I could watch their game."

It was added that 'Urwa said that 'A'isha said, "I saw the Prophet, may Allah bless him and grant him peace, when the Abyssinians were playing with their spears."

XXXVII: Mentioning buying and selling on the minbar in the mosque

444. It is related from ‘A’isha that Barira came to her to ask her help in buying her freedom-contract (kitaba). She told her, “If you like, I will pay off your people but your wala’ will go to me.” Her owners said, “If you like, you can give her what remains (Sufyan said once, “If you like, you can set her free.”) but her wala’ will remain with us.” When the Messenger of Allah, may Allah bless him and grant him peace, came, she mentioned that to him. He said, “Buy her and set her free. The wala’ goes to the one who sets her free.” Then the Messenger of Allah, may Allah bless him and grant him peace, stood on the minbar (Sufyan said once, “The Messenger of Allah, may Allah bless him and grant him peace, ascended the minbar”) and said, “Why is it that some people make conditions which are not in the Book of Allah? Any condition which is not in the Book of Allah is invalid even if it is stipulated a hundred times.”

‘Amra was heard to say, “I heard ‘A’isha...”

Malik related it from Yahya from ‘Amra but did not mention ascending the minbar.

XXXVIII: Asking for repayment of a debt and chasing up debtors in the mosque

445. It is related from Ka’b that he asked Ibn Abi Hadrad in the mosque to repay a debt he owed him and they raised their voices so loud that the Messenger of Allah, may Allah bless him and grant him peace, who was in his house, heard them. He came out to them, raising the curtain of his room. He called out, “Ka’b!” He said, “At your service, Messenger of Allah!” He said, “Reduce your debt by this much,” and indicated a half to me. He said, “It is done, Messenger of Allah.” He said, “Get up and pay it to him.”

XXXIX: Sweeping the mosque and removing rags, dirt and sticks from it

446. It is related from Abu Hurayra that a black man or woman used to sweep the mosque. She died and the Prophet, may Allah bless him and grant him peace, asked after her. They said, “She died.” He said, “Why did you not inform me? Show me his – or her – grave.” He went to the grave and prayed over her.

XL: The prohibition, in the mosque, of the wine trade

447. It is related that ‘A’isha said, “When the verses of Surat al-Baqara about usury were revealed, the Prophet, may Allah bless him and grant him peace, went out to the mosque and recited them to the people and then he prohibited trading in wine as well.”

XLI: Servants for the mosque

Ibn ‘Abbas said, “‘I have dedicated to You what is in my womb,’ (3:35) refers to the service of the mosque.”

448. It is related from Abu Hurayra that a woman or a man used to take care of the mosque. (“I am pretty sure it was a woman.”) Then he mentioned the hadith about the Prophet, may Allah bless him and grant him peace, praying at her grave.

XLII: Tying up a captive or debtor in the mosque

449. It is related from Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, “Last night an ‘Ifrit of the jinn suddenly appeared before me – or words to that effect – attempting to interrupt my prayer but Allah gave me power over him. I wanted to tie him to one of the pillars of the

mosque so that you could all see him in the morning, but I remembered the words of my brother Sulayman, ‘O Allah, give me a kingdom which no one after me will have!’.”

Rawh said that he sent him off in disgrace.

XLIII: Washing the whole body when becoming a Muslim and also tying up prisoners in the mosque

Shurayh used to order debtors to be bound to a pillar in the mosque.

450. It is related that Abu Hurayra said, “The Prophet, may Allah bless him and grant him peace, sent some horsemen in the direction of Najd and they came back with a man from the Banu Hanifa called Thumama ibn Uthal whom they bound to one of the pillars of the mosque. The Prophet, may Allah bless him and grant him peace, came out to him and said, ‘Release Thumama,’ who then went to some palm-trees near the mosque and washed himself all over. Then he entered the mosque and said, ‘I testify that there is no god but Allah and that Muhammad is the Messenger of Allah.’”

[Najd is to the east of the Hijaz.]

XLIV: A tent in the mosque for sick people and others

451. It is related that ‘A’isha said, “On the Day of the Ditch, Sa’d was hit in an artery in his arm and the Prophet, may Allah bless him and grant him peace, pitched a tent in the mosque so that he could keep a close eye on him. In the mosque there was also a tent belonging to the Banu Ghifar and they were not alarmed until they saw blood flowing towards them. They said, ‘You in the tent! What is this coming to us from you?’ Sa’d’s wound was bleeding heavily and he died there.”

XLV: Bringing a camel into the mosque with good reason

Ibn ‘Abbas said, “The Prophet, may Allah bless him and grant him peace, did tawaf on a camel.”

452. It is related that Umm Salama said, “I complained to the Messenger of Allah, may Allah bless him and grant him peace, that I was ill. He said, ‘Do the tawaf behind the people mounted on your camel.’ I did tawaf while the Messenger of Allah, may Allah bless him and grant him peace, was praying beside the Ka’ba reciting Surat at-Tur.”

453. It is related from Anas that two men of the Companions of the Prophet left the house of the Prophet, may Allah bless him and grant him peace, on a dark night and they were accompanied by two lamplike objects which lit the way in front of them. and when they parted company, one of these things went with each of them until they reached their families.

[They were ‘Abbad ibn Bishr and Usayd ibn Hudayr]

XLVI: A small door and a pathway in the mosque

454. It is related that Abu Sa’id al-Khudri said, “The Prophet, may Allah bless him and grant him peace, gave a khutba and said, ‘Allah gave one of His slaves a choice between this world and what is with Allah. He chose what is with Allah.’ Abu Bakr wept. I asked myself, ‘Why should this shaykh weep just because Allah gave one of His slaves a choice between this world and what is with Him and he chose what is with Allah?’ However, the Messenger of Allah, may Allah bless him and grant him peace, was the slave referred to and Abu Bakr knew more than we did. The Prophet, may Allah bless him and grant

him peace, said, ‘Do not weep. Abu Bakr has been, of all people, the most generous to me both with regard to his company and his property. If I were to have made a close friend of any of my community, it would have been Abu Bakr, but we have the brotherhood and love of Islam Close up all the private doorways into the mosque except that of Abu Bakr.’”

455. It is related that Ibn ‘Abbas said, “In his final illness, the Messenger of Allah, may Allah bless him and grant him peace, came out with a cloth bandage round his head. He sat on the minbar and praised and lauded Allah. Then he said, ‘There is no one who has been more generous to me with himself and his property than Abu Bakr ibn Abi Quhafa. If I were to have taken a close friend, I would have taken Abu Bakr as a close friend, but the friendship of Islam is better. Close up for me every private doorway into this mosque except that of Abu Bakr.’”

XLVII: The doors and locks of the Ka’ba and mosques

It is related that Ibn Jurayh said, “Ibn Abi Mulayka said to me, “Abdu’l-Malik! If only you had seen the mosques and doors of Ibn ‘Abbas!”

456. It is related that Ibn ‘Umar said that the Prophet, may Allah bless him and grant him peace, came to Makka and summoned ‘Uthman ibn Talha. He opened the door and the Prophet, may Allah bless him and grant him peace, entered with Bilal, Usama ibn Zayd and ‘Uthman ibn Talha. Then he locked the door and stayed there for an hour. Then they came out. Ibn ‘Umar said, “I went immediately and questioned Bilal. He said, ‘He prayed in it.’ I asked, ‘Where?’ He said, ‘Between the two pillars.’” Ibn ‘Umar said, “I forgot to ask how many rak’ats he prayed.”

XLVIII: Idolaters entering the mosque

457. It is related that Abu Hurayra was heard to say, “The Messenger of Allah, may Allah bless him and grant him peace, sent some horsemen in the direction of Najd and they came back with a man from the Banu Hanifa called Thumana ibn Uthal and the bound him to one of the pillars of the mosque.”

XLIX: Raising the voice in the mosque

458. It is related that as-Sa’ib ibn Yazid said, “Once when I was standing in the mosque, a man threw some stones at me. I looked and it was ‘Umar ibn al-Khattab. He said, ‘Go and bring those two men to me.’ I brought them and he said, ‘Who are you two?’ or ‘Where are you from?’ They said, ‘From the people of at-Ta’if.’ He said, ‘If you were from the people of this city, I would have punished you. You were raising your voices in the mosque of the Messenger of Allah, may Allah bless him and grant him peace.’”

459. It is related from Ka’b ibn Malik that he asked Ibn Abi Hadrad to repay a debt he owed him in the time of the Messenger of Allah, may Allah bless him and grant him peace. See 445.

L: Circles and sitting in the mosque

460. It is related that Ibn ‘Umar said, “A man asked the Prophet, may Allah bless him and grant him peace, while he was on the minbar, ‘What do you say about the night prayer?’ He replied, ‘Pairs of rak’ats, and if you fear the approach of dawn, then pray one on its own and that is the witr for what you have prayed.’” Ibn ‘Umar used to say, “Make the last of your prayers the witr. That is what the Prophet, may Allah bless him and grant him peace, commanded.”

461. It is related from Ibn ‘Umar that a man came to the Prophet, may Allah bless him and grant him peace, while he was giving a khutba and said, “How is the night prayer prayed?” He said, “Pairs of rak’ats, and if you fear that dawn will come, then do the witr with one on its own. That will make what you have prayed into an odd number.”

Ibn ‘Umar related to them that a man called out to the Messenger of Allah, may Allah bless him and grant him peace, while he was in the mosque.

462. It is related that Abu Waqid al-Laythi said, “Once while the Messenger of Allah, may Allah bless him and grant him peace, was in the mosque, three people came up. Two of them came right up to the Messenger of Allah, may Allah bless him and grant him peace, and the other went away. One of the two saw a space and sat down in it whereas the other sat down behind everyone else. When the Messenger of Allah, may Allah bless him and grant him peace, finished, he said, ‘Shall I tell you about the three men? One of them took himself to Allah and Allah took him in. The other was shy, so Allah was shy with him. And the other turned away, so Allah turned away from him.’”

LI: Lying down in the mosque with the legs stretched out

463. It is related from ‘Abbad ibn Tamim from his uncle that he saw the Messenger of Allah, may Allah bless him and grant him peace, lying on his back in the mosque with one foot on top of the other. (Muwatta, Book 9, 90)

It is related that Sa’id ibn al-Musayyab said that ‘Umar and ‘Uthman also did that.

LII: A mosque should not be built in a thoroughfare if that would be detrimental to people

Al-Hasan, Ayyub and Malik all said this.

464. It is related that ‘A’isha, the wife of the Prophet, may Allah bless him and grant him peace, said, “I have no recollection of my parents doing anything but following the deen of Islam. No day would pass without the Messenger of Allah, may Allah bless him and grant him peace, visiting us at either end of it, both morning and evening. Then it occurred to Abu Bakr to build a mosque in the forecourt of his house. He used to pray and recite Qur’an in it. The pagan women and children would stand there amazed, staring at him. Abu Bakr was a man who wept easily and could not control his tears when reading the Qur’an and this was a matter of great concern to those nobles of Quraysh who worshipped idols.”

LIII: Praying in a market mosque

Ibn ‘Awn prayed in a mosque in a house whose door used to be locked while they were inside.

465. It is related from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, “The group prayer is twenty-five degrees higher than the prayer in your house or the prayer in your place of business. Anyone who does wudu’ and goes to the mosque with no other object than to do the prayer, Allah will raise him up a degree with every step he takes, and a wrong action will fall away from him, until he enters the mosque. When he enters the mosque, he is in prayer the whole time he is waiting for it and the angels pray for him all the time he is sitting there and has not broken wudu’ saying, ‘O Allah! Forgive him! O Allah! Show mercy to him!’”

LIV: Intertwining the fingers in the mosque and elsewhere

466. It is related from Ibn ‘Umar or Ibn ‘Amr that the Prophet, may Allah bless him and grant him peace, intertwined his fingers.

It is related from ‘Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, said, “‘Abdullah ibn ‘Amr! What will happen to you when you are left like this among the dregs of the people?” [Meaning that he intertwined his fingers]

467. It is related from Abu Musa that the Prophet, may Allah bless him and grant him peace, said, “One believer in relation to another is like a building whose parts reinforce each other,” and he intertwined his fingers.

468. It is related from Ibn Sirin that Abu Hurayra said, “The Messenger of Allah, may Allah bless him and grant him peace, led us in one of the two night prayers.” Ibn Sirin said, “Abu Hurayra named it, but I forgot it”. He said, “He prayed two rak’ats with us and then said the salam. He got up and went across to a bit of wood lying at an angle in the mosque and leaned against it as if he were angry. He put his right hand over his left, intertwining his fingers and placed his right cheek on the back of his left hand. The people in a hurry went out through the doors of the mosque saying, “Has the prayer been shortened?” Abu Bakr and ‘Umar were among the people but they were too awed to speak to the Prophet. Also among the people was a man with long arms called Dhu’l-Yadayn. He said, “Messenger of Allah, have you forgotten or has the prayer been shortened?” He said, “I did not forget and it has not been shortened.” Then he said, “Is it as Dhu’l-Yadayn says?” They said, “Yes.” So he went forward and prayed what he had omitted and then did the salam. Then he said the takbir and prostrated as he normally did or longer. Then he raised his head and said the takbir. Then he said the takbir and prostrated as he had prostrated before or longer. Then he raised his head and said the takbir.”

They probably asked Ibn Sirin if he then did the salam. He said, “I heard that ‘Imran ibn Husayn said, ‘Then he did the salam.’”

LV: The mosques which are on the roads to Madina and the places where the Prophet prayed

469. It is related that Musa ibn ‘Uqba said, “I saw Salim ibn ‘Abdullah looking out for some places on the road where he prayed. He related that his father used to pray in them and had seen the Prophet, may Allah bless him and grant him peace, pray in those places.”

It is related from Nafi’ that Ibn ‘Umar used to pray in those places.

Ibn ‘Uqba said, “I asked Salim and I only know that he agreed with Nafi’ on all the places except for a difference regarding the mosque at the hill of ar-Rawha’.

470. It is related from ‘Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, used to stop at Dhu’l-Hulayfa when he performed ‘umra or hajj under an acacia tree at the spot where the mosque is in Dhu’l-Hulayfa. When he returned from an expedition or was coming from hajj or ‘umra and was on that road, he came down along the riverbed and emerged from it and would make his camel kneel at the dip which is on the eastern side of the riverbed. He stayed there until morning, not at the mosque which is by the rocks nor on the hill with the mosque on it. There was a water channel there, where ‘Abdullah prayed, with sand heaps in it. The Messenger of Allah, may Allah bless him and grant him peace, used to pray there. The floodwater drove the pebbles down until the place where ‘Abdullah used to pray was buried.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the site of the small mosque which is below the mosque at the hill at ar-Rawha’. ‘Abdullah knew the place where the Prophet, may Allah bless him and grant him peace, had prayed. He said, “It is on your right when you are standing in prayer in the mosque.” That mosque is on the right hand side of the road when you are going to Makka, a stone’s throw or thereabouts from the largest mosque.

Ibn ‘Umar used to pray towards the small mountain which is at the end of ar-Rawha’. That mountain ends at the side of the road near the mosque, between it and al-Munsaraf when you are going to Makka. A mosque was built there. ‘Abdullah did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself. ‘Abdullah came back from ar-Rawha’ and did not pray Dhuhr until he came to that place where he prayed. If he was coming from Makka and passed by it an hour before Subh or at the end of the night, he stopped until he could pray Subh there.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, used to alight under a large sarj tree below ar-Ruwaytha on the right hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of ar-Ruwaytha. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the end of the upper part of the valley behind al-’Arj if you are on the way to Hadba. There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path. ‘Abdullah used to return home from al-’Arj after the sun had declined from midday. He would pray Dhuhr in that mosque.

‘Abdullah ibn ‘Umar related that the Messenger of Allah, may Allah bless him and grant him peace, alighted at the sarj trees at the left of the road in the river bed below Harsha. That slope joined the foot of Harsha about a bows-shot from the road. ‘Abdullah used to pray at the sarj tree which was nearest the road. It was the tallest of them.

‘Abdullah ibn ‘Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at the slope which was closer to Marr az-Zahran towards Madina where it descends from the small valleys. He would alight on the flat of that slope to the left of the road when you are going to Makka. There is only a stone’s throw between where the Messenger of Allah, may Allah bless him and grant him peace, alighted and the road.

‘Abdullah ibn ‘Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at Dhu Tuwa and spent the night there until morning when he would pray Subh when he was going to Makka. The place where the Messenger of Allah, may Allah bless him and grant him peace,* prayed was a great mound which is not inside the mosque which was built there, but is lower down.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, faced the two gaps in the mountain between him and the tall mountain towards the Ka’ba. He put the mosque that was built to the left of the mosque at the end of the mound. The place where the Prophet, may Allah bless him and grant him peace, prayed was lower than it, on the black mound located ten cubits or thereabouts from the other mound. He prayed there facing the two gaps in the mountain between him and the Ka’ba.