

**THE FUNCTION OF MOSQUE**  
(Study of The Hadith in *Al-Kutub Al-Sittah*)



**FINAL PROJECT**

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of  
the Requirement for the Degree of S-1 of Islamic Theology  
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**2019**

## DECLARATION

I certify that this final project is my work. I am completely responsible for the content of this final project. Other writer's opinions or findings included in the final project are quoted or cited by ethical standards.

Semarang, September 24, 2019  
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*Assalamu'alaikum Wr. Wb.*

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*Wa'alaikumsalam Wr. Wb.*

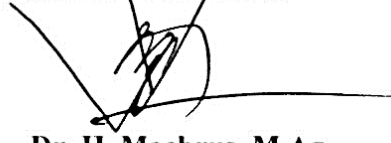
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**MOTTO**

There is no limit of struggling.

## **DEDICATION**

The final project is dedicated to:

My dear parents; Darman and Marwati, love and respect are always for you. Thank you for the valuable efforts and contributions in making my educational success.



My beloved family

Thank for your love for me.



My Lecturers and My Teachers, especially both of my final project advisors Mr. Dr. H. A. Hasan Asy'ari Ulama'I, M.Ag., and Mr. Dr. H. Machrus, M.Ag.



My classmates, FUPK 11, love you all.



All of my friends thanks for the lovely friendship.



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Finally, the researcher expects that this final project may be helpful for all. Amin.

Semarang, September 24, 2019  
The Writer

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## Transliteration

Table of the system of transliteration of Arabic words and names used by the Institute of Islamic Studies, McGill University.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	ṣ	=	ص	l	=	ل
ḥ	=	ح	ḍ	=	ض	m	=	م
kh	=	خ	ṭ	=	ط	n	=	ن
d	=	د	ẓ	=	ظ	h	=	ه
dh	=	ذ	‘	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي

Short : a = اَ ; i = اِ ; u = اُ

Long : ā = آ ; ī = إ ; ū = أ

Doubled : iyy = يَي ; uww = وَّو

Diphthongs : ay = اِي ; aw = اَو

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## **ABSTRACT**

In the period of the Prophet, the mosque not only as a place of worship but served as the center of all activities of Muslims. But today, the mosque functions are limited. In the response of Muslims, a mosque is the last day place. The issue of the world is not in the mosque where they are. Because of the issues of social culture was removed from the mosque, the relation between worship and culture was broken. So worship cannot control social and culture anymore. This study focuses on hadith as a source of Islamic teaching after The Quran which is addressed to know the function of the mosque.

The questions to be answered in this research are: (1) What is the function of a mosque in the hadith perspective? (2) What are the differences between the functions of the mosque in the past and present? To answer those two questions, this study fully utilizes the literature (Research Library) using thematic methods, by collecting the Hadîts relating to the topic and classifying them. Besides, use historical- contextual approach to straighten out any misunderstanding of Muslims at this time about the functions of mosques, or to give at least historical description of the mosque in the history of Muslims as a whole, as well as to explain what we should do to enliven the mosque. The results of the analysis of the study showed that the role and function of the mosque have been a change and a shift from time to time. In modern times, the mosque still felt his presence by the Muslim community. This is because the implementation of the function and role of the mosque is not maximized.

***Keywords: The Hadith, The Function of The Mosque, The Mosque in The Past and Present.***

## CHAPTER I

### INTRODUCTION

#### A. Background

Humans live in the world need guidance. The guidance is given to humans in the form of the Quran and the hadith. The hadith is the second source of Islamic guide after the Quran.<sup>1</sup> The function of the hadith is important when in the verses of the Quran cannot be found provisions. Besides, the hadith practiced and actualized in daily life. So, the hadith is a legal basis in the religious theorem. To understand the hadith and its explanation as a whole, it is needed an assessment and research on it, especially in the aspect of *sanad* (reporter genealogy) and *matan* (the hadith text) itself because, the content of the hadith has various problems. One of them is about the practice of mosque management in the Prophet era.

Muslim in general when he gets a question about what a mosque is, the answer to the majority is a place of prayer. The meaning is true based on the root. However, based on the true meaning, the answer is not entirely correct because God has created the whole universe as a mosque, as a prostration place. Prophet Muhammad said all places on this earth could be used as a place for prayer. From Jabir bin ‘Abdillah, the Prophet Muhammad SAW said,

وَحَدَّثَنَا يَحْيَى بْنُ أَبِي أُبَيٍّ، وَفُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ص.م. قَالَ: " فَضِّلْتُ عَلَى

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<sup>1</sup> Muhammad ‘Ajjaj al-Khatib, *Usul al-Hadis Ulumuh wa Mustalahuh*, (Bairut: Dar al-Fikr, 1989), p. 34-50.

الأنبياءِ بِسِتِّ، أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِي الْعَنَائِمُ، وَجُعِلَتْ لِي  
الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِي النَّبِيُّونَ<sup>٢</sup>

It has told us Yahya bin Ayyub, Qutaybah bin Sa' id, 'Ali bin Hujr said: it has told us Ismā'il ibn Ja'far from al-'Alā' from his father from Abi Hurayrah that The Prophet SAW said: "I have been honored over the Prophets with six (things): I have been given Jawāmi' Al-Kalim, I have been aided by (the ability to cause in the enemy) fright, the spoils of war have been made lawful for me, the Earth has been made as a mosque and purifier for me, and I have been sent to all creatures, and with me Prophethood is sealed."

The point is, that the prostration to God is not bound to the place. There is no difference between prostration on any earth and prostration in any mosque building. A mosque is a place where Muslims establish *habl min Allah* (spiritual relationship) and *habl min an-Nās* (human relationships), also establish brotherhood as a fellow servant of God physically and mentally.<sup>3</sup>

The word mosque comes from Arabic borrowed from Aramaic, which means a place of worship, from the basic word *sajada* which means the place of prostration. Since the seventh century, where Islam and Arabic developed rapidly, the word refers to Muslim places of worship specifically. The development of the mosque is in line with the development of Islam itself. From the beginning it was very simple, no roof, anyone could enter even camels, to become a sacred place, footwear must be released, becoming a magnificent building full of ornaments. In some places, mosques are associated with kingdoms or government, and in other places, there are only exclusive Muslims who can enter.<sup>4</sup>

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<sup>2</sup> Muslim bin al-Hajaj, *Shahih Muslim Juz 5*, (Beirut: Dar Ihya' al-Turots al-Arabi, t.th.), p. 325

<sup>3</sup> Ridin Sofwan, *Penguatan Manajemen Pemberdayaan Fungsi Masjid Al-Fattah di Kelurahan Krapyak Semarang*, (Semarang: LP2M IAIN Walisongo Semarang, 2013), p. 3

<sup>4</sup> Amelia Fauzia, dkk., *Masjid dan Pembangunan Perdamaian: Studi Kasus Poso, Ambon, Ternate, dan Jayapura*, (Jakarta: Center for the Study of Religion and Culture UIN Syarif Hidayatullah Jakarta, 2011), p. 25-26

There are two main aspects of fostering the people carried out by the Prophet Muhammad. First, fostering the ritual aspects of the ritual prayer activities, dhikr (remembered), reciting the Quran, and others. Second, fostering in community functions such as establishing relationships, discussion, economic development, education, war strategies, and so on. From the development of both aspects, the function of the mosque developed into the center of Islamic civilization. From the mosque, brilliant ideas for the development of individuals, families, and fostering social life were born. From the mosque also various concepts and strategies of da'wah (preaching) were born, welfare development, to war concepts and strategies. Thus, mosques have very important and strategic roles and functions, especially in the framework of community development.<sup>5</sup>

The success of the Prophet in developing the mosque caused by several factors. Firstly, the high level of awareness of the community or Muslims to cling to the values of Islamic guide in all aspects of life. Secondly, the Prophet Muhammad and his jamaah (follower) were able to connect mosque activities with community needs and its social conditions. Thirdly, Prophet Muhammad and his jamaah were achieved the same vision and mission to build all areas of life.

The period after the Prophet Muhammad died, there were two main factors of the development of the mosque that was so rapidly in terms of quantity. Firstly, the establishment of the mosque was considered to be the moral obligation of the ruler. Therefore the establishment of the mosque was quite massive coincide with the expansion of the Islamic region. This is appropriate with various functions of the mosque before, which can be related to the functions of government administration, social functions, including places for setting war strategies and da'wah (preaching).

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<sup>5</sup> Taufik al-Wa'i, *Da'wah ila Allah* (Mesir: Dar al-Yakin, 1995), p. 373-386.



أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ: «لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ

زاد إبراهيم بن المنذر حدثنا ابن وهب أخبرني يونس عن ابن شهاب عن عروة عن عائشة  
قالت رأيت النبي صلى الله عليه وسلم والحبشة يلعبون بحراهم<sup>٦</sup>

From ‘Urwah bin Zubayr, ‘Āishah said: “One day I saw the Prophet Muhammad SAW was at the door of my room, while the people of Ḥabashah were playing in the mosque at that time. Prophet Muhammad SAW cover me with his shawl and I also see their game. Ibrāhīm bin Mundhir gives additional information in the hadith above which was notified by Ibn Wahab of Yūnus from Ibn Shihāb from ‘Urwah as follows: “I saw the Prophet Muhammad SAW and ‘Āishah watched - at that time the Habashah were playing with their spears”.

Secondly, the development of the mosque was so rapidly that is related to the hadith that whoever builds a mosque, Allah will build a house for him in heaven.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عُبيدَ اللَّهِ الْخَوْلَانِيَّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ص.م.: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ ص.م. يَقُولُ: " مَنْ بَنَى مَسْجِدًا، قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ بِنَى اللَّهِ لَهُ مِثْلَهُ فِي الْجَنَّةِ"<sup>٧</sup>

It has told us Yaḥya bin Sulaymān has told me Ibnu Wahb has told me ‘Amrun that Bukayr told to him, that ‘Āṣim bin ‘Umar bin Qatādah told to him, that he heard ‘Ubaydallah Al-Khawlani heard ‘Uthmān bin ‘Affān said in the middle of the people’s conversation about the building of a mosque, Prophet Muhammad said: “Really, you have talked a lot, even

<sup>6</sup> Abu Abdullah Muhammad bin Ismail al-Bukhari, *Ensiklopedia Hadits Kutub al-Tis'ah Shahih al-Bukhari*, (Jakarta: Almahira, 2011), p. 106-107.

<sup>7</sup> Muhammad bin Ismail al-Buchori, *Shahih al-Bukhari Juz 6*, (Beirut: Dar Ibnu katsir al-Yamamah, t.th.), p. 136

though I heard the Prophet SAW said: “Who built the mosque -Bukayr said, “In my opinion he said - because of hoping for the pleasure of Allah, Allah will build for him like that in heaven.”

At the time of the Prophet Muhammad, the mosque was not only a place of worship but also as a center for Muslim activities. Prophet taught various kinds of knowledge, social, economic and cultural regulations in the mosque. From the mosque also he forming and fostering Muslims. The development of the mosque is no longer for a place of prayer, but a mosque is a place for fostering Muslims both in terms of worship, social and cultural aspects of Islam.<sup>8</sup>

In the response of Muslims, a mosque is a place of worship, the last day place. The issue of the world is not in the mosque where they are. So, the social aspect and others must be kept away from it. Because of the issues of social culture was removed from the mosque, the relation between worship and culture was broken. So worship cannot control social and culture anymore. Each looks for his ways, which outside of Islam.

Muslim communities unite in worship in mosques, but the culture is divided outside the mosque. Mosques are no longer places where they are formed, guided, controlled, restored souls or minds from social, economic, political, scientific, artistic and philosophical life. A mosque is only a place of religion. Then Islamic culture only belongs to history for the next.

Because of the loss of the socio-cultural function of the mosque, Islam is considered only as a religion. The balance of the world and the last day is lost. The mosque is for the hereafter life. Then it is looking for a new center, his guidelines. So the mosque released from worship. This new guideline caused by the Muslim life that no longer is based on *taqwa* (piety), so the social culture that is lived by Muslims is contrary or deviates from religion.

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<sup>8</sup> Hanafie Syahrudin dan Aboed S. Abdullah, *Mimbar Masjid*, (Jakarta: CV Haji Masagung, 1988), p. 339-340

The world lives of Muslims are contradictory to the hereafter lives. The social culture that obtained no longer compatible with worship. Because concrete life is more memorable and more authoritative than abstract life. Many peoples are no longer come to the mosque to worship. In theory, they might still recognize the truth of worship, but they apply and act in practice differently because he lives in another culture. So, the essence of the crisis of the Muslim causes by non-interrelated social culture with worship, as the effect of separation both of them.<sup>9</sup>

In the present era, the development of mosque building appropriate with the development of science and technology increasingly. From the physical side, it should also be followed by the development of the quality of the jamaah. Therefore, Muslims have a heavy-duty to prosper the mosque as explained in the Quran,

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۗ أُولَٰئِكَ حَبِطَتْ  
 أَعْمَالُهُمْ ۗ وَفِي النَّارِ هُمْ خَالِدُونَ

“It is not for such as join gods with Allah, to maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In fire shall they dwell”. (QS. At-Taubah: 17)<sup>10</sup>

In this verse, Muslims have to prosper the mosque. That is an important issue that needed to be explained so that there is the same perception in prospering mosque among Muslims. In reality, the perception of Muslims in the process of prospering mosques is tended on the physical side. They built the mosque so majestic, beautiful, and comfortable. This understanding is not wrong, but what is the meaning of magnificent building while people's souls and physical are weak. Allah said that people who prosper the mosque are strong, faith to Allah and the last day, and do praying. Also, he must be a strong person in the economy

<sup>9</sup> Sidi Gazalba, *Mesjid: Pusat Ibadat dan Kebudayaan Islam*, (Jakarta Pusat: Pustaka Antara P.T., 1983), P. 322

<sup>10</sup> *Al-Jamil; Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, (Bekasi: Cipta Bagus Segara, 2012), p. 189

so that he can pay *zakat* (obligatory payment in Islam) for activities in the mosque.

Thus, the issue of the prospering mosque is improving the quality of the jamaah. The quality is not only limited to how often the jamaah follow activities at the mosque but also increases in daily life quality. Do not let any worshipers come to the mosque diligently, but in their lives, they cannot eat, careless for others, be selfish, lack education, etc. Therefore, starting from the situation above, there is a difference between the function of the mosque in the era of the prophet and today. So, it is important to understand the function of the mosque in the prophet era by referring to the book *Al-Kutub Al-Sittah* (six major hadith collection) and connect it to the phenomenon of mosques in the present. Therefore, the author will describe some of the hadith which is worth studying to maximize again the function of the mosque as the center of civilization and the development of people in the Muslim lives, by the title "**The Function of Mosque (Study of The Hadith in *Al-Kutub Al-Sittah*)**".

## **B. Research Question**

1. What is the function of a mosque in the hadith perspective?
2. What are the differences between the functions of the mosque in the past and present?

## **C. Research Purposes and significance**

The research purposes are:

1. To get a proper understanding of the meaning of the mosque according to the hadith.
2. To find out the function of the mosque in a hadith perspective to be able to apply the hadith in the present era.

The research advantages are:

1. From the academic aspect, this research is expected to be able to add in scientific and Islamic studies, especially the understanding of the function of the mosque.

2. From the practical aspect, this research is expected to be useful for solving problems from differences or conflicts and become a reference for the next researchers, especially those relating to the hadith about the mosque.

#### **D. Literature Review**

To find out the originality of the research that authors did, it will be suggested several similar previous studies or works are used to distinguish the results of previous studies with this study as an indicator of the absence of repeated research. Among the works that similar to this study are as follows:

1. Quraish Shihab has written a book *'Wawasan Al-the Quran; Tafsir Maudh'i Atas Pelbagai Persoalan Umat'* which was published by Mizan in 1998. This book explains about mosques and uses thematic studies, but the object of the study is the verses of the Quran while the research that the author did in this study is the study of the hadith.
2. Research in the form of a thesis written by M. Hamdan Ali Maburr on IAIN Tulungagung, 2010 with the title, *'Peranan Masjid Dalam Islam (Studi Kasus di Masjid Al-Munawar Desa Karangwaru Kecamatan Tulungagung Kabupaten Tulungagung)'*. This research was limited to Al-Munawar Mosque. But in this research, there are not only certain mosques but mosques in general.
3. The research in the form of a thesis written by Muhammad Shefre Bin Mat Delin at the Sultan Syarif Kasim Riau Islamic University in 2010 with the title *"Fungsi Masjid Dalam Pembinaan Kehidupan Keagamaan (Studi Terhadap Fungsi Masjid Universiti Sultan Zainal Abidin di Kuala Terengganu, Malaysia)"*. Discuss the functions of the UNISZA mosque in fostering religious life to understand Islam in daily life and the actual function of the mosque in the Islamic perspective. The problem in this study is how the function of the UNISZA mosque in fostering religious life in Kuala

Terengganu, Malaysia. The differences in this research are about the function of mosques in general, it is not limited to fostering religious life.

4. Research in the form of a thesis written by Adi Hermawan at Muhammadiyah University Surakarta, 2012 with the title "*Peran Masjid sebagai Pusat Pendidikan Islam dalam Pembentukan Akhlak Remaja (Di Masjid Al-Muhajirin Semanggi, Pasar Kliwon, Surakarta) Tahun 2011/2012*". The study describes and analyzes critically the role of Al-Muhajirin Semanggi Mosque; and supporting and inhibitor factors. However, this research is only limited to the role of Islamic education and moral formation, it is also only devoted to the Al-Muhajirin Mosque.

Based on the explanation above, we know that previous studies did not discuss the function of the mosque specifically using the perspective of the Prophet's hadith using thematic methods as well as in this research. Thus, this study becomes important.

#### **E. Research Method**

The research method is one of the important factors and determinants of the success of a study, therefore it is necessary to determine the research methodology because it is a basic requirement in conducting research. The method used in this study are as follows:

##### **1. Type of Research**

This research is library research because the material is from the library or written in the form of books, articles, journals and other documents that are relevant to the subject and sub-problems in the study.

##### **2. Data Source**

Based on previous information, this research is library research, then the data collection method that author uses in this study is data

collection through literature, namely collecting data or documents related to research that is classified into two, namely:

a) Primary Data

Primary data is the data source that the author makes as the main reference in discussing and examining this problem, namely the hadith about the function of the mosque contained in the book source known as *Al-Kutub Al-Sittah* (six major hadith collection), that is *Şahih al-Bukhari*, *Şahih Muslim*, *Sunan Abu Dawud*, *Sunan al-Nasa'i*, *Sunan al-Tirmidhi*, dan *Sunan Ibn Majah*.

b) Secondary Data

Secondary data is the source of data used as a complementary source of this study. The secondary data includes verses of the Quran, books, articles, scientific works that are relevant to the discussion.

3. Technique of Data Collection

Data collection uses thematic hadith methods. According to A. Hasan Asy'ari Ulama'i, the systematic step to understand the hadith by thematic methods is:

a) Step I: Determine and Search

- 1) Determine (the theme of discussion)
- 2) Search (the hadith based on the right "keywords")

b) Step II: Collect and Critique

- 1) Collect (collect the hadith which match with the keywords)
- 2) Criticize (the quality of each the hadith)

c) Step III: Arrange and Conclude

- 1) Arrange (the hadith in a whole frame)

2) Conclude (based on an understanding of the framework)<sup>11</sup>

#### 4. The technique of Data Analysis

Data analysis is organizing data, describing it into units, synthesizing, arranging into patterns, choosing which ones are important and which will be studied, and making conclusions that can be told to others.<sup>12</sup>

The research is descriptive because it describes the quantity, quality in general, and analysis of the content of the hadith about the mosque. Also, this research is qualitative because the data studied is descriptive. The following are the techniques:

- a) *Takhrīj al-ahādith bi ma'rifat min alfaẓ al-ahādith* (the process of tracing the hadith based on the knowledge of certain words which is among the *matan* (the hadith text), especially those of *gharīb* (unknown) to minimize the search area). The book for searching is *al-Mu'jam al-Mufahras li alfaẓ al-ahādīth al-nabawi* by AJ. Wensick.
- b) *Takhrij al-ahādith ma'rifat maudū'i al-hadith* (the process of tracing the hadith which is based on the knowledge of the themes related to the hadith traced).<sup>13</sup>

Next, to get a comprehensive understanding, the interpretation uses several approaches, namely:

- a) Historical criticism; means historical compilation and reconstruction of micro situations (*asbāb al-wurūd*<sup>14</sup>),

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<sup>11</sup> A. Hasan Asy'ari Ulama'i, *Metode Tematik Memahami Hadist Nabi SAW*, (Semarang: Walisongo Press, 2010), p. 61-67.

<sup>12</sup> Sugiono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2016), p. 334

<sup>13</sup> Hasan Asy'ari 'Ulama'i, *Melacak Hadis Nabi SAW: Cara Cepat Mencari Hadis dari Manual Hingga Digital*, Semarang, Rasail Media Group, 2006 p. 7

<sup>14</sup> Something (either in the form of events or questions) which happened at the time of hadith was delivered by the Prophet. See Said Agil Husin Munawwar, *Asbabul Wurud: Studi*



towards a macro situation (the social situation when the hadith is spoken) by looking for the books that discuss *asbab al-wurud* and a history book of the prophet.

- b) Contextual interpretation, interpretation or understanding of *matan* (the hadith text) by considering macro situation; historical actors, historical events, and social interactions. Then, those interpretations are brought into the current context. In this case, the author uses a sociological approach.

In this study, the data analyzed is about *sanad* (reporter genealogy) and *matan* (the hadith text). The interpretation of the *matan* of hadith is to understand the meaning and expressions in the form of clauses.<sup>15</sup>

## F. Writing Order

This writing systematics aims to simplify the thesis research process. The discussion consists of four chapters arranged as follows:

The first chapter is an introduction that contains general arguments about the importance of research. This section includes the background of the problem then the formulation of the problem, the purpose of the study, literature review, research methods, and systematics of writing whose purpose is to give an overview of the contents of this research.

The second chapter will discuss the theoretical review of research that is useful as a basic theory that helps writers to analyze to answer the research questions.

The third chapter includes an overview and the hadith text about the function of the mosque.

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*Kritis Hadis Nabi Pendekatan Sosio-Historis-Kontekstual*, (Yogyakarta: Pustaka Pelajar, 2001), p. 7-9.

<sup>15</sup> Clause is a grammatical unit of several groups of words which at least consist of the subject and predicate and has the potential to be a sentence. See Harimurti Kridalaksana, *Kamus Linguistik, edisi III* (Cet. I; Jakarta: Gramedia, 1993), p. 110.

The fourth chapter is about an analysis that focused on analyzing the relevance of text and context. It supposes to know how to actualize and apply the hadith in the present era.

The fifth chapter contains conclusions, which contains the answers to the questions mentioned in the research questions and suggestions, contains suggestions about the content and essence of the results of research written.



## CHAPTER II

### ABOUT THEMATIC METHODS OF UNDERSTANDING HADITH

#### A. The Hadith Definition

The hadith etymologically means “something new”, the plural is *aḥādīth*, *ḥidāth*, *ḥudāth*, and *ḥudūth*. The opposite is “something old” (*qadim*).<sup>1</sup> Besides, the hadith also means “close” (*qarib*) as a person who just converted to Islam or something that is transferred from someone to others (*khabar*).<sup>2</sup> Whenever used as an adjective it means “new”. It has been used in the Quran twenty-three times. Here are a few examples:

1. Religious communication, message or the Quran:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا

Allah has revealed (from time to time) the most beautiful Message in the form of a Book. (QS. Az-Zumar: 23)<sup>3</sup>

2. Story of a secular or general nature:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. (QS, Al-An'am: 68)<sup>4</sup>

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<sup>1</sup> Al-Shabbagh, Muhammad, *al-Hadits al-Nabawi*, (Riyadh: al-Maktab al-Islami, 1972 M/1392), p. 13

<sup>2</sup> Munzier Suparta, *Ilmu Hadis*, (Jakarta: PT RajaGrafindo Persada, 1993), p. 1

<sup>3</sup> Al-Jamil; *Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, (Bekasi: Cipta Bagus Segara, 2012), p. 461

<sup>4</sup> *Ibid.*, p. 135

### 3. Historical story

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

Was the story of Musa reached thee? (QS. Taha: 9)<sup>5</sup>

### 4. Current story or conversation

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

When the Prophet disclosed a matter in confident to one of his consorts. (QS. At-Tahrim: 3)<sup>6</sup>

According to experts in Islamic law (*Usūl Fiqh*), hadith means everything that is conveyed by the prophet besides the Quran, both in the form of saying, deed, and provision (*taqrir*) of the Prophet related to Sharia law. While the theologian said, hadith is everything given from the Prophet Muhammad SAW in the form of saying, deed, provision (*taqrir*), characters and events (*ihwāl*) of the prophet ".<sup>7</sup>

It is clear now, in the light of the above-mentioned examples that the word hadith has in its meaning the sense of story or communication. In the early days of Islam, the hadith dominated all other kinds of communication, so this word began to be used almost exclusively for the narration about or from the prophet.

According to experts of hadith, it stands for 'what was transmitted on the authority of the prophet, his deeds, sayings, tacit approval, or description of his features meaning his physical appearance. However, the physical appearance of the Prophet is not included in the definition used by the jurists. Thus hadith literature means the literature which consists of the narrations of the lives of the Prophet and the things approved by him. However, the term was used sometimes in much broader meaning in the

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<sup>5</sup> *Ibid.*, p. 312

<sup>6</sup> *Ibid.*, p. 560

<sup>7</sup> Endang Soetari, *Ulumul Al-Hadits*, (Bandung: Pustaka Setia, 2010), p. 60.

sense to cover the narrations about the Companions and Successors as well.

Sometimes some other words were also used in the same sense, such as *khabar*<sup>8</sup> and *athār*.<sup>9</sup> Most of the scholars used these three terms: *hadith*, *khabar*, and *athār* as synonymous. However, some scholars mostly of Khurasan Region used to differentiate between *khabar* and *athār*. They used the *khabar* in the sense of *hadith*, and the term *athār* restricted to the sayings and decisions of the Companions. However, there is another keyword, though a little different from the term *sunna*.<sup>10</sup>

Quran and Hadith are two sources of Islamic law that Muslims can not understand Islam deeply and complete without referring to the two sources of Islam. Many verses of the Quran and the hadith give understanding that the hadith is a source of Islamic law besides the Quran that must be followed, both in order and prohibition. Generally, the Quran brings global information, so that many laws can not be executed without an explanation of Prophet Muhammad SAW, called the hadith. The majority of scholars have agreed that the basis of Islamic law is the Quran and *sunna*.<sup>11</sup>

Related to this problem, the scholars concluded that the valid (*shahih*) hadith<sup>12</sup> can be used as a proposition for everyone. They

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<sup>8</sup> *Khabar* in the language is all news delivered by one person to another person. Other scholars say that *khabar* is something that comes apart from the prophet, whereas something that comes from the prophet is called a hadith. Some said that *khabar* is more general than hadith, so that every hadith includes *khabar*, but not all *khabar* are called hadith. See Munzier Suparta, *Ilmu Hadis*, (Jakarta: PT Raja Grafindo Persada, 1993), p.14-15

<sup>9</sup> *Atsar* is something narrated from the companions of the Prophet and something based on the words of the prophet. While the Scholar's agreement says that *atsar* is the same as *khabar*, which is something that is based on the prophet, the companions of the prophet, and his followers. See Mudasir, *Ilmu Hadits*, (Bandung: Pustaka Setia, 1999), p. 32

<sup>10</sup> The *sunna* is different from the hadith. according to language, *sunna* is religious roads taken by the prophet reflected in his holy behavior. Hadith is general, including the words and deeds of the prophet, while the *sunna* relates to his specific actions. See Subhi ash-Shalih, *Membahas Ilmu-Ilmu Hadis*, (Jakarta: Pustaka Firdaus, 1997), p. 17

<sup>11</sup> Hasbi Ash-Shiddiqye, *Pokok-Pokok Ilmu Dirayah Hadits*, (Jakarta: Bulan Bintang, 1976), p. 365

<sup>12</sup> Valid (*shahih*) *Hadith* is a Hadith that is narrated by a fair person, smart in memorizing, continuous narrator, and not flawed. See Fatchur Rahman, *Mushthalatul Hadist*, (Bandung: PT Alma'arif, 1970), p.117

strengthen the opinion by mentioning verses of Quran that require the Muslims to follow the Prophet Muhammad SAW and do his sunna. According to them, anyone who argues differently is not appropriate for him to refer to knowledge and experts, although many peoples assume that they understand Islam well.

Many verses of the Quran and Hadith give understanding that Hadith is the second source of Islamic law after the Quran, which must be followed as the Quran both in the orders or prohibitions. The following proposition is the position of hadith as a source of Islamic law:

#### 1. The verses of the Quran

Many verses that explain the obligation to believe and accept everything that the Prophet preached to the people for the guidance of life, including:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ  
 وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۗ  
 فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Allah will not leave The Believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He choses of His Messengers whom He pleases. So believe in Allah and His Messenger . And if ye believes and do right, ye have a great reward without measure. (QS. Ali-Imran: 179)<sup>13</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ  
 الَّذِي أَنْزَلَ مِن قَبْلُ ۗ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ  
 فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger, and the

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<sup>13</sup> Al-Jamil; *Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, (Bekasi: Cipta Bagus Segara, 2012), p. 73

scripture which He hath sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger, and the Day of Judgment, hath gone far, far astray. (QS: An-Nisa: 136)<sup>14</sup>

In Surah Ali Imran above, God separates between the Muslims and the Hypocritans (*munāfiq*) and will improve the situation of Muslims and strengthen their faith. Therefore, Muslims must believe in Allah and His messenger. While in the Surah an-Nisa Muslims asked to believe in God, Prophet, Quran, and the book that was revealed before. Then at the end of the verse, God threatened the people who denied his orders. Besides, Muslims asked to believe the Prophet and God and obey the rules and laws both in orders and prohibitions. The obedient to the Prophet as well as obedient to God SWT.

There are many similar verses as explaining above. It is only an example and the description of verses contained in the Quran. From some verses above, it can be explained that every obedient to Allah SWT in the Quran is always accompanied by obedient to the Prophet. Similarly when there is order about the threat because of disobedience to the Prophet. This shows the importance of the obligation to the prophet is an agreement that can not be disputed.

## 2. The Hadith

Some proposition to make the Hadith as guidance after the Quran as follow:

حَدَّثَنَا سَعِيدُ أَبُو عُمَانَ، نا أَحْمَدُ بْنُ دُحَيْمٍ، نا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّيْبُولِيُّ، نا  
عَلِيُّ بْنُ زَيْدِ الْمَرَّاضِيِّ، نا الْحُسَيْنِيُّ، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ،

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<sup>14</sup> *Ibid.*, p. 100



عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ص. م.: " تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ ص. م. "

It has told us Sa'īdu Abu 'Uthmān, Ahmad bin Duhaym, Muhammad bin Ibrahim Ad-Daybuli, 'Ali bin Zayd al-Farāydi, al-Ḥunayni, Kathīr bin 'Abdillah bin 'Amri bin 'Auf, from his father, from his grandfather said: Prophet SAW said: "I left For you two things, you will not get lost while guided by them, namely *Kitabullah* (Quran) and sunna of the prophet."<sup>15</sup>

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرٍو أَخِي الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنْ أَنَاسٍ مِنْ أَهْلِ حِمَصَ، مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ ص. م. لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ، قَالَ: " كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟، قَالَ: أَقْضِي بِكِتَابِ اللَّهِ، قَالَ: فَإِنْ لَمْ يَجِدْ فِي كِتَابِ اللَّهِ؟، قَالَ: فَمِسْنَةَ رَسُولِ اللَّهِ ص. م. قَالَ: فَإِنْ لَمْ يَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ ص. م. وَلَا فِي كِتَابِ اللَّهِ؟، قَالَ: أَجْتَهُدُ رَأْيِي وَلَا أَلُو، فَضَرَبَ رَسُولُ اللَّهِ ص. م. صَدْرَهُ، وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ

It has told us Ḥaḥḥ bin 'Umar, from Shu'bah, from Abi 'Awn, from al-Ḥārith bin 'Amri and the brother of al-Mughiroh ibn Shu'bah, from Unās, from Mu'ādh ibn Jabal. While the prophet wanted to send Mu'ādh to Yemen, he said: "How do you decide a case there?" Answered by Mu'adh: "I decided based on what God has determined in the Quran". The prophet asked again, "If you do not get the answer in the Quran?" Answered by Mu'adh, "I resolved based on the hadith of the prophet". Asked again by the Prophet SAW, "If you do not get it in the hadith?" then answered again by Mu'adh, "I decided based on effort (*Ijtihad*)". Then the Prophet SAW appreciates Muadh's intelligence.<sup>16</sup>

<sup>15</sup> Ibnu Abdu Al-Birri Al-Qurtubi, *Jami'u Bayan al-Ilmu wa Fadlihi li Ibni Abdu al-Birri juz 2*, (Su'udiyah: Ibnu al-Jauzi, 1998), p. 273.

<sup>16</sup> Abu Daud Al-Sajadtani, *Sunan Abi Daud juz 4*, (Suria: Dar al-Fikr, tt), p. 979

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ص.م. الْفَجْرَ، ثُمَّ أَقْبَلَ عَلَيْنَا، فَوَعظَنَا مَوْعِظَةً بَلِيغَةً، ذَرَفَتْ لَهَا الْأَعْيُنُ، وَوَجَلَّتْ مِنْهَا الْقُلُوبُ، فُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللَّهِ، كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودِعٍ، فَأَوْصِنَا، قَالَ: " أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى بَعْدِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُخَدَّنَةٍ بِدْعَةٌ، وَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

It has told us Al-Dahhāk bin Makhlad from Thawr of Khālid ibn Ma'dān from Abdurrahman ibn 'Amr As-Sulami from Al 'Irbāq ibn Sāriyah said: "The Prophet SAW prayed with us, then he faced to us and advise us with deep counsel which causes the tears to drip and the heart feels touched. We asked or they said; "O Messenger of Allah, it seems that this is farewell advice, so give us advice". He said, "Belief in Allah, listen and obey even to the slave of Ḥabashah. In your life, there will be many disputes. Keep following my sunna and sunna *Khulafā al-Rāshidīn* who got guidance. Avoid the new, and every the new is heresy (*bid'ah*) and every heresy is false"<sup>17</sup>.

The hadith above shows us that follow the hadith and make it as life guidelines is obligatory as Quran.

### 3. Agreement on Scholars (*Ijma'*)

Muslims have agreed to make hadith as one of the bases of the law as desired God. Their acceptance of hadith is like their acceptance of the Quran because both are used as a source of Islamic law. The agreement of Muslims in believing, accepting and practiced all the provisions contained in the hadith has existed since the Prophet was alive, after he died and

<sup>17</sup> Ahmad bin Hanbal. *Musnad Ahmad bin Hanbal*, (Beirut: Dar Ihya' al-Turots al-Arobi, tt), p. 4202

the time of Khulafa ar-Rasyidin<sup>18</sup> until the last period nobody denies. Many of them not only understand and practice the content but even they memorize, maintain, and spreading to the next generations widely.

Many events indicate that agreements using Hadith as a source of Islamic law, among them can be noted below:

- a. When Abu Bakar was appointed to be a leader (*halifah*), he said, “I never left at least something that was practiced or performed by the Prophet, I was afraid to get lost when I left his command.”
- b. When ‘Umar was in front of Black Stone (*Hajar Aswad*) he said, “I know that you are a rock. If I had not seen the Prophet kiss you, I would not have kissed you.”
- c. It was asked ‘Abdullah bin ‘Umar about the provisions of prayer on the way in the Quran. Ibn ‘Umar replied, “Allah has sent Prophet Muhammad to us and we do not know something, so we do as we see what the Prophet does.”
- d. It was Narrated from Sa’id bin Musayyad that ‘Uthman ibn ‘Affān said: “I sat as the Prophet sat, I ate as the Prophet ate, and I prayed as a Prophet prayed.”

There are many examples show that something commanded and forbade by the Prophet Muhammad SAW would be obeyed by the people.<sup>19</sup>

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<sup>18</sup> *Khulafa al-Rasyidin* (who gets straight guidance) is a title given to four companions to become leaders after the Prophet, namely Abu Bakar as-Shidiq, Umar bin Khatab, Utsman bin Affan, and Ali bin Abi Thalib. See Ali Mufrodi, *Islam di Kawasan Kebudayaan Arab*, (Jakarta: Logos, 1997), p. 46.

<sup>19</sup> Munzier Suparta, *Ilmu Hadis*, (Jakarta: PT Raja Grafindo Persada, 1993), p. 41-49.

#### 4. By Effort (*ijtihad*)

The Prophet Muhammad SAW has been acknowledged and justified by Muslims. He conveyed what comes from Allah SWT and sometimes from his initiative with the guidance of God's revelation (*wahyu*). But also he often gave solutions on a problem that is not guided by revelation. The results of this decision are used until there is confirmation from God. It is proper that all the rules that he created in the guidance of Allah or the results of effort (*ijtihad*) used as a guideline of life. From the explanation above, you know that Hadith is the second source of Islamic teaching after the Quran.

### **B. Method of Understanding Hadith**

Everything needs a way to know a certain purpose, as well as the hadith, need a method of understanding so that the hadith can be known, understood, and then practiced. In Bahasa Indonesia Dictionary, 'methods' are a regular way based on a mature thought to achieve an intent; a work orderly and systematic to achieve a purpose easily.<sup>20</sup> The 'methodology' also comes from the word 'method' which means the proper way to do something and 'logos' which means science or knowledge. So methodology means do somethings by using mind carefully to achieve a goal.<sup>21</sup>

'Understanding' is the process of thinking and learning. Understanding is the process, deed, and way of understanding.<sup>22</sup> The word "understanding Hadith" in the term hadith science is called "*Fiqh al-Hadith*". The purpose of the *Fiqh al-Hadith* (understanding of Hadith) here is the effort to understand and conclude the desired meaning of a hadith. The *Fiqh al-Hadith* (understanding of hadith) becomes the most

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<sup>20</sup> Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), p. 952.

<sup>21</sup> Drs. Cholid Narbuko dkk, *Metodologi Penelitian*, (Jakarta: Bumi Akasara, 2002), p.1.

<sup>22</sup> W.J.S. Porwadarminta, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka), p. 636.

fundamental objective of all Hadith sciences, even the basics of all the sciences of hadith as has been said by Al-Hakim an-Naisaburi.

*Fiqh al-Hadith* (understanding of hadith) is the basis for the law that can be implemented. Here it will be shown about *fiqh of hadith* by experts.<sup>23</sup> Therefore, the method of understanding Hadith is a planned way or concluding the desired meaning according to certain rules. According to Abdul Majid Khon, there are two methods in understanding Hadith, namely:<sup>24</sup>

1. Textual

The 'textual' comes from the word 'text' meaning 'Nash' (Quran or Hadith text), the original words from the author, the scriptural quotation for the base of the doctrine (Islam), or something written to give the lesson. Furthermore, from the 'textual word' appears 'textual people' means a group of people who understand the text of hadith based on what is written in the text, they do not want to use parable (*qiyas*), and do not want to use thought (*ra'yu*). In other words, the meaning of textual is the understanding of the outward meaning of a verse.

2. Contextual

The 'contextual' comes from the word 'context' means something in front of or behind (words, sentences, or phrases) that help determine the meaning. Furthermore, the 'contextual word' appears 'contextual people' means a group of people who understand the text about an existing surrounding it because there is an indication of other meanings other than textual meaning. In other words, the contextual meaning is the understanding of the meaning outside of the verses.

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<sup>23</sup> Al-Hakim Abu 'Abdullah an-Naisaburi, *Ma'rifah Ulum al-Hadis*, (Kairo-Mesir: Maktabah al Mutanabbi, t.th.), p. 63.

<sup>24</sup> Abdul Majid Khon, *Takhrij dan Metode Memahami Hadis*, (Jakarta: Amzah, 2014), p. 146.

Meanwhile, according to M. Syuhudi Ismail distinguish textual and contextual meanings by (1) observing the linguistic side of the Hadith concerning language styles, such as *Jawami' al-Kalim*, parable (*tamsīl*), symbolic expression, conversation language, and analogy. (2) Involve historical studies on the role and function of the Prophet also the situation behind the emergence of hadith.<sup>25</sup>

To understand a hadith is required instruments such as language, information about the situation related to the emergence of a hadith, and the social setting of culture at that time. Careful understanding of hadith in the form of critical attitude or the rejection of the authenticity of a hadith after all understanding devices are applied.<sup>26</sup>

Yusuf al-Qaradhawi gave eight methods to understand the Sunna of Prophet well. In understanding the Hadith of the prophet, one of them is understanding the hadith by observing the background, the situation, the purpose, and the conditions when the hadith is spoken or related to the reason expressed in the narrated hadith.<sup>27</sup> Therefore, to understand the hadith should be known the conditions that are covering it, where and what for a hadith is spoken. Thus, the meaning of the hadith becomes clear and avoids the wrong estimate.<sup>28</sup> This approach aims to determine the situation of the Prophet Muhammad SAW and understand the events surrounding him. It will be known which hadith are temporal, permanent, partial, total, specific, and common.

Besides, in the discourse of Hadith to be practiced need other devices to get a comprehensive understanding. Among them are the

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<sup>25</sup> M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstua; Telaah Ma'ani al-Hadits tentang Ajaran Islam yang Universal, Temporal, dan Lokal*, (Jakarta: Bulan Bintang, 1994), p. 10-18

<sup>26</sup> Muh. Zuhri, *Telaah Matan Hadis Sebuah Tawaran Metodologi*, (Yogyakarta, Lesfi, th.2003), p. 41.

<sup>27</sup> Yusuf al-Qaradhawi, *Bagaimana Memahami Hadis Nabi Saw*, terj. Muhammad al-Baqir, (Bandung: Karisma, 1993), p. 95

<sup>28</sup> Bustamin, M. Isa H.A. Salam, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo Persada, th. 2004), p. 97.

historical, sociological, anthropological, language, and hermeneutics.<sup>29</sup>

Various approaches to understanding the Hadith are:

1. Historical

The word 'historical' comes from the Greek language means "what relates to a human from the beginning he left the former on the Earth by describing and recounting the events relating to the nations or individuals."<sup>30</sup> The historical approach to understanding Hadith here is to understand the hadith by observing and reviewing the situation or events related to the background of the hadith.<sup>31</sup> Without consideration of this, understanding the hadith can deviate from the desired by the prophet. Because the social condition that surrounds the emergence of hadith is precisely helped clarify the meaning and intent of hadith.<sup>32</sup>

The historical approach has usually used the question of why the prophet said so, how the condition or socio-cultural of the society, how politics at that time, and observe the process of occurrence of the events. The understanding of hadith must be correct and detailed by knowing the various conditions surrounding verses, it accompanied by a description of the condition and the resolution so that it can be known the limitation not only comes from presumption or believe the phenomenon of unclear purpose.<sup>33</sup> Without considering the background, the meaning of hadith can deviate from which is intended by the Prophet.<sup>34</sup>

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<sup>29</sup> Ulin Ni'am Masruri, *Metode Syarah Hadis*, (Semarang: CV. Karya Abdi Jaya, 2016), p. 221.

<sup>30</sup> *Ibid.*, p. 227.

<sup>31</sup> Alfatih Suryadilaga, *Metodologi Syarah Hadis*, (Yogyakarta: SUKA-Press UIN Sunan Kalijaga), p. 66.

<sup>32</sup> Ulin Ni'am Masruri, *op.cit.*, p. 230.

<sup>33</sup> Alfatih Suryadilaga, *op.cit.*, p. 70.

<sup>34</sup> Hasan Asy'ari Ulama'I, *Tahqiqul Hadis; Sebuah Cara Menelusuri, Mengkritisi, dan Menetapkan Kesahihan Hadis Nabi Saw*, (Semarang: Karya Abadi Jaya, 2015), p. 230.

The historical approach is to understand the hadith by observing and reviewing the situation or events related to the background of the hadith. In other words, a historical approach is an approach that is done by relating the idea contained in hadith with social determination and historical-cultural situations to achieve the ideal moral concept that can be contextualized according to the developments.<sup>35</sup>

This approach has been initiated by the scholars of the hadith since the emergence of *Asbābul Wurūd*, that is science that explains the reasons why and when the Prophet said Hadith or discusses the events that occur in the hadith submitted by the Prophet.<sup>36</sup>

## 2. Sociological Approaches

The word ‘sociology’ comes from the Latin consisting of the word ‘socius’ means a friend, and ‘logos’ means talking about humans etymologically. While in terminology, sociology is a study about social structure and social processes including social change.<sup>37</sup>

The sociological approach to understanding Hadith is to understand the Hadith by observing and reviewing the relation with the conditions and situation of the community when the hadith appears. Social conditions might have a big effect on the emergence of hadith. So the relation between hadith with the social condition at that time can not be separated. Therefore, the condition of society should be considered to avoid the wrong understanding.<sup>38</sup>

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<sup>35</sup> M. Alfatih Suryalidaga, *op.cit.*, p. 66.

<sup>36</sup> Said Agil Husin Munawwar, Abdul Mustaqim, *Asbabul Wurud; Studi Kritis Hadis Nabi, Pendekatan Sosio-Historis-Kontekstual*, (Yogyakarta: Pustaka Pelajar, 2001), p. 26-27.

<sup>37</sup> Ulin Ni'am Masruri, *op.cit.*, p. 236.

<sup>38</sup> Alfatih Suryadilaga, *op.cit.*, p. 78.



The contributions of sociological approaches aim to present a serves a description of what happens to people in various situations in space and time. By looking at the social settings that surround the hadith can be obtained a complete explanation in the understanding of hadith. Sociological approaches to understanding Hadith can be applied for example in Hadith about the requirements of the descendants of Quraish for a leader or head of state.<sup>39</sup>

### C. Hadith Thematic Method

Hasan Asy'ari in his book 'Metode Tematik Memahami Hadis Nabi' formulating systematic measures of thematic methods to understand the hadith of the Prophet SAW as follows:<sup>40</sup>

#### 1. Step I: Define and Search

The meaning of 'define and search' is for a researcher before conducting the research should determine first the theme of discussion and search the theme of discussion based on the appropriate 'keyword'. In determining the topic or theme of the discussion can be done after there is a problem, either a problem that is complex or complicated.

After the topic or theme of the discussion is determined, the next is searching for the hadith related to the theme of discussion. This step is commonly called *Takhrij al-Hadith*, which is the method of determining hadith from the source. And for research, it is usually explained also the quality of related Hadith.

#### 2. Step II: Collect and Criticize

The second step is to collect the hadith appropriate with the keywords then criticize the quality (level) of the hadith. This step is used for collecting and filtering data,

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<sup>39</sup> Miftahul Ansor, Imam Busbikin, *Membedah Hadits Nabi SAW; Kaedah dan Sarana Studi Hadits Serta Pemahamannya*, (Madiun: Jaya Star Nine, 2015), p. 271.

<sup>40</sup> A. Hasan Asy'ari Ulama'i, *op.cit.*, p. 61-67.

whether the text is Hadith or not. One simple benchmark is to prove that the text is recorded in the books of hadith or not. One of the ways to avoid mistakes is using *Naqd al Sanad* (external criticism) and *Naqd al Matan* (external criticism). The result of the process generally ends in the conclusion of valid (*sahīh*) Hadith or weak (*daʿīf*) Hadith.

3. Step III: Arrange and Conclude

This step can be done simply by compiling the hadith in the framework of the theme. The framework can also be compiled through the answer to the question 5W + 1H on the hadith that has been collected followed by the conclusion.



## CHAPTER III

### ABOUT MOSQUE AND HADITH OF MOSQUE FUNCTION IN *KUTUB AL-SITTAH* (SIX MAJOR HADITH COLLECTIONS)

#### A. The meaning of Mosque

The mosque is repeated twenty-eight times in the Quran.<sup>1</sup> The mosque is a building as the meaning described by Allah SWT in Quran surah An-Nuur: 36-37.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ (وَالْأَبْصَارُ) (٣٧)

(Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: in them is He glorified in the mornings and the evenings, (again and again). By men whom neither trade nor sale can divert from the Remembrance of Allah, nor from regular Prayer, nor from paying zakat: Their (only) fear is for the Day when hearts and eyes will be turned about. (QS. An-Nur: 36-37)<sup>2</sup>

Etymologically, the word mosque comes from Arabic, 'sajada' (*fiil madi*), 'yusājidu' (*fiil mudhari*), 'masājid' / 'sajdan' (*masdar*), meaning place of prostration.<sup>3</sup> While terminologically, a mosque is a place of worship. So the mosque is a building or place that has borders or fences used by Muslims for prayers and various purposes that are beneficial for Muslims.<sup>4</sup>

In Kamus al-Munawwir, prostration means bent respectfully. Prostration is a pillar of prayer as a form of worship to God. Prostration can also be interpreted as put the forehead to the ground. Prostration is a confession of worship, a statement of physical devotion after faith in the

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<sup>1</sup> M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 2005), p. 459.

<sup>2</sup> *Al-Jamil; Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, (Bekasi: Cipta Bagus Segara, 2012), p. 354-355

<sup>3</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, (Jakarta: Kencana, 2009), p. 116.

<sup>4</sup> Ahmad Yani, *Panduan Mengelola Masjid*, (Jakarta: Pustaka Intermedia, 2007), p. 3.

soul, then the tongue speaks the promise as a statement of beliefs. After that, the physical expressed motion by prostration (in prayer). Prostration gives the meaning that what is spoken by the tongue is also what is made. Muslims prostrate only to God, not others.<sup>5</sup>

In the obligation of worship to God, Muslims do not depend on the space. At home, in the office, in the fields, in the woods, on the mountain, in the vehicle, on the roadside, anywhere is also a mosque for Muslims. The Prophet prayed anywhere when the prayer time had come. While the meaning of the mosque is a place or building for worship, especially congregational (*jamaah*) prayer. A mosque is a place of prayer of Muslims, but the root is contained meaning 'submissive and obedient'. Therefore, the fact of the mosque is a place to do all activities that contain obedience to Allah SWT.<sup>6</sup>

## **B. History of Mosques**

The history of Islam is parallel to the history of the mosque. In the growth of Islam, when Islam spread to various regions in the world, there are mosques buildings in various forms and activities too. Until now, the mosque is one of the barometers and figure how Muslims described in terms of quantity, size, shape, and interactions with society. This indicates that since the time of the Prophet Muhammad SAW mosque is a 'symbol of Islam' and in another meaning, the development of mosques means the development of the Islamic Society, the collapse of mosques meaningful collapse of the Islamic Society.

At the time of the Prophet Muhammad SAW, the results of the study of the Quran found five types of mosques seen from the side of the form and function. First, the Sacred Mosque is Kaaba and al-Haram Mosque means 'holy mosque' (QS 2:125); Second, the Universal Mosque which is used multifunction (QS 17:1-7); Third, the mosque used for the group or tribe (QS 9:107-110); Fourth, the mosque is merged as a

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<sup>5</sup> Sidi Gazalba, *Mesjid, Pusat Ibadat dan Kebudayaan Islam*, (Jakarta: Pustaka Al-Husna, 1994), p. 118-119

<sup>6</sup> Quraish Shihab, *Wawasan al-Quran*, (Jakarta: Mizan, 1996), p. 459

memorial place (QS 18:21); And the last mosque without building, meaning prayer can be done anywhere.<sup>7</sup>

In history, the mosque has an important meaning in Muslim life because the mosque becomes the main center of all activities for the first generation, even the mosque is the facility of Muslims to achieve civilization. The history of the mosque began after the prophet migrated to Medina. The first step he did in Medina was to invite his followers to build the mosques. It becomes part of the great Islamic civilization.

The history of the mosque began after the prophet migrated to Medina. The city of Madinah is in the midst of an oasis, 360 Km north of Mecca and 160 Km east of the Red Sea. Before Islam came, the city named Yathrib then in the first period of Islam was changed to Medina. When the Prophet came for the first time to Medina that was what made the first year of Hijri, there consists of a large population of Judaeo-Arabic tribes and some Pagan-Arabian resident. The Prophet's arrival made the Medina City be Islamic dissemination center.<sup>8</sup>

On the first day of the Prophet's arrival with his entourage in Quba, five kilometers southeast of the city of Medina, the prophet built the mosque for the first time. He spent his first twenty-nights praying in the mosque consists of one rectangular-walled prayer room. The mosque is made from a simple foundation of stone and clay, a pole from the trunk of the date palm tree, and a flat roof of the combination of stem and palm leaves mixed with clay. The prayer room is located in the foyer north of the mosque. In the middle of the mosque, there is an open space that there is a well for ablution. The cleanliness of the place is always maintained with air circulation and sunlight.<sup>9</sup>

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<sup>7</sup> Amelia Fauzia, dkk., *Masjid dan Pembangunan Perdamaian: Studi Kasus Poso, Ambon, Ternate, dan Jayapura*, (Jakarta: Center for the Study of Religion and Culture UIN Syarif Hidayatullah Jakarta, 2011), p. 25-26

<sup>8</sup> Yulianto Sumalyo, *Arsitektur Masjid dan Monumen Sejarah Muslim*, (Yogyakarta: Gadjah Mada University Press, 2006), p. 29

<sup>9</sup> Danang Budi Nurcahyo, *Ensiklopedia Masjid; Mengenal Sejarah Masjid di Dunia*, (Yogyakarta: Pustaka Albana, 2012), p. 13-14.

There are three holy mosques in Islam, namely al-Haram Mosque in Makkah, al-Nabawi Mosque in Medina, and al-Aqsa Mosque in Jerusalem. However, the existence of the Quba Mosque as the first mosque established by Muslims puts it in a special position. Quba Mosque is the first house of worship that becomes model in the future. It was a symbol of the courage of pioneers. The existence of a mosque is the benchmark of success in the first period of Islam. In the Quba Mosque also the prophet with the companions praying congregationally and Friday Praying for the first time.<sup>10</sup>

The virtue of the worship in the Quba Mosque has been explained by the evidence of both the Quranic verses and the hadith. God gives praise to the Quba Mosque and the people who worship there, Allah said:

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Never stand thou fourth therein. There is a mosque whose foundation was laid from the first day on piety; it is worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loved those who make themselves pure. (QS. At-Taubah: 108)<sup>11</sup>

However, many writers of Islamic history believe that the first mosque in the world is the home of the Prophet Muhammad SAW in Medina, a place of praying and preaching. The mosque has been renovated many times, first in the beary years of Hijri, 622 M, the breadth of 850 M2 and the wall height of 2.9 M5. The building was simple, consisting of four squares wall around the courtyard and rooms for the Prophet with his family.<sup>12</sup>

After establishing the Quba Mosque, Prophet Muhammad SAW continued the journey to Medina where he was built a 'Grand Mosque' for the first time then called 'Nabawi Mosque'. In this mosque, the Prophet

<sup>10</sup> Moh. E. Ayub, dkk., *Manajemen Masjid*, (Jakarta: Gema Insani Press, 1996), p. 3-4

<sup>11</sup> *Al-Jamil; Al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*, (Bekasi: Cipta Bagus Segara, 2012), p. 204

<sup>12</sup> Yulianto Sumalyo, *Arsitektur Masjid dan Monumen Sejarah Muslim*, (Yogyakarta: Gadjah Mada University Press, 2006), p. 29

foster an Islamic community, he started by fostering a community consisting of multi-racial, multi-ethnic, and multi-religious well. So that they became people admired by friends and foes and became the world leader at that time.

At first, Nabawi Mosque is the date palm drying area purchased by the Prophet Muhammad SAW from two brothers orphans Sahl and Suhail bin 'Amr. It used for mosques and the Prophet's house. The process of building the mosque was led directly by the Prophet with his companions and all the Muslims in Medina. The building is 50 × 50 meters with a roof as high as 3.5 meters. The wall is made from brick and ground, while the roof from palm leaves and date palm stem. Most of the roof is left open. The mosque is without light at night in the first nine years, although sometimes there is lighting by burning straw. Inside the mosque is made of a rectangular stage from a coconut rod with a 30 × 35 meter dimension to read the Quran.<sup>13</sup>

During the development of Islam in Medina, Muslim activities are centered in the mosque. It becomes a place to discuss, brainstorm, and convey a revelation. The Prophet made the mosque as a House of Parliament to organize all Government affairs. The companions of various tribes gathered in a ceremony held in Nabawi Mosque to discuss, brainstorm or just to gather with the prophet.

In education, the Prophet used mosques to teach Islamic religion, build their mental and moral that he often did after congregationally (*jamaah*)praying. The mosque at that time has a function as a school as now, the teacher is Prophet Muhammad SAW and the student is the companions who want to learn about Islam deeply. This tradition was also followed by His friends and the leaders afterward. Even in the development of Islamic sciences, the process of learning is more often done in the mosque, this tradition is known as '*Halaqah*', many scholars

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<sup>13</sup> Danang Budi Nurcahyo, *Ensiklopedia Masjid; Mengenal Sejarah Masjid di Dunia*, (Yogyakarta: Pustaka Albana, 2012), p. 16-17



born from this tradition. In economic, mosques at the beginning of Islam used as House of Wealth (*baytul māl*)’ which distributes the treasures of Annual Tax (*zakat*), charity, and the spoils of war for poor people and religious needs. The weak peoples at that time were helped by the existence of the House of Wealth (*baytul māl*).

### C. Hadith About the Function of Mosques in kutub al-Sittah (six major hadith collection)

In exploring Hadits about the function of mosques, the researcher will use six books of Hadits, or it usually is called ‘*Al-Kutub Al-Sittah*’ (Ṣahih Bukhari, Ṣahih Muslim, Sunan al-Turmudzi, Sunan Abu Dawud, Sunan al-Nasai, and Sunan ibn Majah). After searching and exploring Hadith about the function of mosques in six books above, it obtained from the various books of hadith as follows:

1. A place for study and give advice.

In narrative of Bukhari stated:

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا نَافِعُ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلًا قَامَ فِي الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُحِلَّ؟ فَقَالَ رَسُولُ اللَّهِ: " يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْخُلَيْفَةِ، وَيُهَلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهَلُّ أَهْلُ بَجْدٍ مِنْ قَرْنٍ "، وَقَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: وَيُهَلُّ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ، وَكَانَ ابْنُ عُمَرَ، يَقُولُ: لَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ

It has told me Qutaybah bin Sa'īd said, has told us Al Layth bin Sa'd has told us Nāfi' ex-slave 'Abdullah bin 'Umar bin Al-Khattāb, from 'Abdullah bin 'Umar, that there was a man came in Mosque then asked, "O Messenger of Allah, from where you commanded us to recite *Talbiyah*?" Prophet Muhammad SAW then replied: "For the resident of Madinah should recite *Talbiyah* from Dhul Hulayfah, for resident Shām from Al-Juhfah, and resident Najed from Qarn." Ibn Umar said, "The peoples think that the Prophet would say that the people of Yemen should recite *Talbiyah* from Yalamlam." While Ibn

‘Umar said, “I am not sure that (the last one) is from the prophet.”<sup>14</sup>

2. A place for sharing treasure and hanging bunch dates (*qinw*).

In narrative of Bukhari stated:

وَقَالَ إِبْرَاهِيمُ يَعْنِي ابْنَ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَقَالَ: «انْثُرُوهُ فِي الْمَسْجِدِ» وَكَانَ أَكْثَرَ مَالٍ أَتَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ وَمَ يَلْتَفِتُ إِلَيْهِ، فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ، إِذْ جَاءَهُ الْعَبَّاسُ، فَقَالَ يَا رَسُولَ اللَّهِ: أَعْطِنِي، فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذْ» فَحَتَا فِي نَوْبِهِ، ثُمَّ ذَهَبَ يَقْلُهُ فَلَمْ يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْمُرْ بَعْضَهُمْ يَرْفَعُهُ إِلَيَّ، قَالَ: «لَا» قَالَ: فَارْفَعُهُ أَنْتَ عَلَيَّ، قَالَ: «لَا» فَنَشَرَ مِنْهُ، ثُمَّ ذَهَبَ يَقْلُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْمُرْ بَعْضَهُمْ يَرْفَعُهُ عَلَيَّ، قَالَ: «لَا» فَارْفَعُهُ أَنْتَ عَلَيَّ، قَالَ: «لَا» فَنَشَرَ مِنْهُ، ثُمَّ احْتَمَلَهُ، فَأَلْقَاهُ عَلَى كَاهِلِهِ، ثُمَّ انْطَلَقَ، فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُتْبِعُهُ بَصَرُهُ حَتَّى خَفِيَ عَلَيْنَا - عَجَبًا مِنْ حِرْصِهِ - فَمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَمَّ مِنْهَا دِرْهَمٌ

Ibrāhīm ibn Tahmān narrated from ‘Abdul ‘Azīz ibn Ṣuḥaib that Anas said, “The treasures of Baḥrayn are given to the prophet. And he said, “share the treasure in the mosque.” Most treasures are given to the prophet. Then, he went out to pray and did not turn to look towards the treasure. After praying, he sat beside the heap of wealth and shared it for everyone he saw. At that time, suddenly al-‘Abbās came and said, “O Messenger of Allah, give me too. I have to pay a ransom for myself and to ‘Aqil.” The prophet said, “Take it.” After taking and putting on his clothes, al-Abbas lifted but he could not. He said, “O Messenger of

<sup>14</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma’lumat*, No. 137, kitab al-Ilmi, Kairo: Dar al-Ta’sil, p. 292

Allah, ask someone to help me to lift.” Rasulullah replied, “No.” Al-‘Abbās again said, “If like that, help me please!” The Prophet replied, “No.” Then al-‘Abbās threw some and tried to lift it again, but still could not. He said again, “O Messenger of Allah, ask someone to help me.” He replied, “No.” Al-‘Abbās said again, “If like that, help me please!” He said again, “No.” Then al-‘Abbās threw some and lifted it on his shoulders and left, the prophet saw him because he was surprised at his greed until it can not be seen. The messenger does not stand until the last money (*dirham*) has been shared.<sup>15</sup>

3. A place for invite someone.

In narrative of Bukhari stated:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، سَمِعَ أَنَسًا، قَالَ: وَجَدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ مَعَهُ نَاسٌ، فُقِّمْتُ فَقَالَ لِي: «أَرْسَلَكْ أَبُو طَلْحَةَ؟»، قُلْتُ: نَعَمْ، فَقَالَ: «لِطَعَامٍ»، قُلْتُ: نَعَمْ، فَقَالَ: «لِمَنْ مَعَهُ فُومُوا، فَاذْطَلِقْ وَأَنْطَلِقْتُ بَيْنَ أَيْدِيهِمْ»

It has told us ‘Abdullah ibn Yūsuf said, had told us, Mālik of Ishāq bin ‘Abdullah bin Abu Talḥah, that he heard Anas said, “I met the prophet while he was in the mosque with many people. So I faced him, and he asked me, “Are you sent by Abu Talḥah?” I replied, “Yes.” he asked again: “For a meal invitation?” I replied: “Right.” Then he said to the people: “Let’s go!” so he and I left.”<sup>16</sup>

4. A place for deciding the law and *Li'an*.

In narrative of Bukhari stated:

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ «أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ؟ فَتَلَاعَنَا فِي الْمَسْجِدِ، وَأَنَا شَاهِدٌ»

<sup>15</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 425, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 474

<sup>16</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 426, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 475

It has told us Yahya bin Mūsa said, it has told us ‘Abdurrazzāq said, it has told us ibn Jurayj said, it has told us ibn Shihāb from Sahl bin Sa’d, that there was a man come and say, "O Messenger of Allah, what do you think if a husband finds another man with his wife? Then both of them cursed each other in the mosque, while I watched.”<sup>17</sup>

In another narrative, Bukhari also stated:

وَلَا عَن عُمَرَ عِنْدَ مَنْبَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَضَى شُرَيْحٌ، وَالشَّعْبِيُّ، وَيَحْيَى  
بْنُ يَعْمَرَ فِي الْمَسْجِدِ وَقَضَى مَرْوَانُ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ عِنْدَ الْمِنْبَرِ وَكَانَ  
الْحَسَنُ، وَزُرَّارَةُ بْنُ أَوْفَى، يَفْضِيَانِ فِي الرَّحْبَةِ خَارِجًا مِنَ الْمَسْجِدِ

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ: عَنْ سَهْلِ بْنِ سَعْدٍ،  
قَالَ: «شَهِدْتُ الْمَيْلَاعَيْنِ، وَأَنَا ابْنُ حَمْسَ عَشْرَةَ سَنَةً، وَفُرِّقَ بَيْنَهُمَا»

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شَهَابٍ، عَنْ  
سَهْلِ، أَخِي بَنِي سَاعِدَةَ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، فَقَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ؟ «فَتَلَاَعَنَا فِي  
الْمَسْجِدِ» وَأَنَا شَاهِدٌ<sup>18</sup>

In another narrative, Bukhari also stated:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي  
سَلَمَةَ، وَسَعِيدِ بْنِ الْمَسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَيْتٌ، فَأَعْرَضَ  
عَنْهُ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعًا قَالَ: «أَبَاكَ جُنُونٌ؟»، قَالَ: لَا، قَالَ:  
«أَذْهَبُوا بِهِ فَارْجُمُوهُ»، قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ

<sup>17</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 427, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 475

<sup>18</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 9, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 7164-7165, kitab al-hukmu, Kairo: Dar al-Ta'sil, p. 188

قَالَ: «كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى»، رَوَاهُ يُونُسُ، وَمَعْمَرٌ، وَابْنُ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّحِمِ<sup>19</sup>

In another narrative, Bukhari also stated:

حَدَّثَنَا يَحْيَى، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْمَلَاعِنَةِ، وَعَنِ السُّنَّةِ فِيهَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ، أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقُنُهُ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ فِي الْقُرْآنِ مِنْ أَمْرِ الْمِتْلَاعِينَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ قَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ» قَالَ: فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ، فَلَمَّا فَرَعَا قَالَ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلَاثًا، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَعَا مِنَ التَّلَاعِنِ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: ذَلِكَ تَفْرِيقٌ بَيْنَ كُلِّ مُتْلَاعَيْنِ قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ الْمِتْلَاعَيْنِ. وَكَانَتْ حَامِلًا، وَكَانَ ابْنُهَا يُدْعَى لِأُمِّهِ، قَالَ: ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَانِهَا أَنَّهَا تَرْتُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ، قَالَ ابْنُ جُرَيْجٍ: عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الْحَدِيثِ، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنْ جَاءَتْ بِهٍ أَحْمَرٌ فَصِيرًا، كَأَنَّهُ وَحَرَةٌ، فَلَا أَرَاهَا إِلَّا قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا، وَإِنْ جَاءَتْ بِهٍ أَسْوَدَ أَعْيَنَ، ذَا أَلْيَتَيْنِ، فَلَا أَرَاهُ إِلَّا قَدْ صَدَقَ عَلَيْهَا» فَجَاءَتْ بِهٍ عَلَى الْمَكْرُوهِ مِنْ ذَلِكَ<sup>20</sup>

<sup>19</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari*, juz 9, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat, No. 7166-7168, kitab al-hukmu, Kairo: Dar al-Ta'sil, p. 189-190

<sup>20</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari*, juz 7, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat, No. 8301, kitab al-talaq, Kairo: Dar al-Ta'sil, p. 150

5. A place for take a rest/sleeping.

In narrative of Bukhari stated:

حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ وَلِيدَةً كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ، فَأَعْتَقَهَا، فَكَانَتْ مَعَهُمْ، قَالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلَيْهَا وَشَاحٌ أَحْمَرٌ مِنْ سُيُورٍ، قَالَتْ: فَوَضَعَتْهُ - أَوْ وَفَعَ مِنْهَا - فَمَرَّتْ بِهِ خَدِيَاءٌ وَهُوَ مُلْمَى، فَحَسِبْتُهُ لَحْمًا فَخَطِطْتُهُ، قَالَتْ: فَالْتَمَسُوهُ، فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ، قَالَتْ: فَطَفِقُوا يُفْتَشُونَ حَتَّى فَتَّشُوا قُبُلَهَا، قَالَتْ: وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الْخَدِيَاءُ فَالْقَتُّهُ، قَالَتْ: فَوَفَعَ بَيْنَهُمْ، قَالَتْ: فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ، زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: «فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَتْ»، قَالَتْ عَائِشَةُ: «فَكَانَ لَهَا خِבَاءٌ فِي الْمَسْجِدِ - أَوْ حِفْشٌ -» قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحَدَّثُ عِنْدِي، قَالَتْ: فَلَا تَجْلِسُ عِنْدِي بِمَجْلِسًا، إِلَّا قَالَتْ:

وَيَوْمَ الْوِشَاحِ مِنْ أَعَاجِبِ رَبِّنَا ... أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ الْأَجْبَانِي

قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا مَا شَأْنُكَ، لَا تَتَعُدِينَ مَعِيَ مَعْعَدًا إِلَّا قُلْتَ هَذَا؟  
قَالَتْ: فَحَدَّثْتَنِي بِهَذَا الْحَدِيثِ

It has told us ‘Ubayd bin Ismā’il said, it has told us Abū Usāmah of Hisham ibn ‘Urwah from his father of ‘Āishah, that a black female slave is belonging to an Arab people who have been liberated. ‘Āishah Said, “One day, these servants came out with a baby girl by carrying a red woven mat made of leather adorned with gems.” ‘Āishah said: “Then the slave put the mat or sit on it. Then suddenly there was a wounded bird that fell. The slave considers it as flesh and takes it. Then people searched for the bird but did not find it.” ‘Āishah said: “Then the people asked me.” ‘Āishah said: “Then the men looked up to the front of the slave.” ‘Āishah said, “In the name of God, I was with them when the bird fell and he took it. Then something happens.” ‘Āishah said, “I say: this is what you accused me of, but this person who does and I escape from him.” ‘Āishah said, “Then

she met the Prophet and convert to Islam. ‘Āishah said: “She has a small house near the mosque.” ‘Āishah said, “Every time he finds me, he tells me.” ‘Āishah said, “She does not sit beside me except always reading poetry (*syair*): ‘Āishah said, I said to him: “What is the reason you always reading poetry (*syair*) when you with me?” Then she tells as in the hadith.<sup>21</sup>

In another narrative, Bukhari also stated:

وَقَالَ أَبُو قِلَابَةَ: عَنْ أَنَسِ بْنِ مَالِكٍ: «قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا فِي الصُّفَّةِ» وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصَّدِّيقِ: «كَانَ أَصْحَابُ الصُّفَّةِ الْمُفْرَاءَ»

وَقَالَ أَبُو قِلَابَةَ: عَنْ أَنَسِ بْنِ مَالِكٍ: «قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا فِي الصُّفَّةِ» وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصَّدِّيقِ: «كَانَ أَصْحَابُ الصُّفَّةِ الْمُفْرَاءَ»

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيْنَ ابْنُ عَمَلِكِ؟» قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَعَاذَ بِنَبِيِّ، فَخَرَجَ، فَلَمْ يَقُلْ عِنْدِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ، وَيَقُولُ: «فُمْ أَبَا تُرَابٍ، فُمْ أَبَا تُرَابٍ»

<sup>21</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 443, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 485

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَطَبُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ، كَرَاهِيَةً أَنْ تُرَى عَوْرَتُهُ»<sup>22</sup>

In another narrative, Bukhari also stated:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ «رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى» وَعَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: «كَانَ عُمَرُ، وَعُثْمَانُ يَمْعَلَانِ ذَلِكَ»<sup>23</sup>

In another narrative, Bukhari also stated:

حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: مَا كَانَ لِعَلِيِّ اسْمٍ أَحَبَّ إِلَيْهِ مِنْ أَبِي تَرَابٍ، وَإِنْ كَانَ لِيُفْرَخَ بِهِ إِذَا دُعِيَ بِهَا، جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيْنَ ابْنُ عَمِّكَ» فَقَالَتْ: كَانَ بِنِي وَبَيْنَهُ شَيْءٌ، فَعَاذَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِنْسَانٍ: «انظُرْ أَيْنَ هُوَ» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاكِدٌ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ

<sup>22</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 444-446, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 486-488

<sup>23</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No.479, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 507



عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ  
وَهُوَ يَقُولُ: «فَمُ أبا تُرَابٍ، فَمُ أبا تُرَابٍ»<sup>٢٤</sup>

In another narrative, Ibnu Majah also stated:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ  
بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ  
بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ يَعْيشَ  
بْنَ قَيْسِ بْنِ طَخْفَةَ، حَدَّثَهُ عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ قَالَ: قَالَ لَنَا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «انْطَلِقُوا» فَانْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ، وَأَكَلْنَا  
وَشَرَبْنَا، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ شِئْتُمْ نَمْتُمْ هَاهُنَا، وَإِنْ  
شِئْتُمْ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ» قَالَ: فَفَعَلْنَا: بَلْ نَنْطَلِقُ إِلَى الْمَسْجِدِ<sup>٢٥</sup>

In another narrative, Bukhari also stated:

أَخْبَرَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ،  
«رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْفِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى  
رِجْلَيْهِ عَلَى الْأُخْرَى»<sup>٢٦</sup>

<sup>24</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari*, juz 8, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 6288, kitab al-isti'zan, Kairo: Dar al-Ta'sil, p. 171

<sup>25</sup> Imam Abi Abdillah Muhammad bin Yazid Ibn Majah al-Qozwini, *Sunan Ibnu Majah*, juz 1, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, no. 716-717, kitab abwab al-masjid wa al-mujtamaat, Kairo: Dar al-Ta'sil, p. 430-431

<sup>26</sup> Ahmad bin Syaib an-Nasai, *Sunan al-Nasai al-Kubra*, juz 3, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 888, kitab al-Masjid, Kairo: Dar al-Ta'sil, p. 28

## 6. A place for reading poetry (*syair*).

In narrative of Bukhari stated:

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتِ الْأَنْصَارِيِّ، يَسْتَشْهَدُ أَبَا هُرَيْرَةَ: أَنْشُدَكَ اللَّهَ، هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَا حَسَّانُ، أَجِبْ عَن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ» قَالَ أَبُو هُرَيْرَةَ: نَعَمْ

It has told us Abū Al Yamān al Hakam bin Nāfi' said, it has told us Shu'ayb from Zuhri said, it has told me Abu Salamah ibn 'Abdurrahman ibn 'Awf that he heard Hassān bin Thābit Al Ansāri asked Testimony of Abu Hurayrah, "May Allah give you Goodness, do you hear the Prophet said: "O Hasan, Obey Rasulallah (to fight the heathen). Oh my God, strengthen him with Angel Gabriel (Ruhul Qudus). Abu Hurayrah replied, "Yes."<sup>27</sup>

In another narrative, Nasa'i also stated:

أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ فَقَالَ: قَدْ أَنْشَدْتُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَجِبْ عَنِّي اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ؟» قَالَ: اللَّهُمَّ نَعَمْ<sup>28</sup>

## 7. A place for war training and weapon/spears parades.

In narrative of Bukhari stated:

<sup>27</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 457, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 494

<sup>28</sup> Ahmad bin Syuaib an-Nasai, *Sunan al-Nasai al-Kubra, juz 3, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 883, kitab al-Masjid, Kairo: Dar al-Ta'sil, p. 25

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ: «لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْتُرِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ»

زَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَائِهِمْ»

It has told us ‘Abdul ‘Aziz bin ‘Abdullah said, it has told us Ibrāhīm bin Sa’d from Sāliḥ bin Kaysān from Ibn Shihāb said, it has told me ‘Urwah bin Az Zubayr that ‘Āishah said, “One day I saw the prophet standing at the door of my house, while the slaves of Ḥabashah were playing in the mosque. The Prophet covered me with the shawl when I watched their game.” Ibrāhīm ibn Al Mundhir added, it has told us ibn Wahb has told me Yunus from ibn Shihāb from ‘Urwah from ‘Āishah said, “I see the prophet watched slaves of Ḥabashah performing a game of spear.”<sup>29</sup>

In another narrative, Muslim also stated:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ: إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ بِسَهَامٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْسِكْ بِنِصَالِهَا»<sup>30</sup>

<sup>29</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 458, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 494

<sup>30</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim, juz 6, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 2699, kitab al-bir wa sillah wa tahrimu al-dzulm, Kairo: Dar al-Ta'sil, p. 473

In another narrative, Abu Daud also stated:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ «أَمَرَ رَجُلًا كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ أَنْ لَا يُمْرَ بِهَا إِلَّا وَهُوَ آخِذٌ بِنُصُولِهَا»

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا» أَوْ قَالَ: «فَلْيَقْبِضْ بِكَفِّهِ». أَوْ قَالَ: «فَلْيَقْبِضْ بِكَفِّهِ أَنْ تُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ»<sup>31</sup>

in another narrative, Nasa'i also stated:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ بِسَهَامٍ فِي الْمَسْجِدِ فَقَالَ لَهُ<sup>32</sup> رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذْ بِنِصَالِهَا». قَالَ: نَعَمْ

#### 8. A place for discuss about buying and selling.

In narrative of Bukhari stated:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ: إِنْ شِئْتَ أُعْطِيتُ أَهْلَكَ وَيَكُونُ الْوَلَاءُ لِي، وَقَالَ أَهْلُهَا: إِنْ شِئْتَ أُعْطِيتُهَا مَا بَقِيَ - وَقَالَ سُفْيَانُ مَرَّةً: إِنْ شِئْتَ أَعْتَقْتِهَا، وَيَكُونُ الْوَلَاءُ لَنَا - فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْتُهُ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ابْتَاعِيهَا فَأَعْتَقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ - وَقَالَ سُفْيَانُ مَرَّةً: فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ - فَقَالَ: «مَا

<sup>31</sup> Khalil Ahmad al-Saharonfuri, *Sunan Abi Daud*, juz 9, *Tahqiq Taqiyuddin an-Nadwi*, No. 2586-2587, kitab al-jihad, India: sheikh Abul Hasan Nadwi Center for Research and Islamic Studies, p. 172

<sup>32</sup> Ahmad bin Syuaib an-Nasai, *Sunan al-Nasai al-Kubra*, juz 3, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 885, kitab al-Masjid, Kairo: Dar al-Ta'sil, p. 27

بِأَلْ أَقْوَامٍ يَشْتَرُونَ شُرُوطًا، لَيْسَ فِي كِتَابِ اللَّهِ مِنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ، وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ»، قَالَ عَلِيٌّ: قَالَ يَحْيَى، وَعَبْدُ الْوَهَّابِ: عَنْ يَحْيَى، عَنْ عَمْرَةَ، نَحْوَهُ، وَقَالَ جَعْفَرُ بْنُ عَوْنٍ، عَنْ يَحْيَى، قَالَ: سَمِعْتُ عَمْرَةَ، قَالَتْ: سَمِعْتُ عَائِشَةَ، وَرَوَاهُ مَالِكٌ، عَنْ يَحْيَى، عَنْ عَمْرَةَ: أَنَّ بَرِيرَةَ وَلَمْ يَذْكُرْ صَعِدَ الْمِنْبَرَ

It has told us ‘Ali ibn ‘Abdullah said, it has told us Sufyān from Yahya from ‘Amrah of ‘Āishah said, “Barīrah came to him and asked for help in his liberation (as a slave).” ‘Āishah said, “If you want, I give a ransom to your master and your guardianship is mine.” His master said, “If you want, you can give the rest (the price of the slave).” Sufyān said, “If you want, let him and his guardian for us.” When the Prophet came, ‘Āishah told him. So the Prophet said: "Buy and free him! Guardianship is for the Liberator." Then the Prophet he stood up near the pulpit, one time Sufyan said, “The Prophet went up to the pulpit and said: “Why the People make a requirement that does not exist in the Quran. Whoever makes a requirement that does not exist in the Quran, it is not recognized even though he made a hundred times.” ‘Ali said, Yahya said and ‘Abdul Wahhāb from Yahya from ‘Amrah also convey this hadith. And Ja'far bin ‘Awn said, from Yahya Said, I heard ‘Amrah said, I heard ‘Āishah. And Malik narrated from Yahya from ‘Amrah That Barsīrah did not mention that the Prophet went up to the pulpit.<sup>33</sup>

#### 9. A place for collecting debt.

In narrative of Bukhari stated:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبٍ، أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ،

<sup>33</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 460, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 495

فَنَادَى: «يَا كَعْبُ» قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعْ مِنْ دَيْنِكَ هَذَا»  
وَأَوْمَأَ إِلَيْهِ: أَيُّ الشَّطْرِ، قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ: «فَمَ فَاقْضِهِ»

It has told us ‘Abdullah ibn Muhammad said, it has told us ‘Uthmān ibn ‘Umar said, it was reported to us Yūnus from Az Zuhri from ‘Abdullah bin Ka’b ibn Mālik from Ka’b, that he once collected debt to Ibn Abu Hadrad in the mosque until his voice went up which is finally heard by the Prophet at home. Then he went out to see them, he said: “O Ka’b!” Ka’b ibn Mālik replied: “O Prophet Muhammad, I obey your orders.” He said: “Pay your debts.” Then he gave a sign to pay a half. Ka’b ibn Mālik replied, “I have done.” He then said (to Ibn Abu Hadrad): “Pay now!”<sup>34</sup>

#### 10. A place for sick and others.

In narrative of Bukhari stated:

حَدَّثَنَا زَكَرِيَّا بْنُ يُحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخُنْدَقِ فِي الْأَكْحَلِ، «فَضْرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي الْمَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ فَلَمْ يَرْعُهُمْ» وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا، فَمَاتَ فِيهَا

It has told us Zakaryyā bin Yahya said, it has told us ‘Abdullah bin Numayr said, it has told us Hishām from his father from ‘Āishah said, “On the day of the Khandaq’s Battle, Sa’d hurt on his arms. The Prophet then set up a tent to visit sa’d from a close, while in the mosque also there is many tents belong to the Bani Ghifār. Then a lot of blood flows towards them (the people of Ghifār), then they say, ‘Everyone who lives in the tent! What liquid is this? Does it arise from your side?’. It’s the blood of Sa’d that came out until he died.”<sup>35</sup>

In another narrative, Bukhari also stated:

<sup>34</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma’lumat*, No. 461, kitab al-shalat, Kairo: Dar al-Ta’sil, p. 496

<sup>35</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma’lumat*, No. 467, kitab al-shalat, Kairo: Dar al-Ta’sil, p. 500

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ  
عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَرَادَ  
أَنْ يَعْتَكِفَ، فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ إِذَا أَحْيِيَّةُ حِبَاءِ  
عَائِشَةَ، وَحِبَاءِ حَفْصَةَ، وَحِبَاءِ زَيْنَبَ، فَقَالَ: «أَلَبْرَّ تَقُولُونَ بِهِنَّ» ثُمَّ انْصَرَفَ،  
فَلَمْ يَعْتَكِفَ حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ<sup>36</sup>

#### 11. A place for polytheists (*musrik*).

In narrative of Bukhari stated:

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ،  
يَقُولُ: " بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قِبَلَ بَجْدٍ، فَجَاءَتْ بِرَجُلٍ  
مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ "

It has told us Qutaybah said, it has told us Al-Laith from Sa'īd ibn Abu Sa'id that he heard Abū Hurayrah said, "The Prophet once sent cavalry to Najd, then the cavalry come back and bring the male prisoner from Bani Hanīfah named Thumāmah bin Uthāl. The man was tied in a pillar of the mosque."<sup>37</sup>

#### 12. A place for *halaqah*.

In narrative of Bukhari stated:

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ عَمْرٍ، قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ،  
مَا تَرَى فِي صَلَاةِ اللَّيْلِ، قَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً،

<sup>36</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari*, juz 3, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No.2043, kitab al-i'tikaf, Kairo: Dar al-Ta'sil, p. 143

<sup>37</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari*, juz 1, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 473, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 504

فَأَوْتَرَتْ لَهُ مَا صَلَّى « وَإِنَّهُ كَانَ يَقُولُ: اجْعَلُوا آخِرَ صَلَاتِكُمْ وَتِرًا، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِهِ

حَدَّثَنَا أَبُو التُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا، جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ، فَقَالَ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ، تُؤْتِرُ لَكَ مَا قَدْ صَلَّيْتَ» قَالَ الْوَلِيدُ بْنُ كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ: أَنَّ رَجُلًا نَادَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مَرْثَةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَأَقْبَلَ ثَلَاثَةَ نَعْرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ، فَأَمَّا أَحَدُهُمَا، فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أَلَا أُخْبِرُكُمْ عَنِ النَّعْرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ: فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ: فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ: فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ "

It has told us Musaddad said, it has told us Bishr bin Al Mufaddal has told us 'Ubaidullah from Nāfi' from 'Abdullah bin 'Umar said, "A man asks the Prophet who was in the pulpit, "How to do night prayer?" He replied: "Two cycles (rakkat), two cycles (rakkat). If worried Subuh Prayer's time has come, pray one cycles (rakkat) as closing prayer (witir) for the previous prayer." Ibn 'Umar said, "Make closing prayer (witir) as your last prayer, the Prophet commanded it."

It has told us Abu An Nu'mān said, it has told us Hammād bin Zayd from Ayyūb of Nāfi' from Ibn 'Umar said, "A man came to the Prophet while he was preaching." He said, "How to do night prayer?" He replied: "Two cycles (rakkat), two cycles (rakkat). If worried Subuh Prayer's time has come, pray one cycles (rakkat) as closing prayer (witir) for the previous prayer."



Al Wafid ibn Kathir said, it has told me ‘Ubaidullah bin ‘Abdullah that ibn ‘Umar told to them, that there was someone who called the Prophet when he was in the mosque.

It has told us ‘Abdullah ibn Yusuf said, it was reported to us Malik from Ishaq bin ‘Abdullah bin Abu Talhah that Abu Murrāh ex-slave ‘Aqil bin Abu Talib reported to him from Abu Waqid Al Laythi said, “When the Prophet was in the mosque, came three men. Two people met the Prophet and another went out. One of two people seemed to be happy with the Prophet, while the other sat behind them. After the Prophet finished teaching, he said: “Will I tell you about the three people? The first one, he asked for the protection of God so God protected him. The second, he was ashamed of God so God was ashamed of him. While the third turned away from God so God turned away from him.”<sup>38</sup>

### 13. A place for Friday praying.

In narrative of Muslim stated:

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرَمَلَةُ، وَعَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ، قَالَ أَبُو الطَّاهِرِ:  
حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ،  
أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ  
مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَلِأَوَّلٍ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ، وَجَاءُوا  
يَسْتَمِعُونَ الذِّكْرَ، وَمَثَلُ الْمُهَجَّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي  
بَقْرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبِشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي  
الْبَيْضَةَ.»

It has told me Abū Tāhir and Ḥarmalah and ‘Amru bin Sawwād Al-‘Āmiri-Abū Tāhir said, it has told us ibn Wahb had told me Yūnus from Ibn Shihāb had told to me Abū ‘Abdullah Al Aghar that he heard Abu Hurayrah said; The Prophet said: “On Friday, the Angels stood at every door of the mosque, they wrote the first people who came. When the priest had ascended on the stand, they closed the book and immediately listened to

<sup>38</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari Abu Abdullah, *Shahih al-Bukhari, juz 1, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 476-478, kitab al-shalat, Kairo: Dar al-Ta'sil, p. 505-507

Preaching. The parable of the man who came first was like sacrificing a camel. Then the man who came afterward like a man who sacrificed a bull. Then like a man who sacrificed a sheep. Then like the man who sacrificed a chicken. And then like a man who sacrificed an egg.”<sup>39</sup>

#### 14. A place for Praying.

In narrative of Muslim stated:

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، ح قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ: أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَذْرَكَتَكَ الصَّلَاةُ فَصَلَّ فَهُوَ مَسْجِدٌ» وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَذْرَكَتَكَ الصَّلَاةُ فَصَلَّهُ، فَإِنَّهُ مَسْجِدٌ»

It has told me Abū Kāmil al-Jahdari had told us Abdul Wāhid had told us al-A'mash he said, - through another history- it has told us Abū Bakr bin Abi Shaybah and Abu Kurayb both Said, it has told us Abu Muāwiyah from al-A'mash from Ibrāhīm at-Taymi from his father from Abu Dharr He said, I said, “O Messenger of Allah, what a mosque was built on Earth at first?” He replied, “Al-Haram Mosque.” I asked again, “And then?” He replied, “Al-Aqsha Mosque.” I asked, “How long is the construction period between the two mosques?” He replied, “Forty years. When the prayer time comes, pray! It is a mosque (for you).”<sup>40</sup>

<sup>39</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim, juz 3, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 859, kitab al-Jumat, Kairo: Dar al-Ta'sil, p. 17

<sup>40</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim, juz 2, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 510, kitab al-salat, Kairo: Dar al-Ta'sil, p. 252

15. A place for corp praying.

In narrative of Muslim stated:

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، - وَاللَّفْظُ  
لِإِسْحَاقَ قَالَ عَلِيُّ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: - أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ  
عَبْدِ الْوَاحِدِ بْنِ حَمَزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، أَنَّ عَائِشَةَ، أَمَرَتْ أَنْ يَمْرُ  
بِحَنَازَةِ سَعْدِ بْنِ أَبِي وَقَاصٍ فِي الْمَسْجِدِ، فَتُصَلَّى عَلَيْهِ، فَأَنْكَرَ النَّاسُ ذَلِكَ  
عَلَيْهَا، فَقَالَتْ: مَا أَسْرَعَ مَا نَسِيَ النَّاسُ، «مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ»

It has told me ‘Ali bin Hujr As Sa’di and Ishāq bin Ibrāhīm Al Ḥanzali (from Ishāq) ‘Ali said, it has told us Ishāq said, it was reported to us ‘Abdul ‘Azīz bin Muhammad from ‘Abdul Wāhid bin Hamzah From ‘Abbād bin ‘Abdullah bin Zubayr that ‘Āishah asked the people to bring the corpse of Sa’d bin Abu Waqāsh to the mosque for prayed there. But they did not obey the order, so ‘Āishah said, “How people forget that once the prophet had prayed for Suhayl bin Bayḍā’ in the mosque.”<sup>41</sup>

In another narrative, Abu Daud also stated:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ صَالِحِ بْنِ عَجْلَانَ،  
وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّادٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ،  
قَالَتْ: «وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَلَى سُهَيْلِ ابْنِ  
الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ»

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ الضَّحَّاكِ بْنِ يَعْنَى ابْنِ  
عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: " وَاللَّهِ لَقَدْ صَلَّى  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ: سُهَيْلِ،  
وَأَخِيهِ "

<sup>41</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim, juz 2, Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 985, kitab al-Janaiz, Kairo: Dar al-Ta'sil, p. 151

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذَثْبٍ، حَدَّثَنِي صَالِحٌ، مَوْلَى التَّوَّامَةِ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَيَّ  
جَنَازَةً فِي الْمَسْجِدِ، فَلَا شَيْءَ عَلَيْهِ»<sup>42</sup>

#### 16. A place for eid praying.

In narrative of Abi Daud stated:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ، ح وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا رَجُلٌ مِنَ الْقُرَوِيِّينَ، وَسَمَّاهُ  
الرَّبِيعَ فِي حَدِيثِهِ عَيْسَى بْنُ عَبْدِ الْأَعْلَى بْنِ أَبِي فَرَوَةَ، سَمِعَ أَبَا يَحْيَى عُبَيْدَ اللَّهِ  
التَّيْمِيَّ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، «أَنَّهُ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ، فَصَلَّى بِهِمُ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ»

Hishām ibn ‘Ammār told to us from al-Wafīd, in another an *Isnaad*, Ar-Rabī’ bin Sulaymān conveyed from ‘Abdullah bin Yūsuf, from al-Wafīd bin Muslim, from a man from al-Qarawaiyyin-Rabi’ mentions in the Hadith ‘Isa bin ‘Abdul A’la ibn Abu Farwah-who hears of Abu Yahya Ubaydullah at-Taymi, from Abu Hurayrah that, when it rains on eid, the prophet prayer Eid with them in the mosque.<sup>43</sup>

#### 17. A place for I’tikaf.

In narrative of Ibnu Majah stated:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَائِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ:  
حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي  
سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، " اِعْتَكَفَ فِي قُبَّةِ تَرْكِيَّةَ،

<sup>42</sup> Khalil Ahmad al-Saharonfuri, *Sunan Abi Daud, juz 10, Tahqiq Taqiyuddin an-Nadwi*, No. 3189-3191, kitab al-janazah, India: sheikh Abul Hasan Nadwi Center for Research and Islamic Studies, p. 471-473

<sup>43</sup> Khalil Ahmad al-Saharonfuri, *Sunan Abi Daud, juz 5, Tahqiq Taqiyuddin an-Nadwi*, No. 1160, kitab al-salat, India: sheikh Abul Hasan Nadwi Center for Research and Islamic Studies, p. 254

عَلَى سُدَّتِهَا قِطْعَةً حَصِيرٍ، قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ، فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ "

Muhammad ibn Abdul A'la Al-Shan'āni told to us from al-Mu'tamir ibn Sulayman, from the Umārah bin Ghaziyyah said, I heard from Muhammad ibn Ibrāhīm, from Abu Salamah, from Sa'id Abu al-Khudri said, "The Prophet do *i'tikaf* in the tent from Turkey. On the door, there is a mat. Then, he took the mat with his hands and removed to the corner of the tent. Then he spoke with the people."<sup>44</sup>

In another narrative, Muslim also stated:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ مُعْتَكِفُهُ وَإِنَّهُ أَمَرَ بِجِبَائِهِ فَضْرِبَ، أَرَادَ الْإِعْتِكَافَ فِي الْعَشْرِ الْأَوَّحِرِ مِنْ رَمَضَانَ، فَأَمَرَتْ زَيْنَبُ بِجِبَائِهَا فَضْرِبَ، وَأَمَرَ غَيْرَهَا مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجِبَائِهِ فَضْرِبَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ، نَظَرَ، فَإِذَا الْأَحْيَاءُ فَقَالَ: «الْبِرُّ تُرْدُنْ؟» فَأَمَرَ بِجِبَائِهِ فَمُؤْوَضَ، وَتَرَكَ الْإِعْتِكَافَ فِي شَهْرِ رَمَضَانَ، حَتَّى اعْتَكَفَ فِي الْعَشْرِ الْأَوَّلِ مِنْ شَوَّالٍ<sup>45</sup>

#### 18. A place for *ihram* (Dhul Hulaifah Mosque).

In narrative of Muslim stated:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ

<sup>44</sup> Imam Abi Abdillah Muhammad bin Yazid Ibn Majah al-Qozwini, *Sunan Ibnu Majah*, juz 2, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, no. 1759-1760, kitab abwab ma ja'a fi siyam, Kairo: Dar al-Ta'sil, p. 248

<sup>45</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim*, juz 3, *Tahqiq Markaz al-Buhus wa taqniyah al-Ma'lumat*, No. 1196, kitab al-siyam, Kairo: Dar al-Ta'sil, p. 389

عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا «مَا أَهْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَّا مِنْ عِنْدِ الْمَسْجِدِ» يَعْنِي ذَا الْخُلَيْفَةِ

It has told us Yahya bin Yahya said, I have told Malik from Musa bin ‘Uqbah from Salim bin ‘Abdullah that he heard his father say; Those of you who used to be denied the prophet, he never do *Ihlal* except start from the Mosque of Dzulhulaifah.<sup>46</sup>

19. A place for punish a prisoners.

In narrative of Nasa’i stated:

أَخْبَرَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ:  
«بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ بَدْرٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي  
حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُتَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرُيْطَ بِسَارِيَةٍ مِنْ سَوَارِي  
الْمَسْجِدِ» مُحْتَصِرٌ

Qutaybah told to us from al-Laith from Sa’id bin Abu Sa’id that he heard Abu Hurayrah said, “The Prophet sent cavalry to Najed. Then they took a prisoner from the tribe of the Hanīfah named Thumamah ibn Uthal, the leader of Yayamah. Then he was tied in one of the mosque poles.”<sup>47</sup>

<sup>46</sup> Muslim bin al-Hajaj al-Qusyairi al-Nasaburi, *Shahih Muslim, juz 3, Tahqiq Markaz al-Buhus wa taqniyah al-Ma’lumat*, No. 1212, kitab al-manasik, Kairo: Dar al-Ta’sil, p. 409

<sup>47</sup> Ahmad bin Syuaib an-Nasai, *Sunan al-Nasai al-Kubra, juz 3, Tahqiq Markaz al-Buhus wa taqniyah al-Ma’lumat*, No. 879, kitab al-Masjid, Kairo: Dar al-Ta’sil, p. 23-24

No .	Type of Hadith	Mosque Function in Al-Kutub Al-Sittah	Mukharrij	No.Hadith
1.	General	A place for study and give advice	Bukhari	137
		A place for take a rest/sleeping	Bukhari	443, 444-446, 479, 6288
			Nasai	888
			Ibnu Majah	716-717
		A place for reading poetry ( <i>syair</i> )	Bukhari	457
			Nasai	883
		A place for sick and others	Bukhari	467, 2043
		A place for <i>halaqah</i>	Bukhari	476-478
		A place for friday praying	Muslim	859
		A place for Praying	Muslim	510,
			Muslim	985
		A place for corp praying	Abi Daud	3189-3191
			Muslim	1196
A place for <i>I'tikaf</i>	Ibnu Majah	1759-1760		
	Abi Daud	1160		
2.	Specific Time	A place for invite someone	Bukhari	426
		A place for deciding the law and <i>li'an</i>	Bukhari	427, 7164-7165, 7166-7168, 8301
			Bukhari	458
		A place for war training and weapon/spears parades	Muslim	2699
			Nasai	885
			Abi Daud	2586-2587
		A place for discuss about buying and selling	Bukhari	460
		A place for collecting debt	Bukhari	461
		A place for polytheists ( <i>musrik</i> )	Bukhari	473
		A place for <i>ihram</i> (Dhul Hulaifah Mosque)	Muslim	1212
		A place for punish a prisoners	Nasai	879
		A place for sharing treasure and hanging bunch dates ( <i>qinw</i> )	Bukhari	425

## CHAPTER IV

### AN ANALYSIS OF MOSQUE FUNCTIONS IN THE ERA OF THE PROPHET AND IN THE MODERN ERA

Indonesia as a country with a lot of population and the majority are Muslim has built thousands of mosques as one of the important institutions in society. Many of these mosques are spread out in Indonesia with a variety of communities, both in the city or even in the village. Until now, the mosque remains the first institution in Islam. In terms of quantity, no institution or organization can replace a mosque in Indonesian society, it is proven that so easy to find the mosque.

The spread of Islam is related to the development of mosques because when Islam entered various regions, it built the mosques as a place of preaching and others. Then to find out how big the role and function of the mosque in preaching, education and spread of Islam, it is necessary to know in the time of the Prophet that he was the role model and the person who built the mosque (base of all activities) for the first time, both vertically to God and horizontally to fellow human beings.

#### **A. Mosque Function in *Al-Kutub Al-Sittah* (six major hadith collection)**

During the time of Prophet, the mosque had a very strategic role, both when he was in Makkah and after he migrated to Medina. During the ignorance period, the mosque has become a holy and honorable place for the residents of Mecca. At that time, the mosque is open areas consisting of the Kaaba, the well Zam-Zam and the tomb of Ibrahim. In *Al-Kutub at-Sittah*, the first function is based on the meaning of the word mosque itself, which is the place of prostration.

When the Prophet stopped in Quba on his way to Yathrib, he built a mosque for four days then known as the 'Quba Mosque'. At first, the building is very simple, rectangular shape, the walls are made of dry soil, the roof from the leaves of the palm, and the porch is from a palm tree



trunk. The Quba Mosque is the first Islamic place that became a model or a basic pattern for Muslims to build a mosque for the next period.

After the mosque construction was completed, he and the peoples of Muhajirin and Ansar praying congregationally. So the first thing the Prophet did was praying. Therefore, the mosque is the house of Allah Almighty that was constructed to remember, thank and worship him properly. The mosque is a house or building of Muslims' worship place. The mosque is a building that was used as a prayer place, either five daily prayers or other worship that make closer to Allah Almighty.

Once in seven days, the mosque is a place for Friday Prayers. On certain days, it is also used as a place for Eid Praying, while on the night of the fasting month it is used for *Tarawih* Prayer. A mosque is also a special place for sunna prayer, *i'tikaf*, reciting the Quran, and other activities to worship Allah Almighty. The worship is not only vertical but horizontal worship important too; all of the activities with creatures of Allah Almighty must be centered in the mosque.

A mosque atmosphere full of holiness can provide peace of soul and body. Besides, the mosque is special a place for dhikr and also the most appropriate place to do praise. Five daily prayers make the mosque as a place where Muslims gather. Friday Prayers make the mosques a place to gather with the wider Muslim community.

Quba Mosque, besides as a place for worship as the main function, it also as a place of education and teaching of Islam. Therefore, the Prophet placed Muadh bin Jabal as a priest and teacher at the Masjid Quba. In the Medina period, the Prophet received many revelations in the mosque and he explained Islamic law there. So in Muslim society, the mosque serves as a place to give and accept Islam. Worldly problems are taught and explained in the mosque also.

People come to the mosque not just for praying. As the center of social unity, a mosque is a discussion place on community issues. In sermons, the speaker only gives explanation, guidance or instruction.

Something related to prosperity and social welfare was discussed in the mosque. The problem discussed is the important one or the principles. Otherwise, the mosque will be transformed into a courtroom as every time will be used to argue. In making decisions for the welfare of society, people are always influenced by the atmosphere, situation, and conditions. So the discussion in the mosque always reminds people of Islamic thinking.

The mosque is also a place to announce important matters concerning the lives of Muslim communities. Happiness, Sadness and social community events are announced with the Loudspeaker at the mosque. Besides, mosques are a place to deepen Islam. *Suffah* is a room in the north of the mosque provided as a place to stay for those who want to learn about Islam deeply.

In the mosque, there is a Baitulmal (state treasury or Muslim treasury) which finances everything related to welfare, infrastructure needs, public interests or social interests of the Muslims. The Prophet also made the mosque a place to solve problems and disputes in mosques by using mosques as a place of trial about legal cases and judiciary. The resolution of the judiciary in the mosque makes their minds directed towards Islamic values. Subjective considerations will be abandoned and replaced by legal objectivity and Islamic morals.

When the Muslim community has declared to be a state, the Prophet receives the delegates either coming from the Muslims or non Muslims. These delegates were accepted in the mosque. Even some important delegates are allowed to occupy the mosque overnight. Therefore, the tent was built in the yard of the mosque. So the mosque can also be a residence as it is now done by government offices or palaces of the country.

The first war occurred after the first mosque was completed by the Prophet. In warfare, the mosque serves as an army post. Strategies and tactics planned in the mosque. Defense and assault measures are

determined there. In mosques, the arms parade aims to show off the strength and potential of the troops. Thus, the backdrop of the march was war. At one party, the Prophet allowed the Abesinia to parade with spears and shields in the mosque. This march shows that in the war, the mosque serves as the army's post.

At the time of the Prophet and companions, strategy and tactics in the war were planned in the mosque, so it seemed to be the headquarters of the army. The wounded soldier is placed in the yard. For example, it happened to Sa'ad ibn Muadh. A tent was built in the yard of the mosque when he was badly injured in a trench war. Then he finally died there. A mosque is also a place of the judiciary on household problems or divorce court. When a Muslim dies, before being taken to the tomb, his corpse is prayed first in the mosque. For example, the corpse of Suhail bin al-Baida was prayed by the Prophet at the mosque.

As a social place, the mosque also served as a lodging place for travelers (*musafir*) on their trip. When a slave girl was released, she did not have a place to stay, she set up a tent in the yard of the mosque. As explained above, the important thing is always directed at the mosque. The mosque performs a social function by providing temporary shelter. Many mosque duties were implanted by the Prophet. For example, Hasan ibn Thabit in defending the Prophet from his opponent's taunts, he read his poems in the mosque. Inside the mosque, people also read the Quran with melodious songs.

Every step to the mosque is judged by one degree of kindness. The mosque was built together to belong together. Although it was established individually, it was for the collective belonging. Regarding the issue of women, they are allowed to come to mosques like men, even babies. But the presence of women should be permitted by the husband/guardian. They can also worship in mosques. When waiting for prayer time, women and children are allowed to sleep in mosques. Women are not excommunicated

from men, they are only separated in groups. A group of men in the front and the women behind.

In the evening, a woman is allowed to go to the mosque as long as she gets her husband's permission. However, the presence of men and women in mosques should be kept so bad things do not happen. Because it is always ensured the separation of groups, but not restrictions or isolation. They can do activities in civic, economic, political, science, engineering, arts, and other institutions.

The mosque is a place to teach, discuss, and deduce the essence of life. Islamic life is detailed in three areas, religion, anthropology, and culture. According to the term, Islamic sciences become worship, piety (*taqwa*), and *Muamalat* in a broad sense. Further, culture is more detailed in the six areas of life namely social, economic, political, science and engineering, arts, and philosophy. The principles and fundamentals of this area of life are taught, discussed and concluded in mosques. The six fields are worldly. Thus the mosque is also a place for discussion of worldly problems. But the principles and cultural points discussed in the mosque are only those that are pure and inspire holiness. A mosque is a holy place. Then all the words and deeds done in the mosque must also be sacred, which is based on piety. Because of that, not all activities can be done in the mosque.

At the time of the Prophet, the lesson was taught in the mosque, where the Prophet as a teacher and Muslims as students came together. The Prophet sat surrounded by his students, teaching by asking them to repeat the lesson. And from the mosque, the prophet sent preachers to teach the Quran to the Arabs at that time. Quran and hadith lessons are directly related to the mosque. The starting point of Islamic lessons is to memorize and interpret the Quran. While the hadith lesson regulates the behavior of Muslim learning.

Studying in the mosque continued after the prophet died. The experts in the Quran and Hadith replace the Prophet as a teacher. If during

his life the questions were asked to the prophet himself. After he died the questions were submitted to his companions. They answered with the events they experienced or knew when they were with the Prophet during his life. In this case, the gathering and preparation of hadith are done to answer the problem.

In the past, Islamic sciences consisted only of Quran and Hadith, then by expanding Islam to the countries outside the Arabian Peninsula, the lessons are taught in the mosque. In the development of Islam, many branches of science were added so that the lessons of Islam were increasingly widespread. But in progress, the mosque remains the center of the lesson.

The Quran and Hadith are not only about worship but also about society. Therefore, in the development of science, the study of cultural issues (social, economic, political, artistic, and philosophical) is included. Then to always remember the background, the teaching of Islamic science is carried out in the mosque.

Waqf as a social institution is regulated in the mosque. Waqf is the use of proceeds from individual efforts for religious or social purposes. While trading is strictly forbidden in the mosque because it is a personal interest. The mosque is a place to take care of the public interest, such as about the prosperity and welfare of the social unity of Muslims around the mosque, the peace of life, the interests of humanity and something of principle.

A mosque is a holy place with a peaceful atmosphere. Activities related to worship and culture are a manifestation of the practice of piety (*taqwa*). Therefore the mosque must be glorified, can not be noisy, spitting, carrying a foul smell is forbidden to the mosque. The Prophet ever banned someone who ate garlic came to the mosque in the Khaibar war. Otherwise, wearing fragrances to stimulate as is generally done by women is also forbidden.

The establishment of the mosque must be based on piety (*taqwa*), even only visit it. Those who visit for political purposes (not based on piety) include polytheists. After the mosque was constructed and enlivened by visiting; Worship in them; Realize the duties of the mosque, beautify, maintain, nurture, and develop it. Thus the duties of mosques and the provisions of the Prophet did in the early days of Islamic development.

### **B. Mosque Phenomenon in Modern Era.**

Ideally, the house of God is a place where a servant does various kinds of goodness either alone or with others. Mosques can manage all aspects of life. Ironically, now it is different, the mosque is marginalized. Often there are the warning scriptures like the following sentence in mosques; No stay at the mosque; It is forbidden to sleep and rest in the mosque; Children are not allowed to play and make a noise in the mosque; Not charge the phone in the mosque; Eating and drinking in the mosque is forbidden.

The ideal functions of a mosque today is taken over by other institutions. The present situation has changed. Many new institutions are taken over some of the roles of mosques in the past, such as private religious organizations and government agencies as directors of life. These institutions have better material and technical capability than mosques.

There is nothing wrong if the wider activities are moved outside because nowadays the mosque has not been able to manage fully. Although it is not an ideal condition that expected by Muslims, because: First, those roles will be separate and not integrated. Second, the great potential of mosques becomes vain. Third, the people tend to separate the affairs of the world and the hereafter consciously or not. In the future, there must be a deal that the center of Islamic activity is a mosque.

The management of the mosque is not optimal cause a shift in function and meaning a mosque. Often the mosque is only as a complement to trade areas and economic centers such as markets or modern malls. The situation should be straightened by doing a revitalizing

program so that the role and function of the mosque become optimal and it serves as a central institution for Muslims. It should be reiterated that this institution not only emphasizes its function as a place of worship but also as a center for religious development and a place to serve the people.

Previously in the time of the Prophet, any conversation that involved the interests of many people was always held in the mosque, including political activities. The activities carried out in the holy place are expected to be always accompanied by the clean hearts and clean minds of all those who participate. The mosque is considered to calm the hearts and minds of everyone.

Strangely, in modern times like today when people discuss many things including political issues are no longer in the mosque as has been done by the Prophet. The discussions moved to cafes or other hangouts place. As a result, the activity was truly Profane or worldly. Today, the mosque that was built is so majestic, spacious, luxurious, terraced, and classy. Its grandeur makes the mosque as a tourist attraction that can be visited, not for worship and dhikr. When the mosque has been decorated so that everyone who looks at it is amazed, slowly the role and function of the mosque have shifted to a place of entertainment and recreation.

The arrival of visitors to the mosque is like visiting a place of entertainment. Their admiration is not admiration for God who has given millions of pleasures to them, but the architect and designer of the mosque. The admiration of the tourists not for worship and what will be done inside the mosque, but for; how much does it cost to build a mosque, who designs it, what materials are used for construction and various questions not related to worship.

The first thing the tourists do is not to perform the prayer of the two rak'ahs in mosques, but what they do is take out a camera to take pictures of the entire mosque and pose in several corners of the mosque. Ironic. But it all returned to his intention, the positive value of people who take selfies in places of worship can be used as an act of da'wah in the

modern era. A Muslim can introduce Islam and its place of worship to the world.

Besides, there are also mosques using a different style approach that is capable of being a magnet for millennials. For example, a mosque is now a place to hangout that can accommodate millennials, such as in Bandung some mosques provide free WiFi (stop when there is a call to prayer) and selfie spots. Even, the mosque became a gathering place for the youth community. The mosque can also be a creative hub to accommodate young creative. They gathered and made a production house so that the broadcast of mosque activities was more numerous and could be spread widely.

The phenomenon that is happening right now especially in big cities shows that many mosques have demonstrated their function as places of worship, places of education, and other social activities. Even the mosques in the villages and mosques that are managed traditionally have now started to make activities outside of worship, for example, it is used for Quran Education which is now known as TPQ, Madrasah Diniyah and the place of religious talks. The mosque is often used as a place to increase general knowledge for teenagers. This is done to support lessons that are felt to still lack understanding from lessons held in formal educational institutions such as English, mathematics, physics, and others. The mosque is also often used to forge children or teenagers to fill holiday activities in the form of the boarding houses (*pesantren*) and so on.

While mosques in big cities there are also halls for meetings, for weddings, as offices for youth organizations, libraries, health clinics, magazine editorial offices, centers for art activities and so on. It is expected that the community will get continuous guidance in daily life, both in the family and community so that life can be based on faith and blessed by Allah SWT.



### **C. The Development of Mosque Functions in the Past and Present.**

In the past, mosques can perform social functions to accommodate travelers for a temporary stay because they had no place to stay. But now that social unity has advanced, mosques in modern society should provide a place (building or house) around it to accommodate those who need a place to spend the night. People who are looking for a place to stay overnight are those who are in an emergency. For those who are not in that situation can stay in hotels and inns. So even though in modern societies the mosque's social functions still be carried out in the past, present and future.

The role of the mosque in the economy is not in real action, for example in activities of distribution, production, and consumption. But its role is in the economic concept for example in debt, contracts, capital and energy services, the distribution of wealth, ways of buying and selling, size and measurement and various kinds of business activities. The basis and principles of economics have been outlined in the Quran and Hadith. But various statements and forms are not contained in it. Economic form changes from time to time. However, the basis and principles are the same. The function of the mosque in economic life is to remind, guide and supervise thinking in economic activities.

In the backward society, economic life is centered in the markets where producers, distributors, and consumers meet. A mosque was built not far from the market. Everyone who trades faces the mosque, which reminds them of *taqwa* as the beginning of all actions. When the time for prayer comes, they leave the trading activities to connect with God and refresh the devotion in themselves. They are always reminded of the hadith, that Allah loves the mosque and hates the market. If they prefer the market to the mosque it means that the mosque has lost its function in economic life.

In modern society, economic life is increasingly widespread and tortuous. The market is replaced by shops and online systems. The

payments are made through banks. The production of goods that were once carried out at home moved into factories. The distribution of goods is now replaced by cars or machinery. Bargaining between the seller and the buyer is done through an exchange. Modern life transforms economic life into a complex.

But the principles and principles of Islam still apply in modern society as before. The mosque still functions in modern economic life. Where once it was located near the market as a reminder, guide, and supervisor, now its task is no longer on the market, but it is located in the middle of the institution of activity. The realization of the role of the mosque in the economy, however, modern life is different from the life of the Prophet, but the economic principle remains the same because it is based on one teaching.

Political life in modern times is different from the first era of Islamic growth. Modern culture has many differences. Division of work and diverse specialties can cause the culture to become complex. People do one job in depth so that the progress of science becomes so rapid. Because of focusing on one business, specialization in politics produces many institutions and activities.

If someone started to draw up, implement and supervise the law was located in one institution, now it is divided. For example, an institution is divided into central, regional and sub-regions. At such a change is not possible to force the administration to be carried out in one place, centralized in one institution, the first institution in Islam: the mosque. The Prophet decided on political policies in the mosque, received delegations at the mosque, Abu Bakr controlled the administration of the state from the mosque and the councils of Umar's government took the mosque as a deliberation room. In modern society, a mosque can not take care of all political institutions and activities. Therefore, every place in a government institution such as a ministry building, police office, prosecutor's office, and others always has a mosque.

At first, the Quran recitation and hadith are carried out in the mosque in a simple way. A teacher teaches people who want to read, memorize, and interpret the Quran. The concentration of recitation is carried out by those who will become preachers. They have a room in a mosque called *suffa*. *Suffa* is located north of the mosque, which is a roofed building but the walls are open. After finishing their studies, they left the mosque to preach Islam in another country. The amount of new knowledge requires a lot of space for educational institutions. Then a school was born which still had a relationship with the mosque. Many mosques manage endowment to finance students and teachers from a school. For example, mosques in Africa are not only places of worship but also used as public schools. Mosque administrators also teach the Quran and get paid from the endowment fund.

In the time of the Prophet, Islamic literature consisted of only one book, the Quran. After the Prophet died, the literature which consisted of only one type of book was added with other books, namely books of hadith. From the Quran and Hadith, various books were born as a result of *ijtihad*. The development of many books made the mosque library large. For this reason, a library was built outside the mosque to accommodate a large variety of books.

Although the library is not in the mosque but near the library, a mosque was built as a reminder of the basis of knowledge, the Quran and hadith. Islamic literature originates and is always connected with these two books. A mosque that reminds something of the truth. The mosque is a reminder of piety for people who study. Without connecting with the mosque people will forget about the purpose of science.

## CHAPTER V

### EPILOGUE

#### A. Conclusion

After researching on the hadith about the function of the mosque can be concluded that:

1. According to hadith in *Al-Kutub Al-Sittah* there are 34 hadith consisting of 19 functions (10 general functions and 9 specific functions). In the time of Prophet Muhammad SAW there are many functions of the mosque, including as a place of worship (prayer and reciting the Quran), a place to study and give advice, a place for social services , a place for war training, a place for medical or health services, a place for welcoming guests or groups, a place for poetry (syair), and others.
2. The results of the analysis of the study showed that the role and function of the mosque has been a change and a shift from time to time. In modern times, the mosque still felt his presence by the Muslim community. This is because the implementation of the function and role of the mosque is not maximized. It is caused by the development of forms and needs of modern society which is increasingly widespread so all activities can not be centered in one place, at the mosque. Therefore, social activities are carried out outside the mosque. Although several mosques perform all these functions in a new form by the times. But most mosques are only able to carry out the first function, the function of worship.

#### B. Suggestion

The research of researchers was using a thematic approach, and only used six books of Hadits. It is restricted to the research question from the topic of research. So, this research is necessary to continue to develop about the function of the mosque, such as the function of the mosque and the correlation with education, politics, economics, social, culture, and the

other. A comprehensive and complete understanding is expected to be used as material to manage the mosque to function as a place for the development and regeneration of the people.

### **C. Closing**

Finally, by saying *Alhamdulillah Rabbil 'Alamin* the process of writing this final project can be completed even though there are still many faults and flaws in it. Thank a lot, maybe useful.

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