
CLARIFICATION REGARDING THE HADEETH OF THE BEDOUIN
Al-Haafidh Zaynud-Deen al-'Iraaqee (d.806H)

Version 1.0

From Aboo Hurayrah, 'A Bedouin Arab entered the mosque and prayed two *raka'aat*. He then said, "O Allaah have mercy upon me and Muhammad and be not merciful to anyone besides us." So the Messenger (*sallallaahu 'alayhi wa sallam*) turned around and said, "You have indeed asked for something that excludes many." Then it was not before long that he urinated in the mosque so the people rushed towards him. So the Messenger (*sallallaahu 'alayhi wa sallam*) said to them, "Verily I was sent to make things easy and I was not sent to make things difficult and he poured over it a bucket of water."¹

The points of benefits that can be derived from the *hadeeth* are as follows:

[1]: Performing the two *raka'aat* (units) of *tahiyatul-masjid* (Prayer for greeting the mosque) upon entering the mosque is a Prayer that is highly recommended. Hence, this was something well known amongst the Companions (*radiyallaahu 'anhum*), even the Bedouin Arab who urinated in the mosque was aware of the ruling of this Prayer. However, this prayer should be left off only when the obligatory Prayer has already been established or when one enters the Masjidul-Haraam, then it is upon such a person to perform *tawwaaf* for this will be respectively his greeting of the mosque. However, if one enters the Masjidul-Haraam and one is unable to make the *tawwaaf* because the time for Prayer is near or there is a sermon going on, then in this case the *tahiyatul-masjid* (prayer for greeting the mosque) would suffice.

[2]: It is from the proper *adab* (manner) of making *du'aa'* (supplication) that the one who makes *du'aa'* publicly should not make *du'aa'* just for himself or a selected few (including himself), to the exclusion of the others who are present. With regards to the Bedouin's *du'aa'* not to have mercy upon the rest of them, nor to forgive them, then this is impermissible if it based upon an invalid reason. And this is exactly what the Bedouin did out of ignorance, hence the Messenger (*sallallaahu 'alayhi wa sallam*) objected to what he said. Moreover, the *hadeeth* of Thawbaan confirms the principle that the Imaam should include in his *du'aa'* all those who are present and not restrict the *du'aa'* to just himself. From Aboo Daawood, "The Messenger of Allaah (*sallallaahu 'alayhi wa salam*) said: Three things one is not allowed to do: supplicating to Allaah specifically for himself and ignoring others whilst leading people in Prayer; if he did so, he deceived them..."² Regarding the

¹ Related by al-Bukhaaree (no. 6128)

² **Da'eef:** Refer to Da'eef Abee Daawood (no. 11-12) of Imaam al-Albaanee.

issue of making *du'aa'* for all Muslims asking that they be forgiven and have mercy bestowed upon them, Shaykh Shihaabud-Deen al-Qaraafee stated that this is impermissible because it is known that some of the sinful Muslims must be punished. However, this opinion of his is unacceptable due to the many narrations from both the *Salaf* and the *khalaf* that the sinful Muslims will eventually leave the Fire and enter Paradise after being punished for a period of time, as a result of the mercy and forgiveness of Allaah. Therefore, there is nothing wrong in making such a *du'aa'*.

[3]: One should be prompt when correcting a wrong or teaching one who does not know once he becomes aware of that wrong. However, if this person is in his Prayer, as in the narration of al-Bukhaaree, then the one who is doing the correcting should wait until after the Prayer to correct that person's mistake as indicated by the rest of the *hadeeth*. However, this hastening (to correct another) is under the condition that the harm is (as in this situation) restricted to only that particular person. However, if the harm is upon someone else, for example, while in Prayer one sees someone killing another person unjustly, in such a situation it becomes obligatory for one to break one's Prayer and stop this evil to the best of his ability.

[4]: His statement, "You have indeed asked for something that excludes many," means that he sought to restrict for himself something that Allaah has made its doors wide open for everyone.

[5]: If someone commits sin that violates the rights of Allaah, the *hadd* (punishment) is not carried on that person if he was ignorant of that particular prohibition. This is because this person might be a new Muslim, or grew up in the desert or does not have access to the Scholars due to the great distance he lives from them. For this Bedouin grew up in the desert and he did not know that is not permissible to urinate in the mosque, thus the Messenger (*sallallaahu 'alayhi wa sallam*) did not chastise him, nor did he allow anyone to disturb him from urinating.

[6]: Aboo Hurayrah's statement, "So the people rushed towards him," means that they were about to beat him, as in some narrations of al-Bukhaaree, "The people were aroused and were about to hit him so the Messenger (*sallallaahu 'alayhi wa sallam*) told them to leave him."

[7]: Showing kindness by being gentle and avoiding harshness when correcting a wrong or teaching an ignorant person. Hence, the Messenger (*sallallaahu 'alayhi wa sallam*) said to his Companions, "Verily, I was sent to make things easy and I was not sent to make things difficult," and in another narration, by Ibn Maajah it states, "After the Bedouin Arab had learnt what he did was incorrect, he got up towards the Messenger (*sallallaahu 'alayhi wa sallam*) and said, "By my father and by my mother!" He was not harsh with him nor did he abuse him, rather he said, "Verily, this mosque is not to be urinated inside of it, indeed it

was built for the remembrance of Allaah.”³ His statement, “Verily, this mosque,” applies to all the mosques and not just the mosque of the Prophet (*'alayhis-salaam*). As the report of Anas narrated by Imaam Muslim states, “Then the Messenger (*sallallaahu 'alayhi wa sallam*) called him and said to him, “Verily, filth and urine are not permitted in these mosques, indeed it is for the remembrance of Allaah, Prayer and reciting the *Qur'aan*.”⁴

[8]: Bearing the lesser of two evils out of fear that the greater of the two may occur. Thus, the Messenger (*sallallaahu 'alayhi wa sallam*) ordered the Companions (*radiyallaahu 'anhum*) them to leave the man until he finished urinating in the mosque, in spite of the fact it is not permissible to urinate in the mosque - whether it is a little or a lot. Hence by the Messenger (*sallallaahu 'alayhi wa sallam*) ordering his Companions to leave him alone we learn two lessons: [i] He had already defiled the mosque by standing to urinate therein, and if they had stopped him it may have lead to him defiling another place in the mosque or cause him to dirty his clothes and himself. Thus, it was better for him to remain urinating in the same place he began thereby reducing the level of harm. [ii] Withholding his urine would have increased (physically) the difficulty that is already upon him after having defiled the mosque. This is from the kindness of the Messenger (*sallallaahu 'alayhi wa sallam*) upon his *Ummah*. Perhaps the one who exceeded the limits laid down by the Messenger (*sallallaahu 'alayhi wa sallam*) when correcting someone could fall into something greater than that of the ignorant one whom he corrected. As my friend, the Shaykh, the Imaam, the example, Shamsud-Deen Muhammad Ibn Sideeq al-Jinaanee told me, ‘I was in the Masjidul-Haraam and I saw a man urinate in the mosque, so I got very angry and I dealt with him in a very harsh manner. I then made him carry in his *thawb* (shirt) the dirt that he urinated upon outside of the mosque because it was very crowded and I feared that someone would step in it and make themselves impure (for Prayer). I then remembered the wording of the *hadeeth*, “Do not disturb him,” and I began to regret the manner in which I dealt with that person, for perhaps he was ignorant or he could not have controlled his urine. Then on that same day I was afflicted by urinating on myself dirtying my *izaar* (lower garment) and *ridaa'* (cloak) and I was in a state of *ihraam*, and I am a person who is extremely cautious when it comes to matters of purification. Sometimes it would reach the point where I would even doubt whether I have ablution or not after having made it. So I left the mosque and I remained confused - where could I perform ablution and wash my *ihraam* with all these people surrounding the water of Makkah? I then went to one of those men who were giving water and it was very crowded around him. One of them came to me but I did not know him nor could I remember seeing him before. He then said to me, “Welcome to our beloved, the *muwaswis* (one who constantly doubts whether he has ablution or not after having made it), you like you want to clean yourself?” I said yes. Thereupon, he gave me something which I used to veil myself, I then took of my *izaar* and *ridaa'* and I called one of the boys to hold them for me. He told one of them to clean my clothes while I took a bath, so they poured a lot of water on it until I was satisfied.

³ **Saheeh:** Related by Ibn Maajah (no. 529). It was authenticated by Imaam al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 428).

⁴ Related by Muslim (no. 285)

Thereafter, the boy stood with my clothes letting the breeze blow on it until it was dried. When my clothes were dried and I had them back on again, the man said to me, "You were courteously received today." This good treatment I received from them truly amazed me especially from those who perform such work. I then realised this treatment I received was as a result of my regretful ness of the unpleasant manner with which I dealt with the man who urinated in the Masjidul-Haraam.'

[9]: Therein is evidence that the urine of humans is impure, and this is by the consensus of all the Scholars.⁵

⁵ Taken from *Tarhut-Tathreeb* (1/123-128) which was written by al-Haafidh al'Iraaqee (d.806H) and completed by his son al-Haafidh Aboo Zur'ah al'Iraaqee (d.862H).