

Hadeeth #180

Narrated Abu Juhaim bin Al-Haarith (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty than pass in front of him. [Agreed upon. This version is of Al-Bukhari]. It is mentioned in Al-Bazaar through another chain with the addition: "forty years."

The section that reads *(minal ithmi)* is not recorded in the Saheehain, as Al Hafidh, himself, clarified in Fathul Baree Vol.1 P.855.

Imam As-Sanani, in Subulus Salam Vol.1 P.238, said, "It's very strange that the author has attributed it to the Shaykhain" (meaning Imam al Bukharee and Muslim).

The section that reads *(arba'ena khareefaa)* means araba'ee 'ama (40 years).

From this hadeeth we benefit from the prohibition of passing between the one who's praying and his sutra and that it is from the major sins. This is a general (ruling); it includes all countries and even the ka'bah.

And this warning is for the one who knows the impermissibility of passing between the one who's praying and his sutra. As for the one who's ignorant of it (i.e. impermissibility), then there is no sin upon him. Allah (Subhaanahu wa ta'ala) in His Noble Book said: 17:15 *wa makunna mu'adheebina.*

The exception of this forbiddance is passing in front of the one who's praying in congregation with the Imaam; this is permissible because the sutra of Imaam is the sutra of those behind him.

Abdullah ibn Abbas (رضي الله عنهما) narrated: Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger 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. {Saheeh Al Bukharee, The Book of Sutra, NO.473}

Hadeeth #181

Narrated 'Aisha (رضي الله عنها): Allaah's Messenger (صلى الله عليه وسلم) was asked in the expedition of Tabuk about the Sutra of the person who is offering the prayer; he said, "It is (something) like the back of a saddle." [Reported by Muslim].

The battle of Tabuk is also called the battle of 'Usra and it took place in the month of Rajab, in the 9th year of Hijra before the Farewell Hajj.

Al Hafidh ibn Hajar (رحمه الله), in Fathul Baree, in the story of the Battle of Tabuk, after mentioning this (above) he said, "*without disagreement*" (meaning they agree upon it).

The section that reads is *khbaar* for the omitted *mubtada*, which is *Hiyaa*. Therefore, *Hiyaa* is *mithlu muakheeratir rahma*.

(*Ar-Rahl*) is that which is placed on the back of a riding beast for the one who rides the beast to sit on.

(*Mu'khiratil Rahli*) is a piece of wood at the end of the *Rahl* which is used by the rider to rest or support himself.

In this hadeeth is the legislation of the sutra for the one who is praying and that its height is the end of the *Mu'khiratil Rahli*.

Imam As-Sanani, in Subulus Salam said, "...The end of the *Mu'khiratil Rahli* is 2/3 of an arms length."

The People of Knowledge have differed in the ruling of the sutra.

1. From amongst them are those who say the sutra for the one who is praying is Mustahab, and this is the opinion of the Jumhoor (majority) of People of Knowledge. Their proof is the hadeeth of Ibn 'Abbas in the Saheeh:

Abdullah ibn Abbas (رضي الله عنهما) narrated: Allah's Messenger (صلى الله عليه وسلم) was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. {Saheeh Al Bukharee, The Book of Sutra, NO.473}

The answer that was given to that was that the Prophet (صلى الله عليه وسلم) not praying towards a wall does not prevent the sutra from being other than a wall such as an arrow or spear and the like.

2. Some of the People of Knowledge say that it is obligatory and this is the most correct opinion because of the statement of the Prophet (صلى الله عليه وسلم): *"If one of you prays then let him pray towards a sutra."*

To be close to the sutra within the distance of the one who is standing and the sutra is 3 *dira* (arms length) is *mustahab*.

It's *Mustahab* to be close to the sutra in a way that the distance between the one who is praying while standing and his sutra is 3 arms length, as in the hadeeth of ibn 'Umar:

*Narrated Ibn 'Umar (رضي الله عنهما): Whenever Allah's Messenger came out on 'Eed 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, this practice was adopted by the Muslim rulers (who followed his traditions). {Saheeh Al Bukharee, The Book of Sutra, NO. 474} *Arabic version NO.506*

It's desirable for the one who prays, while prostrating, to leave a distance that allows a sheep to pass between him and his sutra because of the hadeeth of Sahl ibn Sa'd:

Narrated Sahl ibn Sa'd: The distance between the Musalla of Allah's Messenger and the wall was just sufficient for a sheep to pass through. {Saheeh Al Bukharee, The Book of Sutra, NO. 476, Arabic version NO.496}

Hadeeth #182

Narrated Sabra bin Ma'bad Al-Juhani (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Let one of you who is in Salaat (prayer) put a Sutra in front of him even if it is an arrow." [Reported by Al-Haakim].

Al Hakim recorded it in his book, Vol.1 NO.928, with the commentary of Shaykh Muqbil (رحمه الله).

Its chain is weak because it has the paternal uncle of Harmala who is Abdul Malik ibn Rabi'ee ibn Sabra bin Ma'bat from his father from his grandfather.

- i. Regarding Abdul Malik, Ibn Hibban said, "he's *munkarul hadeeth jiddan*. He narrates from his father that which is not followed up."

- ii. Ibn Ma'een categorized him as dha'eef, as in Hashiyat-Tahdheeb Al Kamal Vol.18 P.306.
- iii. The chain of Abdul Malik ibn Rabi'ee is in the chain of Hakim. However, we have added it from the Sunan of Al Bayhaqee, Al Kubra Vol. 2, P.270.

Hadeeth #183

Narrated Abu Dhar Al-Ghifaaari (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "In case there is not before him (an object) like the back of a saddle, a Muslim's Salaat (prayer) would be cut off by (the passing of) an ass, a woman and a black dog." And it concludes: "a black dog is a devil." [Reported by Muslim].

Muslim also reported through Abu Hurairah (رضي الله عنه) the same Hadeeth without the mention of Kalb (dog). In another version Abu Da'ud and An-Nasaa'i reported through Ibn 'Abbaas (رضي الله عنهما) the same without its end and connected the prohibition of a woman to pass in front of a praying person to the state of being in her menstruation period.

The section that reads (wa lahu) is referring to Muslim.

It has been recorded with the exception of (Al Kalb) - dog. However, Muslim has recorded it with mentioning Al Kalb Vol.1 NO.511. Likewise, Ibn Majah has recorded it in No.949 and it's an authentic hadeeth and its men are *thiqah* (trustworthy).

In this hadeeth is the pass of a woman, a donkey and a black dog, in front of the one who's praying and his sutra is from the things that cause the break of the salah. What's meant by cutting off here is the cutting of nullification, and this is the most correct (opinion). They take the ruling by its literal meaning (Yaqta') – cutting off.

The majority of the People of Knowledge went into saying what is intended by "

" (*Salaah would be cut off*) is that it decreases the rewards and this differs with the literal meaning of the hadeeth.

Specifying the breaking of a man's salaah due to a woman passing in front of one who's praying and his sutra, does that mean that a woman passing in front of another woman and her sutra breaks her salaah?

The People of Knowledge have differed in this ruling. From among them are those who say that:

1. the passing of a woman in front of a woman who's praying **will not** break her salaah since the hadeeth states " " .
2. the crossing of a woman in front of another women **will** break her salaah and this is the most correct opinion.

As for mentioning the man specifically, this is because it is most commonly used. The proofs for this are many, where men are specifically mentioned but yet it's general for both men and women, as in the statement of Allah (Subhaanahu wa ta'aala) in His Noble Book:

O you who believe! Do your duty to Allâh and fear Him. (Al-Ma'idah 5:35)

And the statement of the Prophet (صلى الله عليه وسلم), in the Saheehain, from the hadeeth of ibn 'Umar: Allah's Messenger said, "*It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.*"[Saheeh Al Bukharee, The Book of Wills and Testaments, NO.2558]

The statement " " is masculine; however it's referring to both (genders), thus the ruling is general for both men and women.

The section that reads, "*In case there is not before him (an object) like the back of a saddle*" indicates that if those that are mentioned in the hadeeth pass behind the sutra and not in front (meaning not between the one who's praying and the sutra) then there's no harm in it.

From the section that reads "*cutting off by (the passing of) an ass, a woman and a black dog*" we benefit (learn) that it excludes the passing of a young girl who has not reached the age of puberty.

Abu Da'ud and An-Nasa'i have recorded it as the author has mentioned specifying women by menstruation. Therefore, if a little girl passes in front of the one who is pray there's no harm in this.

The section that reads "The black dog is the devil" this mentions of the wisdom of a black dog cutting the salaah if it passes between a person who's praying and his sutra.

Hadeeth #184

Narrated Abu Sa'eed Al-Khudri (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If one of you prays towards an object separating him from the people and someone tries to pass (between him and the object) in front of him, let him turn him away but if he refuses he should fight him for he is a devil." [Agreed upon]. In another version is "for there is a Satan with him."

The word (Yajtaza) means to pass.

(bayna yadayhi) means between him and his sutra.

Regarding the words (falyuqaatilhu)- fight him; Al Hafidh ibn Hajar (رحمه الله), in Al Fathul Baree, said that it means to push him away more forcefully than the first time around, meaning to increase ones pushing force the second time (the person tries to pass). Nevertheless, if the person who's praying pushes the ones who's trying to pass causing him to fall on the floor and die then there's no grantee for him (i.e. there is no charge on the one who's praying).

The section that reads (fa innama huwa shaytan) - for he is the devil, explains the section that reads (fa inna ma'ahu qareen). Therefore it means that the one who is accompanying him is shaytan, so this is how it explains the statement (fa innama huwa shaytan) - for he is the devil.

Some of the People of Knowledge said that his action is the action of shaytan in the way that he is insisting upon distracting the person who is praying.

Benefits from this hadeeth:

1. In this hadeeth is the understanding of preventing the one who wants to pass in front of the one who's praying (whether it be a man, woman, young child, an animal and the likes).
2. If a person passes in front of the one who's praying, he should not let him pass a second time. Rather, he prevents him but if he passes in front of him he does not let him return (cross again).

Hadeeth #185

Narrated Abu Huraira (رضي الله عنه), Allaah's Messenger (صلى الله عليه وسلم) said, "When one of you prays, he should put something in front of his face, and if he cannot find something he should set up his stick; but if he has no stick with him he should draw a line, then what passes in front of him will not harm him." [Reported by Ahmad and Ibn Maajah. And Ibn Hibbaan graded it Sahih].

The most correct opinion regarding the ruling of this hadeeth is that it's *Muttarib*. In addition to being *Muttarib*, in it is Abu 'Amr ibn Muhammad ibn 'Amr and he narrated it from his grandfather, Hurayth bin Sulaym, and they are both *Majhool* (unknown). Therefore it's *dha'eef*.

That's why the People of Knowledge call it the hadeeth of (khat)

Hadeeth #186

Narrated Abu Sa'eed Al-Khudri (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Nothing interrupts Salaat (prayer), but avert as much as you can (things that cut off prayer)." [Reported by Abu Da'ud and there is weakness in its chain].

The chain of this hadeeth is *dha'eef* because it's from the way of Mujaalid ibn Sa'eed who is *dha'eef*.

(waadra'oo) means (adfa'oo), meaning prevent or protect.

This hadeeth is used as a proof by the *Jumhoor* (majority) of the People of Knowledge to explain the statement of the Prophet (صلى الله عليه وسلم), "In case there is not before him (an object) like the back of a saddle, a Muslim's Salaat (prayer) would be cut off by (the passing of) an ass, a woman and a black dog." [Reported by Muslim] And that what is meant by (qata') is the decreasing of rewards, however, this hadeeth is *dha'eef*.

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