

A Summarized Excerpt

In the Issues and Rulings of the Sutra

Written by:

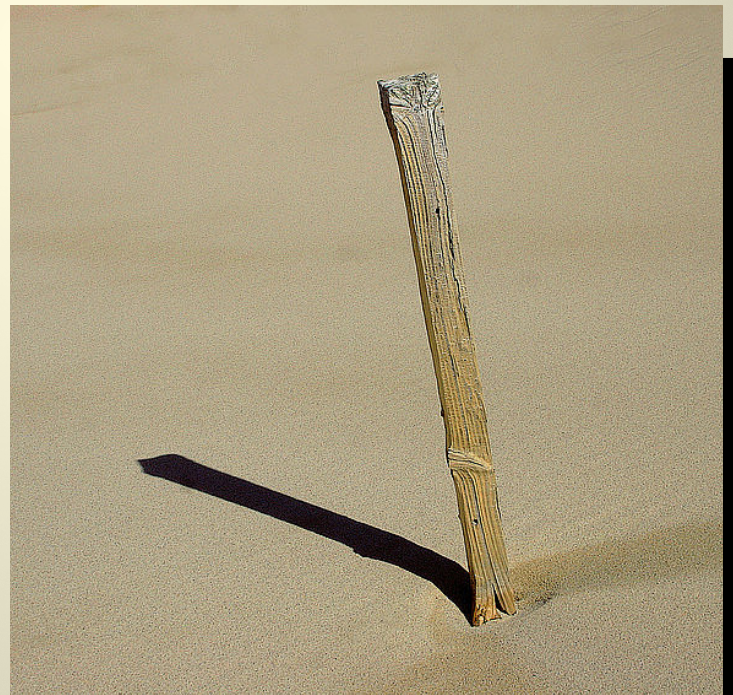
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نبذة مختصرة من مسائل و احكام السترة

*A Summarized Excerpt in the Issues and
Rulings of the Sutra¹*

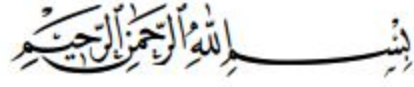
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¹ The original text of the article used for the translation can be found here:
<http://aloloom.net/vb/showthread.php?t=18585>



Introduction

الحمد لله والصلاة والسلام على رسول الله أما بعد:

An article was published by me entitled "A Summarized Excerpt in the Issues and Rulings of the Sutrah". I had singled it out and summarized it from my explanation of Ad-Durar Al-Bahiyyah of Imam Ash-Shawkaani (May Allah have mercy upon him). Thus, that article was met with acceptance from the readers and all praise is due to Allah. Our blessed brother, Majid Al Afghanee and then Al Kanadi (may Allah preserve him), translated it into the English language. May Allah reward him. We ask Allah that He benefits Islam and the Muslims by the article and that he keeps us firm upon His religion until we meet Him. And all praise is to Allah the Lord of all that exists.

Written by:

Abu Muhammad Abdul Kareem Ibn Ghaalib Al-Hasanee

In the Middle of Ramadan from the year 1437 Hijri

و على صاحبها أفضل الصلاة و أتم التسليم

Chapter: The Meaning of the Sutra and its Ruling

The Sutra is that which the one praying places in front of him in the prayer and is the size of the back of a saddle. The distance between him and it while he is standing in his prayer is three cubits and while he is in his Sujood (prostration) is enough space for a sheep to pass through. It is the Sunnah by consensus, for the one praying, that there be in front of him a Sutra, whether it be: a wall, pillar, spear or something similar to that. More than one [Scholar] from the People of Knowledge has recorded the consensus, from them are: Ibn Qudaamah, Abu Haamid, and others. Then they differed: a group from the Scholars took the opinion that its obligation. A group from the Hanbali scholars took this stance, also Abu Awwanah, and Ibn Khuzaymah.

Ash-Shawkaani deemed it the correct stance in An-Nayl, as well as Al-Allamah Al-Albaani, and our Shaykh Muqbil (may Allah have mercy on them) due to the hadeeth of Abu Saeed Al-Khudri (may Allah be pleased with him) that the Prophet (ﷺ) said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا

When one of you prays, he should pray facing the sutrah and he should get close to it

Also due to the Prophet (ﷺ) holding fast to that while travelling or as a resident. Indeed Bukhari (494) and Muslim recorded from Umar (may Allah be pleased with him) that:

كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ

Whenever Allah's Messenger (ﷺ) came out on `Id day, he used to order that a Harba (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet (ﷺ), this practice was adopted by the Muslim rulers (who followed his traditions)

The majority of the Scholars took the opinion of it being recommended. From them are: Maalik, Ash-Shafiee, and Ahmed. They used as evidence the narration of Ibn Abbas (may Allah be pleased with him) who said:

أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانِ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ، وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِمِنَى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ وَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ

“Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.”

Reported by Bukhari (493) and Muslim (504)

Ash Shafiee said: “The statement of Ibn Abbas "with no wall in front of him" means to other than a Sutra. A narration has come from Ahmed similar to the statement of Ash-Shafiee. Thus, they made (this narration) that which removes the obligation mentioned in the previous evidences. They used it as evidence for the sutrah not being obligatory.

Chapter: The Sutra in the Prayer

The opinion of it being obligatory is that which is correct. As for the narration of Ibn Abbas, then Ibn Rajab said "We don't know of anyone to have mentioned in the narration of Ibn Abbas (the wording) "To other than a wall" other than Maalik. He recorded it in his Muwatta in two places in one of them he mentioned this phrase and in the other he dropped it (i.e he didn't mention it)".

Others besides Ash-Shafiee carried the meaning of the Hadith to be that he (ﷺ) did not pray towards a wall, but he prayed towards a spear. From that which supports that is his custom (ﷺ) in regards to that, especially in his travels as in the Hadith of Ibn Umar and Abu Juhayfah. The passing of Ibn Abbas (may Allah be pleased with him) was in front of those praying behind the Imam and not the Imam [himself], while the Sutra of the Imam is a Sutra for those behind him. Ahmad carried it upon this meaning in that which is known from him and it is the apparent chapter heading of Bukhari where he said: "The Sutra of the Imam is a Sutra for those behind him", then he mentioned that he prayed towards a Sutra other than a wall as Ibn Rajab deduced. As for that which Ash-Shafiee and others relied upon that he (ﷺ) did not pray towards a Sutra, then there is nothing affirmed from it, as in Al Fath of Ibn Rajab (493), Al-Mughni (3/379), Al-Majmoo' (3/80), An-Nayl (3/247), and Sharh ul-Mumti' (5/12)

Chapter: The Sutra of the Imam is a Sutra for the One Behind Him

It was reported from Abu Juhayfah (may Allah be pleased with him) that: “A spear was fixed (as a Sutra) in front of Messenger of Allah (ﷺ) who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so”
Agreed upon

From Talhah ibn Abdullah who said the Prophet (ﷺ) said:

إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مَوْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يَبَالُ مِنْ مَرِّ وِرَاءَ ذَلِكَ

If one of you places in front of him similar to the back of a saddle then he should pray
and not worry about who passes behind that

Reported by Muslim

Thus, if this is affirmed then indeed the Sutra of the Imam is a Sutra for the one behind him due to the narration of Ibn Abbas (may Allah be pleased with him):

أَقْبَلْتُ رَاكِبًا عَلَى جِمَارِ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ، وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِمِنَى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ وَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ

“Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.”

Reported by Bukhari (493) and Muslim (504)

Textual evidence has come from Ahmad regarding that and it is the statement of the majority of the People of Knowledge. Ibnul-Munthir said similar.

Ibnul-Munthir said Ibn Abdul Barr said this narration of Ibn Abbas (may Allah be pleased with him) specifies the narration of Abu Saeed (may Allah be pleased with him):

إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ

If one of you is praying then he shouldn't let anyone pass in front of him

For verily that is specific to the Imam and the one praying alone. As for the one praying behind someone then it does not harm him he who passes in front of him due to this narration of Ibn Abbas (may Allah be pleased with him).

He (Ibnul-Munthir) said: “there is no differing between the Scholars in regards to all of this”. At-Tirmidhi said: “the People of Knowledge said the Sutra of the Imam is a Sutra for the one behind him. Abu Zinaad said everyone I met from the scholars of Jurisprudence of Madeenah whom his statements is returned to, (such as) Saeed Ibn Al Mussayyib, Urwah Ibn Az Zubayr, Al Qaasim Ibn Muhammad, Abu Bakr Ibn Abdurrahman, Khaarijah Ibn Zayd, Ubaydillah Ibn Abdullah Ibn Utbah, Sulayman Ibn Yasaar, and other than them said the Sutra of the Imam is a Sutra for the one behind him. That was reported from Ibn Umar, (Ibraheem) An-Nakhai, Al-Awzaee, Maalik, Ash Shafiee and other than them. This is because the Prophet (ﷺ) prayed towards the Sutra and he did not command his Companions with erecting another Sutra”.

Al-Istidhkaar (6/162), Al-Mughni 3/81-82, Al-Fath of Ibn Rajab (493)

Chapter: The Meaning of the Statement: the Sutra of the Imam is a Sutra for the One Behind him

The meaning of their statement that the Sutra of the Imam is a Sutra for the one behind him is that as long as nothing passes between the Imam and his Sutra, which invalidates the prayer, then the prayer of those behind him is correct. Anything passing in front of them in some of the rows does not harm it (the prayer) nor that which is between them and between the Imam. If something passes between the Imam and his Sutra from that which invalidates the prayer, then his prayer is invalidated and their prayer as well. That which indicates this is what Amr Ibn Shuayb reported from his Father from his grandfather (may Allah be pleased with him) who said :

هبطنا مع النبي صلى الله عليه و سلم من ثنية إذا خر فحضرت الصلاة يعني إلى جدر فاتخذها قبلة ونحن خلفه فجاءت بهمة تمر بين يديه فما زال يدروها حتى لصق بطنه بالجدر فمرت من ورائه.

We came down from the mountain pass of Adhaakhir in the company of the Messenger of Allah (ﷺ). The time of prayer came and he prayed towards a wall and he took it as a direction of prayer, and we were (standing) behind him. When a sheep came running in front of him, so he raced it until he pressed his belly against the wall [and it passed behind him].

Abu Dawood reported it. If it wasn't that his sutrah was a sutrah for them, then there would not be a difference between it passing in front of him or behind him.

Ibn Rajab said: "The meaning that the Sutrah of the Imam is a Sutrah for those behind him is that it is not legislated for those praying behind the Imam that they erect in front of them a Sutrah. And that the one who passes in front of them does not harm them if he does not pass in front of their Imam. That which indicates that...then he mentioned that narration of Amr Ibn Shuayb...this indicates that passing between the Imam and his Sutrah is not allowed in opposition to passing in front of those behind him, if the Sutrah of the Imam is preserved".

Ibn Abdul Bar said: "As for the one behind the Imam, then it does not harm him he who passes in front of him just as the one who passes behind the Sutrah does not harm the Imam and the one praying alone. This is because the Sutrah of the Imam is a Sutrah for those behind him, and it has been said that the Imam himself is a Sutrah for the one behind him".

Ibn Rajab Al-Fath (493), Al-Istidkhaar (6/162), Al-Mughni (3/81-82)

Chapter: The Size of the Sutrah

Evidences have come in regards to the size of the Sutrah in terms of its height, that it be like the back a saddle as in the hadeeth of Talha from his father (may Allah be pleased with him) who said: the Prophet (ﷺ) said:

إذا وضع أحدكم بين يديه مثل مؤخرة الرجل فليصل ولا يبال من مر وراء ذلك

If one of you places in front of him similar to the back of a saddle, he should pray without caring who passes behind that.

Reported by Muslim (500)

Also due to the narration of Aisha (may Allah be pleased with her) that the Prophet (ﷺ) was asked about the Sutrah he said:

مثل مؤخرة الرجل

Similar to the back of a saddle

Reported by Muslim (500)

The back of the saddle differs in its length. At times it is a forearm length, and at times less than it. For this reason Ahmad and Ataa went towards the stance that it is a cubit length, Ath-Thawri and the companions of opinion also said the same.

Maalik, Ash-Shafiee, and Ahmad based on one report, took the opinion that it is two thirds of a cubit. All of this is by way of making it easier to understand and not restricting it. For that which is near the length of a cubit suffices and Allah knows best.

As for its size in terms of thickness and thinness, then we do not know for it a limit. It is permissible that it be thin such as a spear or sword, or thick such as a wall for indeed the Prophet (ﷺ) used to take as a sutrah a spear. That which is apparent is that the limit of its width is something that is seen in order to achieve the intent of placing it. For if it is something that can't be seen then placing it and leaving it off is the same.

Al-Majmoo' (3/248), Al-Mughni(3/28), Al-Awsat (5/98)

Chapter: With What Does the Screening (Taking a Sutrah) occur with?

The screening (taking as a sutrah) occurs with something firmly erected even if it be an animal for it has come from the Prophet (ﷺ) that:

ان يأخذ الرجل فيعدله فيصلني إلى آخرته

"He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutrah)"

And Ibn `Umar and Anas (may Allah be pleased with them) used to do the same. Al Awzaai, Maalik and Ahmad said this as well.

Ibn Qudaama said: “He prays towards a Sutrah. If he is in a masjid or house, he prays towards the wall or a pillar. If he is in an open land he prays towards something that is standing/erected in front of him or he places in front of him a sword or stick or he makes a camel sit across and thus he prays towards it or he places his animal in front of him. Ahmad was asked: does a man pray towards a Sutrah while being local and traveling? He said: Yes, like the back of a saddle and we do not know of any differing in regards to its recommendation. The origin in regards to it is that a spear would be placed for the Prophet (ﷺ) and he would pray towards it and he would make his camel sit across then pray towards it”.

An-Nawawi said: “Ash-Shafiee [said] in Al -Buwayti: He does not take a woman nor an animal as a sutrah. As for his statement in regards to the woman then it is clear because it may preoccupy his mind, as for the animal then in the Saheehayn on the authority of Ibn Umar (may Allah be pleased with him):

كان يعرض راحلته فيصلي إليها

The Prophet used to make his she-camel sit across and he would pray facing it (as a Sutra)

Bukhari increased in his narration that Ibn Umar (may Allah be pleased with him) used to do the same. Perhaps this narration did not reach Ash-Shafiee. It is an authentic narration and there is nothing which opposes it. Thus, it is specified to act upon it especially since Ash-Shafiee advised us that if the hadeeth is authentic that it’s his Mathab”.

I say: there is no dislike in regards to praying towards the woman due to which Bukhari (512) and Muslim (512) reported From Aisha (may Allah be pleased with her) that the Messenger used to pray towards her whilst she lay in front of him. Otherwise, if he was preoccupied by her from the prayer then he would not pray towards her.

Indeed the Prophet (ﷺ) has said:

إن في الصلاة لشغلا

“During the prayer one is preoccupied”

And he (ﷺ) said:

أذهبوا بانبجانياتي هذه وأتوني بانبجانية أبي جهم فإنها ألتهني أنفا عن صلاتي

Take this Khamisa of mine to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm

Al-Fath of Ibn Rajab (512), Al-Awsat (5/86), Al-Mughni (3/80,185-186), Al-Majmoo' (3/248), and An-Nayl (5/30)

Chapter: Taking the Camel as a Sutrah Does Not Negate the Prohibition of Praying in its Place of Rest

The prohibition of praying in the camel rest has been reported in the hadeeth of Jaabir ibn Samurah (may Allah be pleased with him) that a man asked the Prophet (ﷺ):

أصلي في مرابض الغنم قال: «نعم» قال أصلي: في مبارك الإبل قال: «لا»

Can I pray in the places the cattle rest he said yes he said can I pray in the places where the camels rest he said No.

Muslim reported it.

Al-Haafith said: “Al Qurtubi said in this narration is proof for the permissibility of taking as a Sutrah that which is stable from the animals. The prohibition of praying in the resting places of the camels does not oppose it because the resting places are where they stand to drink water and thus the dislike of the prayer is either due to the repulsive rotten smell or that they seclude themselves in it, covering themselves with it”.

Others said: the reason for the prohibition of that is due to the fact the camels are created from the Shayaateen, and that has preceded, thus that which occurred from him (the Prophet) from praying towards it during the travels was in the condition of necessity. Similar to it is him praying towards the bed, which a woman (Aisha) was on due to the house being narrow.

Upon this the statement of Ash-Shafiee in Al -Buwaiyati [said]: "one does not take as a Sutra the woman nor animal. That is: in the situation of choice (not necessity). Abdurrazaq reported from Ibn Uyaynah from Abdullah ibn Deenar that Ibn Umar (may Allah be pleased with him) disliked praying towards the camel except if there was a saddle upon it. It is as if the wisdom in regards to that is that while it has a saddle on, it is closer to tranquility than when it does not have it”.

Chapter: The Sutra Which Has an Opening From the Bottom

It is not a condition that the Sutra not have an opening due to that which is in Saheehayn from Aisha (may Allah be pleased with her) that she said:

لقد رأيت رسول الله -صلى الله عليه وسلم- يصلى وإنى على السرير بينه وبين القبلة مضطجعة فتبدو لى الحاجة فأكره أن أجلس فأوذى رسول الله -صلى الله عليه وسلم- فأنسل من عند رجليه.

“By Allah! I saw the Prophet (ﷺ) praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet.”

Al-Fath of Ibn Rajab and Ibn Hajr (512)

Chapter: Praying Towards One Who is Sleeping

In the Hadith of Aisha (may Allah be pleased with her) previously mentioned is evidence for the permissibility of praying towards the one sleeping without it being disliked because of the unreliability of the narrations which prohibit that..

Bukhari made a chapter heading for this hadeeth with his statement "**Chapter praying behind the one sleeping**"

Al-Haafith said: “He reported in it the narration of Aisha also from a different route with a different wording indicating that perhaps one may separate between the fact: whether she was sleeping or awake. As if he is also indicated towards the weakness of the reported narration in regards to the prohibition of praying towards the one sleeping, Abu Dawood, and Ibn Maajah reported it from the narration of Ibn Abbas. Abu Dawood said: all of its routes are extremely weak meaning the narration of Ibn Abbas”.

In the same issue, is also a narration from Ibn Umar reported by Ibn ‘Adiyy and from Abu Huraira reported in At-Tabaraani in Al Awsat. They are also both very weak. Mujahid, Tawoos, and Maalik disliked the prayer towards the one sleeping fearing that it may be made apparent from the one sleeping that which will distract the one praying from his prayer.

The apparent act of the author (Bukhari) is that it is not disliked if one is safe from that.”

Al-Fath of Ibn Rajab and Ibn-Hajr (512)

Chapter: A Man Facing His Companion in the Prayer

It is permissible for a man to face the face of his companion while praying and there is no dislike in regards to that so long as he is not preoccupied by him. Ibn Umar (may Allah be pleased with him) disliked that unrestrictedly. Bukhari said that is only if he is preoccupied by him, as for if he is not then Zayd Ibn ‘Thaabit said: What is your concern indeed the man doesn't cut the prayer”.

Al-Hafith said: “Ibnul-Munthir said: The chapter heading does not apply to the narration of Aisha that the Prophet (ﷺ) prayed towards her, but indicates the intent even more so. There is not in it the clear mention that she was facing him. Perhaps she tilted or her back was turned towards him.

Ibn Rasheed said the intent of Bukhari was that a man being preoccupied by the woman, if she is in the way of his Qiblah, in any situation is more severe than him being preoccupied by [another] man.

Along with that, it did not harm his prayer (ﷺ) because he wasn't preoccupied by her and a man is more deserving (of not being preoccupying the person praying)”.

Al-Fath Ibn Hajr (511)

Chapter: Taking That Which Does Not Stand as a Sutrah

[As for] taking as a Sutrah that which doesn't stand, if it is wide and does not reach the extent of the Sutrah in height, then it does not suffice. An Nakhai and Ath Thawri disliked it, while Saeed Ibn Al-Jubayr, Al-Awzaai and Ahmad went towards the opinion of the permissibility of that.

Al-Awsat (5/90)

Chapter: Taking a Line as a Sutrah

A group from the Scholars went towards the stance that the one praying can use a line as a Sutrah if he does not find anything else to use as a Sutrah in his prayer. From them are: Saeed Ibn Al-Jubayr, Al-Awzaai, and Ahmad Ibn Hanbal.

This is due to the narration of Abu Huraira (may Allah be pleased with him) who said: Abul-Qasim (صلى الله عليه وسلم) said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلْقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ شَيْئًا فَلْيَنْصُبْ عَصًا فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيُخِطْ خَطًّا
وَلَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ

“When one of you prays, he should put something in front of him, and if he can find nothing, he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him.”.

Reported by Ahmad (2/249) and Abu Dawood (690) and others.

Maalik, Al-Layth Ibn Saad, Ibraahim An Nakhai, Abu Haneefah, Ash-Shafiee went towards the opinion of rejecting (praying towards) a line and it is that which is correct due to the narration not being authentic.

An-Nawawi said: “The narration of the line has weakness in it and *Idtiraab* (interruption)”

I say: The narration is weak as An-Nawawi said. In it is Abu Muhammad Ibn Amr Ibn Hurayth. He and his father are unknown and in the Hadith is *Idtiraab* (interruption). As well, Al-Mizzi said in the biography of Hurayth that it (the narration) is from Ismaeel Ibn Umayyah. He said once it is from Abu Muhammad Ibn Amr from his grandfather and he also said another time from Abi Amr from his father.

Al-Istidkhaar (6/173), Al-Awsat (5/91-92), Al Mughni (3/86)

Chapter: Drawing Near to the Sutra

It is recommended for the one praying that he gets close to the Sutra due to the hadeeth that between the Prophet (ﷺ), between the place of his prostration and the wall was enough for a sheep to pass. And he (ﷺ) would stand close to the Sutra, the distance between him and the wall would be three cubits Also due to the narration of Sahl Ibn Abi Hathm and in it is the wording “Get close (to the sutrah)”

An-Nawawi said: “In it is that the Sunnah for the one praying is to get close to the Sutra”.

It is that there should be between him and the sutrah three cubits and there is no contradiction between that which has preceded from the proofs. For if he is in a state of prostration, he makes between him and the wall (the distance) enough for a sheep to pass through, and if he is standing he makes between him and the Sutra (the distance) of three cubits. This measure was said by Ash-Shafiee, Ataa, and Ahmad.

Al-Awsat (5/90), Al Mughni (3/83-84) and Al-Istidhkaar (6/171-172)

Chapter: The Ruling of Passing in Front of the One Praying

Passing in front of the one praying is prohibited whether that be while it is crowded and he does not find a place to pass except in front of him (the one praying), or if there is space from another (to pass through), whether there is a Sutra in front of the one praying or not. This is due to the hadeeth of Abi Juhaym (may Allah be pleased with him) who said: The Prophet (ﷺ) said:

لو يعلم المار بين يدي المصلي ماذا عليه لكان أن يقف أربعين خيرا له من أن يمر بين يديه

If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years.

Ibn Rajab said: “In the narration is proof for the prohibition of passing in front of the one praying, whether he is praying towards a Sutra or not. If he is praying towards a Sutra, it is prohibited to pass in between him and it, if he is not able to far removed from it”.

If there is no Sutra between him and the Qiblah or the Sutra is distanced from him greatly, then in regards to the prohibition of passing in front (of the one praying) with our companions there is two opinions:

The most correct of them is the prohibition due to the generality of the narration of Abu Juhaym (may Allah be pleased with him).

The second: it is disliked and not prohibited. It is the statement of the companions of Ash-Shafiee.”

He said: “all of this indicates the prohibition of passing in front of the one praying and it is correct with our companions and the Muhaqiqeen (investigators in regards to knowledge) from the companions of Ash-Shafiee. A group from them and from our companions mentioned the dislike.

And other than them from the People of Knowledge mentioned that. From them: Ibn Abdul Bar and other than him. At Tirmidhi quoted it from the people of knowledge. The dislike was carried to mean prohibition. For the past Scholars used to use that a lot (using the term Makrooh for prohibition).”

Ibn Hazm quoted in his book Al-Ijmaa’ the consensus that the one passing in front of the one praying and his Sutra is sinning.

Al-Fath of Ibn Rajab (510), Al Awsat (5/90), Al-Mughni (3/91)

Chapter: The Place in Which One is Prevented From Passing if the One Praying Does not have a Sutra

Ibn Rajab said: “In regards to the distance of the nearness in which it is prevented to pass in front of, then there are two opinions from our companions in regards to it:

One: That it is limited to three cubits because it is the limit of what is the Sunnah in regards to the placement of the Sutra as has preceded.

Second: Its extent is [the distance] such that if one were to walk towards him to, he can prevent the one passing in front or others and it it will not nullify his prayer.

It comes in a Hadeeth Marfoo' (ascribed to the Prophet (ﷺ) from the hadeeth of Ibn Abbas (may Allah be pleased with him) that its extent is the throwing of a stone. Abu Dawood reported it and we will mention it in that which will come inshallah

It's been quoted from the Hanafis that passing in front of the one praying is not prevented except in the place of his Sujood specifically.

Abu Bakr Ibn Al-Arabi quoted from a people that its extent is similar to the length of a spear, and from other than them that they calculated it to be that of the tossing the arrow, and they said it is the place which is inviolable for the one praying”.

He (Ibn Rajab) said: “they took it from the word fighting (i.e against the one who tries to pass), and they did not understand the intent from it. He said and the fighting here is fighting specifically with the hands. In any situation, it is used as evidence upon the prohibition of passing in front of the one praying and his Sutrah, because he (ﷺ) made it from the actions of the devils (to pass in front of one praying). He commanded with punishment upon the one who does so and that is from the proofs of prohibition.

As for the narration of Ibn Abbas (may Allah be pleased with him) that the Messenger (ﷺ) said:

يجزئ إذا مر بين يديه على قذفة بحجر

“But it will suffice if they pass in front of him at a distance of over a stone's throw.”

Reported by Abu Dawood (704) and Abu Dawud said: “There is something about this tradition in my soul. I used to discuss it with Ibrahim and others. I did not find anyone who narrated it from Hisham and knew it. I think the confusion is on the part of Ibn Abi Sameenah.”

Ath-Thahabi mentioned in al-Meezaan in the biography of Muhammad Ibn Ismaeel Ibn Abi Sameenah. He mentioned the speech of Abu Dawood and he said he told the truth because he is very Munkar (i.e. an extreme form of weakness). But he had doubt in raising it to the Prophet (ﷺ) or whether it is Mawqoof (it being a narration attributed to a Companion only). Ibn 'Adiyy detested it (considered it weak) in Al Kaamil (6/433), Ibn Rajab in Al-Fath (4/122), and Ibn Qudaamah in Al-Mughni.

And it also comes from Abu Huraira (may Allah be pleased with him). Abu Zur'ah detested it as comes in Al-Ilal of Ibn Abi Haatim (1/177). Al-Athram considered it (the narration of Abu Huraira) a mistake in that which Ibn Rajab quoted from him.

Al-Fath of Ibn Rajab (510), Al Awsaat (5/92), Al-Mughni (3/91)

Chapter: The Obligation of Repelling the One Trying to Pass in Front of the One Praying

If anyone wants to pass in front of the one praying, then it is obligatory to prevent him, due to the abundant proofs in regards to that. The majority of the People of Knowledge said that.

Ibn Qudaamah said: "I don't know of any differing in regards to it. The origin in it is that which Abu Saeed (may Allah be pleased with him) reported. He said I heard the Prophet (ﷺ) say:

إِذَا كَانَ أَحَدُكُمْ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيُدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ

'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a Shaitan (a Satan).

Agreed Upon".

The command in these proofs is an obligation, thus it is obligatory upon everyone who is legally responsible that he repulses the one who intends to pass between him and his Sutra. It was said by some of the Maalikiyah, Ash-Shafiyah, Al-Hanbaliyah, and Ath-Thaahiryah.

Ibn Rajab supported it and said: "There is not in the speech of Ahmad and majority of our companions anything from this. Similarly in the speech of the majority of the companions of Ash-Shafiee. Returning to what the Companion who narrated the Hadith understood and acted upon it as evidence is more befitting.

Also the statement of the Prophet (ﷺ):

إذا كان أحدكم يصلي فلا يدع أحدا يمر بين يديه وليدراه ما استطاع

"If any of you are praying don't let anyone pass in front of you and repulse him as much as you are capable."

He commanded with repulsing the one passing and prohibited from letting him pass. [That which is] apparent is an obligation. It has occurred in the speech of Ibn Abdul Barr that which necessitates it, and that he does not know in regards to it any differing. It also occurred in his speech that which necessitates that it is a recommendation and not an obligation and it is the speech of the majority of our companions (i.e. the hanbali mathab), the Shaafiiyah, and other than them.

Al-Mughni (3/92-93), Al-Fath of Ibn Rajab (509)

Chapter: Is it Obligatory Upon the One Who Does Not Have a Sutra to Repulse the One Trying to Pass?

It comes in Saheehayn from Abu Saeed (may Allah be pleased with him) that he said: I heard the Messenger of Allah (ﷺ) say:

إذا صلى أحدكم إلى شيء يستره من الناس فأراد أحد أن يجتاز بين يديه فليدفع في نحره فإن أبي فليقاتله
فإنما هو شيطان

"If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e. prevent him violently e.g. pushing him violently), because such a person is (like) a devil."

What is apparent from the Hadith is that if he does not have a Sutra, he doesn't repulse (the one trying to pass). But Ibn Rajab said: "As for with the majority of our companions: the one praying repelling (the one who is trying to pass) is not specific to the one who is praying towards a Sutra. Rather it is shared between the one praying towards a Sutra and the one who is not praying towards a Sutra and near him one is one who wants to pass. They used as evidence the generality of the narration which does not mention in it this condition. They made this narration, which in it is mentioned a condition, to be by way of specifying some parts of what is general with mention. It does not necessitate its specification".

Chapter: The Meaning of Fighting (Mentioned in the Narrations)

Ibn Rajab said: “The companions of Ash-Shafiee said he should be repulsed with the repulsion against an aggressor, with the lightest means and increasing in accordance to the need. If it leads to fighting him and he dies from it, then there is no liability in regards to it, like in regards to the aggressor. Al-Qaadi Abu Ya’ala and those who followed him from our companions (Hanbali Mathab) quoted from Ahmad in regards to fighting him two reports.”

Ibn Abdul Barr said in At-Tamheed in regards to his statement “then let him fight him”: “The intent with fighting is repelling and I think it is speech which has been mention by way of stern warning and everything has a limit.”

And he said: “They agreed upon that he does not fight him with a sword nor with an arrow, nor does reach to the extent where he invalidate his prayer. This consensus of theirs clarifies the intent from the meaning of this narration. If he repulses him a repulsion in which he does not intend by it except killing him and in it is the destruction of his soul, then a complete blood money is upon his wealth. It is said there is no blood money in regards to it similar to the losing of a tooth (like the man who bit another man and lost his tooth), and all of this indicates that there is punishment and there is no differing in regards to that.”

Al-Istidkhaar (6/163), Al-Fath of Ibn Rajab (509)

Chapter: That Which is Not Possible to Repulse Such as the Sheep or Insane one or Similar to them

That which one is not able to repulse such as the sheep or insane one or similar to them, then the one praying should move towards the Sutra and let them pass behind him due to that which is affirmed from the hadeeth of Ibn Abbas (may Allah be pleased with him) who said that:

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِذْ جَاءَتْ شَاةٌ تَسْعَى بَيْنَ يَدَيْهِ فَسَاعَاَهَا حَتَّى أَلْزَقَ بَطْنَهُ
بِالْحَائِطِ

Whilst he was praying, when a sheep came running in front of him, so he raced it until he pressed his belly against the wall [and it passed behind him]

Al-Haakim (reported it) (may Allah have mercy upon him). It is in As-Saheeh Mima Laysa Fis Saheehayn of our Shaykh al-Waadi'ee (1/254)

If it passes towards him and he repelled it, does it invalidate his prayer?

Ibn Abdul Bar said: "If it walks towards him and he repulses it, his prayer is not nullified by that. It is only befitting that he repulses it with that which does not busy him from his prayer. If it it overpowers him, then he should leave it and acknowledge the sin, because the origin of it passing is that it does not cut the prayer. The dislike is more for the one passing then for the one praying."

Al-Isthithkaar (6/146)

If he passes and goes through then he should not return him in front of him to the next side. He should not be returned to where he came from, for it becomes another passing in front, that is what the majority said from them Maalik, Ash Shaabi, Ath Thawri, Ishaq, and Ibnul-Munthir. It is what is correct in opposition to those who say he is returned a second time such as Ibn Masooud, Saalim and other then them.

Al-Awsat (5/95-96), Al-Istidkhaar (6/146), Al-Mugni (3/94)

Chapter: Is the Cutting of the Prayer that Which Makes it Deficient or that Which Invalidates it?

Ibnul Qudaamah said: "Passing in front of the one praying makes the prayer deficient and does not invalidate it. Ahmad said it takes away from his prayer, but does not invalidate it.

It's been reported from Ibn Masoud that the passing of the man removes half of the prayer

If a man passed in front of Abdullah, he would grab him until he returned him (from where he tried to pass). al-Bukhari reported it with his chain .

Al-Qaadi said: "It is befitting that the deficiency in the prayer be carried to mean if he is able to return him and he doesn't do so. As for if he tried to return him, but he was not able to then his

prayer is complete because it is not found from him that which would make his prayer deficient. The prayer is not affected by the sin of other than him.

Al-Mughni (3/94)

Chapter: That Which Cuts the Prayer Which is a Cutting of Invalidation

It comes in Saheehayn from the narration of Abu Dharr (may Allah be pleased with him) who said: the Messenger of Allah (ﷺ) said:

إذا قام أحدكم يصلي فإنه يستره إذا كان بين يديه مثل آخرة الرحل فإذا لم يكن بين يديه مثل آخرة الرحل فإنه يقطع صلاته الحمار والمرأة والكلب الأسود

"If there is not anything like the back of a saddle in front of a man who is praying, then a donkey, a black dog, and a woman cut off his prayer. I asked him: Why has the black dog been specified, distinguishing it from a red, a yellow and a white dog? He replied: My nephew, I also asked the Messenger of Allah (ﷺ) the same question as you asked me. He said: The black dog is a devil"

That is: the dog, donkey, and menstruating woman cut the prayer, invalidating it due to the aforementioned hadeeth.

And due to the hadeeth of Abu Huraira (may Allah be pleased with him) that he Messenger of Allah (ﷺ) said:

يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِي ذَلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ

“A woman, a donkey and a dog cut the prayer, but something like the back of a saddle guards against that”

Muslim reported it (510)

A group from the scholars said this. From them: Abu Hurairah, Anas, Ibn Abbas from a report from him, Abu Thar, Ibn Umar (may Allah be pleased with them). From the Tabieen: Al-Hassan,

Abul-Ahwas, and from Ahmad in a report from him. In another report, he (Ahmad) specified it to the black dog and he was hesitant in regards to the donkey and the menstruating woman. And Ahluth Thaahir (those who take the apparent text) said it makes the prayer invalid.

It comes from Ibn Umar (may Allah be pleased with him) that he specified it to the dog and Amr Ibn Al Hakm Al-Ghafaari also said that. The majority from the Salaf and those later on went towards the opinion that the prayer is not invalidated due to the passing of any of these three, as related by An-Nawawi. They carried the meaning of cutting to be making it (the prayer) deficient not invalidating it, and the first statement is that which is more correct.

Ibnul-Munthir said: “As for the proof of those who said the prayer is invalidated by the dog, donkey or menstruating woman (if they pass in front of the one praying), then it is what is apparent from the narration...then he mentioned the narration of the chapter...and he said: it is an authentic report with a defect. Thus, the statement based on that which is apparent from it is that it is obligatory. There is nothing from that which is authentic from the Prophet (ﷺ) except to submit to it and leaving off carrying it to mean an analogy or opinion.

As for those who said that the black dog invalidates the prayer and the donkey and woman do not, then as for the narration of Aisha (may Allah be pleased with her) that the Messenger (ﷺ) used to pray while she would lay between him and the Qiblah, then it is not valid (to use as evidence). This is because it does not invalidate the prayer except by passing in front and she did not pass in front.

As for the hadeeth of Ibn Abbas (may Allah be pleased with him) that he passed in front of the row with his donkey, then it is also not valid because he passed in front of those praying behind the Imam and the Sutra of the Imam is a Sutra for those behind him. Then, he is like the one who passed between the Sutra and the Qiblah.”

As for the narration that the Prophet (ﷺ) said: “nothing cuts the prayer”, then it is reported from Abu Bakr, Umar, Abu Huraira, Abu Saaid, and Abu Umaamah (may Allah be pleased with them) all from weak routes.

The first narration has in it Ibraheem Ibn Yazeed Al-Khuuzi, Ahmad Ibn Hanbal and An-Nasaai said he is Matrook (left off form of severe weakness in a narrator), Yahya (Ibn Maeen) said; “he is nothing”.

The second narration has in it Ibn Abi Farwah, Ahmad said: “I don't hold it permissible to narrate from him”. Yahya said: “he is a liar” and Al-Fallaas and Ad Daraqutni said: “he is Matrook in hadeeth”

The third narration has in it Mujaalid. Yahya, An-Nasaai and Ad-Daraqutni declared him weak and Ahmad said:” he is nothing”. Ibn Hibban said: “It is not permissible to consider him”.

The fourth narration has in it Ufayr. Ahmad said: “he is weak,, Munkar in hadeeth”, Yahya said: “he is not trustworthy”. Abu Haatim Ar Raazi said: “he is nothing”.

The fifth narration has in it Sakhr Ibn Abdullah. Ibn Adi said: “he narrates from trustworthy narrators false narrations. Majority of that which he narrates is Munkar or from his fabrications”. Ibn Hibban said: “It is not permissible to narrate from him”.

Return to Nasbur-Raaya of Az-Zaylaice, Ilal Al-Mutanaahiyah of Ibn Al-Jawzi, Ilal of Ibn Abi Haatim, and Tamaamul-Minah

His statement: “the menstruating woman” that is: a woman who has reached puberty whether she is in her menses or is pure (at the time of passing in front). With this restriction, the woman whom has not reached the age of puberty is removed. If she passes in front of the one praying, for indeed she does not invalidate the prayer, rather makes it deficient like that of the man (if he passes in front). And Allah knows best.

His statement “the black dog is a devil” could mean that he is the devil himself upon the apparent meaning of the narration, and it could mean that the devil is with him and this is closer [to the truth] Allah knows best. That which supports [this stance] is his (the Prophet's) (ﷺ) statement in the second narration:

فإنها خلقت من الشياطين

Indeed with him is a Qareen (devil companion)

Similar to this narration is the statement of the Prophet (ﷺ):

لا تصلوا في معطن الأبل فإنها خلقة من الشياطين

Don't pray in resting places of the camel for it was created from the Shayateen (Devils)

Reported by Ibn Hibban (4/601) and Ahmad (17257), (21082) from Abdullah Ibn Mughaffal (may Allah be pleased with him) and its chain is weak

He (Ibnul-Munthir) said after it: “the Prophet’s statement (ﷺ):

فإنها خلقت من الشياطين

It is created from the devils

He intended by that the devils are with it. Similarly his statement (ﷺ):

فليرأه ما استطاع، فإن أبي فليقاتله، فإنه شيطان

"Repel him as much as you can, and, if he refuses, fight him, for he is only a shaytan"

Then he said in the report of Sadaqah Ibn Yasaar from Ibn Umar (may Allah be pleased with him):

فليقاتله، فإن معه القرين

For him for indeed his Qareen is with him

Mentions the clarification that his (the Prophet’s) statement (ﷺ), that it is created from the Devils, is a word uttered with an adjacent meaning not upon the reality” .

An-Nawawi said in Al Majmoo: “Al-Khataabi said its meaning is that due to that which is in it from aversion, evil, and perhaps even invalidating the prayer of the one praying . The Arabs call every rebellious one a Shaytaan”.

Al-Mughni (3/97), Sharh Muslim (510), Al-Majmoo’ (3/250), Al-Awsat (5/ 100-106), Al Istidkhaar (5/34), and Al-Nayl (6/178)

Chapter: Is This Ruling General For Both the Obligatory and Voluntary prayer?

There is no difference in the invalidation of the prayer between the obligatory prayer and voluntary one due to the generality of the narration. And also because the obligatory prayer and voluntary are equal in regards to the nullifiers of the prayer and other than it, except that the voluntary prayer can be prayed upon a mount/riding animal. Al-Mughni (3/100)

Chapter: Those Who Reject the Sutrah

Some of the general folk think that praying towards a Sutrah , whether it be a stick or similar to it from that which the one praying takes as a Sutrah, is prostrating to it and this is false. In the evidences is the mention of "He prays towards the Sutrah" and not to it, there is a clear difference between the two wordings.

The Prophet (ﷺ) prayed towards Baytul Maqdis, then he prayed towards the Ka'abah, he would pray towards a spear and it is not said (he prayed) to the spear. He prayed towards a pillar and a tree and it is not said to the pillar or to the three.

One who prostrates to something, he submits to it with his heart and and humbles himself to it with his limbs. As for the one praying towards it, he only outwardly turns his face and body towards it like the one who turns his face towards some of the directions which are in front of him.

As Allah says:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

So turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. [2:144]

See: Majmoo al Fatawa (4/358)

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