

## ***Chapter Two***

### ***Mistakes Regarding places of Salāt***

- \* Prostrating oneself on the soil of *Karbulā'* or a stone of its land believing in its holiness.
- \* Performing *Salāt* towards pictures or on carpet full of pictures and decorations.
- \* Performing *Salāt* on graves or towards them.
- \* Assigning certain spot in the mosque on which *Salāt* is always done.
- \* Mistakes pertaining to the *Sutra*.
- \* Deviation from the direction of *Qiblah* in *Salāt*



**[11] Prostrating oneself on the land of *Karbulā'* or on a stone of its land when doing *Salāt* believing in its holiness and superiority:**

The holiness of the land of *Karbulā'* is not proved by any of the authentic *ahādīth* not to mention prostrating oneself on its land nor the superiority of prostrating oneself on a stone of its land when doing *Salāt* -as the *Shī'ah* do.

If such an act [i.e. prostrating oneself on a holy land] were recommended, prostrating oneself on a stone taken from the land of the two *Harams* [In *Makkah* and *Madīnah*] would have been more recommended. Indeed, this is of the *Shī'ah* innovations in religion and their extravagant sanctification of the prophet's (ﷺ) household and their traces. The *Shī'ah* deviant minds believe that a human's mind is the main source from which *Shar'* rulings are delivered; whatever the mind decides as good or bad it must be as such. Sound minds, however, could easily recognize the falsehood of the narrations the *Shī'ah* related about the holiness of the land of *Karbulā'*

The eminent 'Ālim Al-Albānī Said: 'I have read a treatise written by Sayyid Abdir Ridā Al-Mar 'ashī Ash-Shahrastānī, one of the *Shī'ah*, titled with "Prostration on the *Husayniyyah* land".

The writer said: 'The superiority of prostrating oneself on it [*Karbulā'*] was established through many narrations traced back to the prophet's (ﷺ) house hold which affirm its holiness and the greatness of those buried in it [i.e. Al-Husain Ibn Fatimah bint Muhammad (ﷺ)].

The prophet's (ﷺ) house hold affirmed that prostrating on it [the land of *Karbulā'*] illuminates all that is between this land down to the seventh one. In another narration: '[prostrating on the land of *Karbulā'*] reveals the seven layers of the unseen', in a third one: '*Allāh* (ﷻ) Accepts the *Salāt* done on it more than any other place'.

A fourth narration states: ‘Prostrating oneself on the soil of Al-Husain’s grave fills the seven earths with light’.<sup>(1)</sup>

Then the *Shaikh* [Al-Albānī] commented: ‘Indeed we know that such narrations are forged ones and the prophet’s (ﷺ) household members are free from them. Further more, these narrations have no chains of narrators which a *Mhhaddith* could use to examine their authenticity. On the contrary, all these narrations are either *Mursal* or *Mu’dal* ones’.

The writer went on in his lies claiming that such narrations are not only documented in their [the *Shi’ah*] books but also in the *Sunnah* ‘*Ulam*’s books ; he says: ‘The narrations pertaining to the superiority of the *Husayniyyah* land and its holiness are not only documented in our books but also in the original books of the other *Islamic* sects [meaning the books of the *Sunnah* ‘*Ulama*’] through their own chains of narrators, documented by their own ‘*Ulamah*’ such as: the narrations documented by As-Suyūti in “Al-Khasā’ is Al-Kubrā”, chapter: “the prophet (ﷺ) foretells the killing of Al-Husain”. In this chapter, As-Suyūti narrated more than twenty narrations from Al-Hākim, Al-Baihaqī, Abū Nu‘aim, At-Tabarānī<sup>(2)</sup> and Al-Haithamī in Al-Majma’<sup>(3)</sup> and many other well-known narrators’.<sup>(4)</sup>

You should know, dear *muslim* brother, that there is no single *hadīth* in Al-Haithamī’s nor in As-Suyūti’s compilations that indicates the holiness of *Al-Husainiyyah* land. The *ahādīth* only affirm that Al-Husain (ﷺ) will be killed there. The *Shi’ah*, however, stick to fabricated *ahādīth* to support their claims!!

He [Sayyid Abdir Rida] went far to ascribe forged acts of worship to the prophet (ﷺ). He said: ‘The prophet (ﷺ) was the first to prostrate himself on a disc of clay after ‘*Uhud*’ battle took place between the *muslims* and the *Mushrikūn* of *Quraish* which resulted

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(1) “As-Sujūd ‘Alā At-Turbah Al-Husainiyyah” (p. 15).

(2) In the original manuscript “At-Tabarī”.

(3) Majm ‘Az-Zawā’id (vol. 9 p.191).

(4) As-Sujūd ‘Alā At-Turbā Al-Husainiyyah”. (p. 19).

in the death of Hamza, the prophet's (ﷺ) uncle. The prophet (ﷺ) then ordered all *muslim* women to weep Hamzah in their memorial gatherings. *Muslims* [the *Sahābah*] even took some of his grave soil in order to seek blessings by prostrating themselves on and making rosaries of its pebbles, as is stated in “Al-’Ard wat Turbah Al-Husainiyyah” [The land and soil of Al-Husain]. The prophet's (ﷺ) companions - among whom were many *Fuqahā’* - indeed did that’.<sup>(1)</sup>

“Al-’Ard wat Turbah Al-Husainiyyah” is one of the *Shī’ah* books which is full of forged facts and fabrications about the prophet (ﷺ) one of which is that he (ﷺ) was the first one to prostrate himself on a stone of the *Karbulā’* land. But, what is the relationship between this forged fact and the prophet's (ﷺ) order to *muslim* women to weep Hamzah (ﷺ)?? although he (ﷺ) himself took a solemn pledge from muslim women not to weep their deaths - as is narrated by both *Bukhārī* and *Muslim* through a narration traced back to ‘Umm ‘Atiyyah.

Sayyid Abdir Rida built these two forged facts upon a third one which is that the prophet's companions took some of Hamzah's grave soil to prostrate on seeking its blessings!!

This is indeed a forged fact about the *Sahābah* (رضي الله عنهم) who are far away from doing such idolatry act. The writer, did not provide any authentic source from which he took these information; he only refers the reader to a book called “Al-Ard wat Turbah Al-Husainiyyah” which was written by one of the *Shī’ah* whose name is unknown.

Sayyid Abdir Rida went on in his lies saying: ‘One of these [Sahābah] *Fuqahā’* is Masrūq Ibn Al-’Ajda’(d. 62) a reverend *Tābi’i* and a reliable narrator of *ahadīth* whose narrations fill the six *Sihāh*. This *Tābi’i* used to take a brick of the *Madīnah* land to prostrate on when doing *Salāt* in his journeys!! as is related by the eminent *hadīth* narrator Abū Bakr Ibn Abī Shaibah in his “Musannaf” (vol. 2) chapter, “carrying something to prostrate on in

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(1) As-Sujūd ‘Alā At-Turba Al-Husainiyyah. (p. 13).

journeys”. He [Abū Bakr] narrated this fact about Masrūq through two ways of narration’.<sup>(1)</sup>

Commenting on Sayyid Abdir Rida’s claims, Al-’Albānī said: ‘Sayyid Abdir Rida’s claims are a mixture of many lies; the first: the word “journeys” which he used is a general word which covers all kinds of journeys whether on mounts or by sea, the thing which contradicts the authentic fact about Ibn Masrūq’s journeys. The second: ‘Sayyid Abdir Rida’s affirmed that Masrūq used to do such an act the thing which is not authenticated through any authentic narration. The only narration regarding this issue is a *Munaquati*’ one. The third: Sayyid’s statement “through two ways of narration” is not true; there is only one way of narration traced back to Muhammad Ibn Sīrīn which Ibn Abī Shaibah narrated in his “Musannaf” (vol. 2/ p.43/ no2) from Yazīd Ibn Ibrāhīm from Ibn Sīrīn who said: ‘I was told that Masrūq used to carry a brick with him to prostrate on when doing *Salāt*’.

Another narration from Ibn Awn from Muhammad states that ‘Masrūq used to carry a brick with him whenever he travels by ship to prostrate on when doing *Salāt*’.

These two ways of narration are actually one way; the difference is that the first one begins with “I was told”, while the second one does not, although both of their narrators are reliable ones.

“*Al-Mustalah*” principles state that any additional information confirmed in any narration must be accepted and taken into consideration; consequently, the first narration is considered a weak one for there is an unknown narrator in its chain and so can not be ascribed to *Masrūq* (ﷺ) as the Shī‘ah do.

The fourth: This *Shī‘ī* [Sayyid Abdir Rida] has inserted in the narration that which is not originally part of it, that is “from the *Madīnah* soil”. Do you know why he did so?? He did so to convince the reader that it is legally permissible for a *muslim* to

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(1) The previous reference.

take something of a holy land -such as *Karbulā*’- to prostrate on when doing *Salāt* seeking its blessings!!

Since the original narration is not authentic; it is only of the *Shī’ah* fabrications, you can easily realise the falsehood of their act.

How could one dare ascribe falsehood to the prophet (ﷺ) in order to support his false claims? The *Shī’ah* are truly as many *Imāms* described them as being: ‘the most lying among the all sects’.<sup>(1)</sup>

Shaikh Alī Al-Qārī said: ‘A *muslim* is strongly recommended to abandon whatever the *Rāfidah* do or practice; such as prostrating oneself on a stone placed, on the carpet when doing *Salāt*. Indeed, according to the *Jumhūr* -prostrating oneself on the ground is better than on the carpet, but since placing a stone on a carpet to prostrate on is an innovation which the *Rāfidah* inserted in religion and hence one of their symbols, a *muslim* should abandon such an act for two reasons:

The first: doing it implies one’s agreement with their *Bid’ah*. The second: avoidance of accusation’.<sup>(2)</sup>

### ***[12] Performing Salāt in places or on a carpet full of pictures or decorations:***

‘Aisha said: ‘The prophet (ﷺ) performed his *Salat* wearing a *Khamīsah* full of decorations. Having finished his *Salāt* he (ﷺ) said: ‘Give this *Khamīsah* to Abī Jahm Ibn Huthaifah and bring me the *Anbiāniyyah* for it [the *Khamīsah*] distracted my attention during the *Salāt*’.<sup>(3)</sup>

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(1) Silsilat Al- ‘Ahādith As-Sahihah (vol. 3 / pp. 162 -6) .

(2) “Tazyīn Al-‘Ibārah li Tahsīn Al-Ishārah”(p. 12), “As-Sayl Al-Jarrār”(vol. 1 / p. 217).

(3) Narrated by Al-Bukhārī in his “Sahīh” (no. 373), Muslim in his “Sahīh” (no. 556), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 72), Ibn Mājah in his “Sunan” (no. 3550), Mālik in his “Al-Muwatta’” (vol. 1 / p. 91), Abū ‘Uwānah in “Al-Musnad” (vol. 2 / p. 24) and Al-Baihaqī in “As-Sunan Al-Kubrā” (vol. 2 / p. 423).

Interpreting the aforementioned *hadīth*, As-San‘ānī said: ‘The *hadīth* indicates that one should avoid doing *Salāt* in a place which is full of decorations, or the like, that distract one’s attention from being totally given to *Salāt*’.<sup>(1)</sup>

Al-‘Izz ibn Abdis Salām affirmed the same and said: ‘It is detested that one does *Salāt* on a carpet full of decorations or on a carpet of high quality for being in *Salāt* means being in a state of full humbleness and submission [to *Allāh* (ﷻ)] the very thing that induced the people at *Makkah* and *Madīnah* [i.e. the *Salāf*] to perform their *Salāt* on the ground and sand’.

Then he continued saying: ‘So it is better [for a muslim] to follow the prophet’s (ﷺ) deeds and sayings, all of them however tiny they may be, in order to win *Allāh*’s (ﷻ) guidance and love. And whoever deserts the prophet’s (ﷺ) acts has gone astray in proportion to his desertion’.<sup>(2)</sup>

‘Anas (رضي الله عنه) said: “Aishah once screened one of her room’s walls with a *Qirām*. Upon seeing it, the prophet (ﷺ) ordered her to take away the *Qirām* and said: ‘its decorations distracted my attention from the *Salāt*’”.<sup>(3)</sup>

This *hadīth* urges muslims not to perform their *Salāt* in a place full of pictures or decorations, and includes the obligation to take away any thing that may distract their attention in their *Salāt*.

It also indicates that the *Salāt* done in a place full of pictures is valid for the prophet (ﷺ) continued his *Salāt* and did not repeat it.<sup>(4)</sup>

Shaikhul Islām Ibn Taymiyyah said: ‘No doubt, according to the *Jumhūr Al-‘Ulamah* that entering a church or any other place full of pictures and doing *Salāt* in it is strongly detested. This is indeed the truth’.<sup>(5)</sup>

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(1) “Subaul As-Salām” (vol. 1 / p. 151).

(2) Al-‘Izz’s Ibn Abdis Salām Fatāwā (p. 68) .

(3) Narrated by Al-Bukhārī (no. 374) and (no. 5959) .

(4) “Nayl Al-Awtār” (vol. 2 / p. 153) and “Subulus Salām” (vol. 1 / p. 151).

(5) Al-‘I Khtiyārātul ‘Ilmiyyah (p. 245).



Al-Murghiynānī -one of the *Hanafi* ‘*Ulamah*- stated that the detestation of doing *Salāt* in places full of pictures or decorations is of several levels according to their direction: ‘the most detested case is when the pictures or decorations are in front of the one doing *Salāt*, the second degree is when the pictures are over one’s head, then to one’s right, then to one’s left and the least degree of detestation is when the pictures are at one’s rear’.<sup>(1)</sup>

It is indeed detested that one does *Salāt* in a place or on a carpet full of decorations or pictures for one should be fully given to *Salāt* when he / she performs it and such things distract one’s attention from it. And this ruling applies on whatever distracts one’s attention from it. And this ruling applies to whatever distracts one’s attention from *Salāt*.

Accordingly; the *Fuqahā*’ believe that this ruling applies to all kinds of pictures, wheather painted on walls or any other thing [such as clothes]. Besides distracting the praying *muslim* form *Salāt*, doing *Salāt* in a place full of them resembles the act of those who worship idols.<sup>(2)</sup> Such is the case regarding doing *Salāt* on a carpet full of pictures,<sup>(3)</sup> even if they are stepped on.<sup>(4)</sup>

**\* Proofs from the *Sunnah*:**

**(1) The prophet (ﷺ) said: ‘The Angels [of mercy] do not enter a house in which there are pictures’.**<sup>(5)</sup>

An-Nawawī said: ‘The ‘*Ulamah* explained that the angels do not enter a house in which there are pictures because having pictures is one of the grave sins for they bear the idea of imitating *Allāh*’s (ﷻ) creation, and the idea of worshipping idols’.<sup>(6)</sup>

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(1) Al-Hidāyah (vol. 1 / p. 295) .

(2) “Kashf Al-Qinā” (vol. 1 / p. 432), “Al-Mughnī” (vol. 2 / p. 342), “Tafsīr Al-Qurtubī” (vol.10/p.48) and “Al-Fiqh ‘Alā Al-Mathāhib Al-’Arba’ah” (vol.1 / p.283).

(3) “Kashf Al-Qinā” (vol. 1 / p. 325), “Badā’i As-Sanā’i” (vol. 1 / p. 337) and “Al-Fatāwā Al-Hindiyyah” (vol. 1 / p. 107).

(4) “Al-Insāf” (vol. 1 / p. 474) and “kashf Al-Qinā” (vol. 1 / p. 325) .

(5) Narrated by Muslim in his “Sahīh” (vol. 14 / p. 85).

(6) “Sharh Sahīh Muslim” by An-Nawawī (vol. 14 / p. 84).

- (2) The prophet's (ﷺ) refusal to enter the *Ka'bah* till all the pictures [and statues] in it were effaced [and destroyed].

Jābir (رضي الله عنه) related that **the prophet (ﷺ) ordered 'Umar Ibn Al-Khattāb (رضي الله عنه)- when Makkah was seized by Muslims - to efface all the pictures that were drawn on the walls of the Ka'bah. Having been sure this was done, the prophet (ﷺ) entered it'.**<sup>(1)</sup>

- (3) Many times the *Sahābah* performed *Salāt* inside churches that were empty of pictures:

'Umar addressed [the *Nasārā* (the Christians)] saying 'We do not enter your churches only because of the pictures drawn inside them'.<sup>(2)</sup>

Ibn 'Abbās used -sometimes- to pray in the church that was free from pictures.<sup>(3)</sup>

The word "pictures" in the aforementioned narrations means pictures of living creatures [humans or animals].

Ibn Al-Qayyim said: 'The [forbidden] pictures are those of living creatures [humans or animals] - whether they are in the form of statues, engraved, drawn on walls or embroidered on clothes or beddings'.<sup>(4)</sup>

Some '*Ulamah* considered pictures of plants and trees not to be part of the prohibition.<sup>(5)</sup>

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(1) Narrated by Abū Dāwūd in his "Sunnan" (no. 4156) and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 7 / p. 268) . Refer to "Majm 'Az-Zawā'id " (vol. 5 / pp. 172-4) for more narrations.

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 1 / p. 531) as a Mu'allaq but was connected by Abdir Razzāq in his "Musannaf" (no. 1611) and Al-Bukhārī narrated it also in "Al-Adab Al-Mufrad" (no. 1248).

(3) Narrated by Al-Bukhārī in his "Sahīh" (vol. 1 / p. 531) as a Mu'allaq but was connected by Abdir Razzāq in his "Musannaf" (no. 1608), Al-Baghawī in "Al-Ja 'diyyāt" and in his compilation of 'Ubaidillāh's Al-'Aishy narrations as is mentioned in "Taghlīq At-Ta'līq" (vol. 2 / p. 233), Al-Fatih (vol. 1 / p. 532) and 'Umdat Al-Qārī (vol. 4 / p. 4).

(4) "At-Tahthīb 'Alā Sunnan Abī Dāwūd" (vol. 6 / p. 78).

(5) "Badā'i As-Sanā'i'" (vol. 1 / p. 337) and "Sharh Fath Al-Qadīr" (vol. 1 / p. 294).

I believe that it is indeed detested to perform *Salāt* on carpets full of pictures of trees and plants because they distract one's attention from being fully given to *Salāt* - as is understood from the *hadīth* about the *Anbijāniyyah*. *Allāh* (ﷻ) knows best.

**[13] Performing Salāt on or towards graves:**

**Jundab Ibn Abdullāh Al-Bajalī (رضي الله عنه) said: ‘I heard the prophet (ﷺ) -5 days before his death- say: “I have no *Khalīl* amongst you for *Allāh* (ﷻ) chose me to be His *Khalīl* as He (ﷻ) had chosen Ibrāhīm (ﷺ). If I were to choose a *Khalīl* amongst you, I would have chosen Abū Bakr to be this *Khalīl*. Indeed, those before you had taken their prophets’ graves as places of worship.**

**Never take the graves as places of worship, indeed I forbid you to do that’.**<sup>(1)</sup>

**Abū Hurairah (رضي الله عنه) said: The prophet (ﷺ) said: ‘May Allāh (ﷻ) launch war on the *Jews* and the *Nasārā* [the Christians]; they took their prophets’ graves as mosques [i.e. places of worship; they worshipped them].’**<sup>(2)</sup>

**‘Aishah said: The prophet (ﷺ) said -on his deathbed: ‘May Allāh (ﷻ) curse the *Jews* and the *Nasārā* (Christians); they took their prophet’s graves as places of worship’.**<sup>(3)</sup>

**Ibn Mas‘ūd (رضي الله عنه) said: The prophet (ﷺ) said: ‘Indeed, the worst of people are those who witness the last day of life, and those who take graves as places of worship.’**<sup>(4)</sup>

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(1) Narrated by Muslim in his “*Sahīh*” (no. 532) and An-Nasā’i in “*As-Sunan Al-kubrā*” as is mentioned in “*Tuhfatul Ashrāf*” (vol. 2 / pp.442-3).

(2) Narrated by Al-Bukhārī (no. 437) and Muslim in his “*Sahīh*” (no. 530).

(3) Narrated by Al-Bukhārī (no 4441) and Muslim (no. 529).

(4) Narrated by Ahmad in “*Al-Musnad*” (vol. 1 / p. 435), Ibn Abī Shaibah in “*Al-Musannaf*” (vol. 3 / p. 345), Ibn Khuzaimah in “*As-Sahīh*” (no. 789), Ibn Hibbān in “*As-Sahīh*” (no. 340, 341), Abū Nu‘aim in “*Thikr Akhbār Asbahān*” (vol. 1 / p. 142), At-Tabarānī in “*Al-Mu‘jam Al-Kabīr*” (no. 10413) and Abū Ya‘lā in “*Al-Musnad*” (vol.1 / p. 257) and Ibn Abi Khaithamah as is mentioned in “*Al-Fatih*” (vol. 13 / p. 19). The *hadīth*’s chain of narrators is good as Shaikhul Islām Ibn Taymiyyah said in “*Iqtidā’us Sirātil Mustaqīm*” (p. 330). Al-Haithamī considered =

The aforementioned *ahādīth* state the following rulings:

**[1/13] The prohibition of taking graves-containing yard as places of worship**

This is a unanimously agreed upon ruling which entails the obligation of destroying mosques built on graves and the detestation of performing *Salāt* in them. *Imām Ahmad* even considered the *Salāt* performed in such mosques as invalid.

It is also detested to perform *Salāt* in a place where there are graves even if there is no mosque built on them for every place on which one performs *Salāt* is considered as a mosque. **The prophet (ﷺ) said: ‘Never sit on graves nor perform *Salāt* towards them’.**<sup>(1)</sup>

He (ﷺ) also said: ‘**Do some [of the none obligatory] *Sālāt* at your homes and never make them similar to graves**’,<sup>(2)</sup> since no *Salāt* is to be performed on, towards or beside graves.

Some *Fuqahā’* believe that the rationale behind the prohibition of performing *Salāt* in cemeteries is that they are places of impurities which render the *Salāt* done in them invalid. Nevertheless, the circle of the prohibition encompasses more than that; doing *Salāt* in cemeteries potentially resembles the act of worshipping idols.

*Imām Ash - Shāfi’ī* said: ‘I detest that a creature [of *Allāh* (ﷻ)] be sanctified to a degree that his tomb becomes like a mosque [to which *Salāt* is performed] the thing that leads people astray’.<sup>(3)</sup>

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= its chain of narrators as sound in “Al-Majma” (vol. 2 / p. 27), Al-Bukhari also narrated it in his “Sahīh” (no. 7067) as Mu‘allaq and Muslim (vol. 4 / no. 2268).

(1) Narrated by Muslim (no. 972).

(2) Narrated by Bukhārī in his “Sahīh” (no. 1187) and Muslim (no. 777).

(3) Al-’Umm (vol. 1 / p. 246).

The prophet (ﷺ) stated this very rationale in his *hadīth* that says: ‘**O Allāh! Never make [People take] my grave as an idol that is worshipped**’.<sup>(1)</sup>

He (ﷺ) also told his “*Sahābah*” that the *Kuffār* [disbelievers] used to build a mosque on the grave of the righteous amongst them and engrave pictures on it. These are the worst of Allāh’s (ﷻ) creatures in Allāh’s (ﷻ) sight on the Day of Resurrection’.<sup>(2)</sup>

In the aforementioned *hadīth*, the prophet (ﷺ) mentioned these two [great sins]: [taking] graves [as places of worship] and [making] pictures.<sup>(3)</sup>

Accordingly;

**[2/13] It is prohibited to perform Salāt in cemeteries at all even if they contain one grave only:**

In “*Iqtidā’ As-Sirātul Mustaqīm*”, Shaikhul Islām [Ibn Taymiyyah] mentioned the disagreement -amongst Imām Ahmad’s followers- concerning doing *Salāt* in a mosque neighboring a cemetery, and the least number of graves to be existing in a place to be called cemetery: three or one is enough. The Imām’s followers held the two opposite opinions.

Holding the second opinion in his “*Al-Ikhtiyārātul ‘I limiyyah*”; Shaikhul Islām then said: ‘The Imām’s and his followers’ statements bear no sign of disagreement; on the contrary, their generalizations and the proofs they presented indicate clearly that

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(1) Narrated by Mālik in “*Al-Muwattā’*” (vol. 1 / p. 172), Ibn Sa’d in “*At-Tabaqāt Al-Kubrā*” (vol. 2/pp.240-1) from ‘Atā’ Ibn Yasār through a sound chain of narrators. It is also narrated by Abdir Razzāq in “*Al-Musannaf*” (vol. 1 / p. 406), Ibn Abī Shaibah in “*Al-Musannaf*” (vol. 3 / p. 345) from Zayd Ibn Aslam through a good chain of narrators, Ahmad narrated it-in his *Musnad*-through a connected chain of narrators from Abū Hurairah (vol. 2 / p. 246), Al-Humaidy in “*Al-Musnad*” (no. 1025) and Abū Na’aim in “*Al-Hilyah*” (vol. 6 / p. 283) and (vol. 7 / p. 317) through a sound chain of narrators. Al-Bazzār and Ibn Abdil Barr considered the *hadīth* as authentic. Refer to *Sharh Az-Zarqānī ‘Alā Al-Muwattā’* (vol. 1 / p. 351) and “*Tanwir Al-Hawālik*” (vol. 1 / p. 186).

(2) “*Sahīh Al-Bukhārī*” (vol. 1 / no. 523- 4) and “*Sahīh Muslim*” (vol. 1 / no. 375-6).

(3) Refer to “*Iqtidā’us Sirātul Mustaqīm*” (pp. 329-30) and “*Al- ‘Amru bil Ittibā’Wannhyū ‘An Al-Ibtida’*”.

doing *Salāt* even towards one grave is forbidden - which is the soundest of all opinions - for a cemetery is the place in which the dead are buried even if it consists of only one grave. Our Hanbalī Shaikhs stated that the area round the cemetery is part of it; consequently, *Salāt* must not be done there, so is the case with the area surrounding a single grave'.<sup>(1)</sup>

**[3/13] There should be a barrier between the cemetery and the neighboring mosque** in order that the *Salāt* in the later be valid. The wall of the mosque is not enough to be considered as a barrier between it and the cemetery.<sup>(2)</sup>

**[4/13] the prohibition of doing *Salāt* in a mosque that is established over a grave is a general rule** - whether the grave(s) is on its right, left, behind or front. The last one is, however, the worst of all cases for two reasons: the mosque is built on a grave and the grave is located to the front of praying muslims which is totally prohibited.<sup>(3)</sup>

**[5/13] The aforementioned prohibition covers those graves which are above the ground level**, unlike those which are at the bottom of the ground for the whole earth is a cemetery for the dead; *Allāh* (ﷻ) said:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا \* أَحْيَاءَ وَأَمْوَاتًا﴾

*'Have we not made the earth a receptable? For the living and the dead'*.<sup>(4)</sup>

Ash-Sha'bī said: 'Its [the earth's] bottom is [a container] for your dead and its surface is for your living'.<sup>(5)</sup>

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(1) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 25) and "Tamamul Minnah" (p. 298).

(2) The previous reference and "Tahthīrus Sājid" (pp. 187- 9).

(3) "Tahthīrus Sājid" (pp. 190-1).

(4) Sūrat Al-Mursalāt (verse 25-26).

(5) Narrated by Ad-Dūlābī (vol. 1 / p. 129). Refer to "Murqāt Al-Mafātīh" (vol. 1 / p. 456) and "Tahthīrus Sājid" (pp. 113-4).

**[6/13] Doing *Salāt* towards the dead placed in the direction of the Qiblah:**

Shaikh Al-Qārī said: ‘This [doing *Salāt* towards the corp] is one of the bad deeds people of *Makkah* practice; they place the dead body near the *Ka‘bah* then perform their [obligatory] *Salāt* towards it’.<sup>(1)</sup>

The eminent Shaikh Al-Albānī said: ‘This is indeed a hideous practice which has spread all through *Ash-Shām* [Syria], *Turkey* and other countries. I have recently seen a terrible photograph which shows a row of muslims doing *Salāt* and prostrating themselves towards a row of shrouded dead bodies of people who drowned in the sea’.<sup>(2)</sup>

It is worth mentioning here that the general practice of the prophet (ﷺ) was to do the *Janāzah Salāt* in the *Musallā*, not in mosques, so that *muslims* may not fall in such a hideous act against which the eminent Shaikh Al-Qārī warned’.<sup>(3)</sup>

Dear *muslim* brother, follow the footsteps of your *Salāf* in applying *Tawhīd* in all your acts and never join in your worship others with *Allāh* (ﷻ). **Allāh (ﷻ) said:**

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

**‘Whoever hopes for the meeting with Allāh (ﷻ), let him work righteousness and associate no partner in worship of his Rabb’.**<sup>(4)</sup>

**[14] Assigning one place in the mosque for doing *Salāt*:**

It is detested for any *muslim* - to the exclusion of the *Imām* - to stick to one place in the mosque to do the obligatory *Salāt* in. **Abdur Rahmān Ibn shibl said:** ‘*Allāh*’s (ﷻ) *Rasūl* (ﷺ) forbade that a *muslim* does his *Salāt* so fast like a crow when it eats, spreads his/ her arms [in prostration] as dogs do [when they sit]

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(1) “Murqāt Al-Mafātīh” (vol. 2 / p.372).

(2) “Tahthīrus Sājid” (p. 35).

(3) “Tahthīrus Sājid” (p. 36).

(4) Sūrat Al-Kahf (verse 110).

**and sticks to one place in the mosque when doing *Salāt* as camels stick to their resting places’.**<sup>(1)</sup>

Yazīd Ibn Abī ‘Ubaid said: ‘I used to accompany Salamah Ibn Al-’Akwa’ to the mosque. He used to perform his *Salāt* towards the pole nearby the stand on which the *Mushaf* used to be placed. I enquired: ‘O Abā Muslim, I noticed that you are keen to do your *Salāt* towards that pole !’ He said: ‘Indeed. I saw the prophet (ﷺ) doing his *Salāt* towards it frequently’.<sup>(2)</sup>

There is no contradiction between Yazīd’s *hadīth* and Abdur Rahman’s for the former assigns the place in which the prophet (ﷺ) used to do his non -obligatory<sup>(3)</sup> *Salāt* and the *Sahābī* wanted to follow this *Sunnah*. So, Salamah’s *hadīth* specifies the generalisation in Abdur Rahmān’s *hadīth*. Indeed, the *Sahābah* - who are the most knowledgeable of the prophet’s (ﷺ) words- are the most knowledgeable of what is general and specific.

Yazīd’s *hadīth* indicates that *a muslim* should follow the prophet’s (ﷺ) acts and deeds and the times and places in which they used to be done .

Ibn Hajar describes the pole -mentioned in the *hadīth*- in his “Fathul Bārī” saying: ‘Some of our reverend *Shaikhs* stated that this pole is the one built in the centre of the *Rawdah*. It is known as the

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(1) Narrated by Ahmad in “Al-Musnad” (vol. 3 / no. 428, 444), Ad-Dārimī in “As-Sunan” (vol. 1 / p. 303), Ibn Hibbān in his “Sahīh” (no. 476), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 214), Abū Dāwūd in “As-Sunan” (no. 862), Ibn Mājah in “As-Sunan” (no. 1429), Al-Hākim in “Al-Mustadrak” (vol. 1 / p. 229) traced back to Tamīm Ibn Muhammad from Abdur Rahmān Ibn Shibl.

Al-Hākim said: ‘The *hadīth*’s chain of narrators is sound’, Ath-Thahabī held the same opinion although this is strange for he reported in “Al-Mīzān” (vol. 1 / p. 360) that Al-Bukhārī stated that Tamīm’s *hadīth* is doubted for ‘Uthmān Ibn Abdir Rahmān At- Tarā’ifī narrated from him’. !!

At-Tarā’ifī died in 202H or 203H; Tamīm is a Tābi’ī, so how could the former relate from the later. This is of Ath- Thahabīs’s illusions. The truth is that no one narrated the *hadīth* from Tamim but Abdullāh Ibn Hākim who also narrated the previous *hadīth*. The previous *hadīth* is sound as is stated by Ahmad in his “Musnad” (vol. 5 / no. 446, 447), Al-Baghawī in “Mukhtasar Al-Mu‘jam” (vol. 9 / pp.31-2) and As-Silsilah As-Sahīhah (no. 1168).

(2) Narrated by Al-Bukhārī in his “Sahīh” (no. 502).

(3) As is stated in some narrations, see: “Sharh Thulathiyyāt Al-Musnad” (vol. 2 / p. 781).



*Muhājirīn* pole. It was narrated that ‘Aishah said: **‘If people knew about the [greatness of the] pole, they would fight each other to be able to do their *Salāt* towards it’**, and that she told Ibn Az - Zubair about it who later on used to do his *Salāt* towards it frequently. Later on, I found this very information in “*Tarīkhul Madīnah*” by Ibn An-Najjār who said: ‘The *Muhājirūn* who emigrated to *Madīnah* from *Quraish* used to gather there’. The same was mentioned by Muhammad Ibn Al-Hasan in “*Akhbārul Madīnah*” long before Ibn An-Najjār.<sup>(1)</sup>

The prophet’s (ﷺ) words: **‘...and to stick to a place in a mosque to do *Salāt*, as camels stick to their resting places’** indicate that *a muslim* must not resemble animals -such as camels- in their behavior and stick to one place in the mosque for doing *Salāt*.<sup>(2)</sup>

Al-Bahūtī said: ‘According to the prophet’s (ﷺ) prohibition to act as camels regarding their sticking to their resting places, it is detested for any *muslim* -to the exclusion of the *Imām* [the leader of *Salāt*]- to stick to one place in the mosque to do one’s obligatory *Salāt* in. It is; however, permissible to do so when doing optional [supererogatory] *Salāt* as some narrations state’.<sup>(3)</sup>

Three rationales stand behind this prohibition, they are:

**The First:** Doing such act leads one to seeking fame and dissimulation.

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(1) “*Fath Al-Bārī*” (vol. 1 / p. 577). As-Safārīnī mentioned in “*Sharh Thulāthiyyāt Al-Musnad*” (vol. 2 / p. 783) that when he performed Hajj in 1148 H., he went to the pole and found that a niche had been already built around it in order to be distinguished and easily seen by muslims. However, the pole had been moved a little bit from its original position. He [As-Safārīnī] asked Shaikh Muhammad Hayāt As-Sindī about the purpose of this movement; the later said: ‘As far as I know, the pole was moved from its original position in order that a muslim’s front-when he / she prostrates him / her self in that place-be at the same spot the prophet (ﷺ) used to stand’. As- Safārīnī then asked: ‘Why wasn’t a sign marked to make this purpose easily achieved?’ Muhammad said” ‘it was indeed done; the sign is to make your shoulders on the same level with the pulpit’. As-Safārīnī joyfully said: ‘I was happy to the bottom of my heart that I could not utter a word’.

(2) See: “*Tahthīb Sunnan Abī Dāwūd*” (vol .1 / p. 408) by Ibn Al-Qayyim.

(3) “*Kash shāf Al-Qinā*”(vol. 1 / p. 319).

**The Second:** Doing it deprives a *muslim* from increasing the number of spots in which he does his *Salāt* and which would bear witness for one's good deeds on the Day of Resurrection.

**The Third:** This act makes it hard for a *muslim* to do *Salāt* in any other place for this would mean changing a habit. If a *muslim* reaches this stage, one may abandon this worship [the *Salāt*].<sup>(1)</sup>

### **[15] Mistakes regarding the Sutra:**

Ibn 'Umar (رضي الله عنه) said: 'The prophet (ﷺ) said: "Never do your *Salāt* but towards a *Sutra* and never let any one pass in front of you [while doing *Salāt*] even if you had to fight with him for *Shaitan* accompanies him'.<sup>(2)</sup>

Abū Sa'īd Al-Khudrī (رضي الله عنه) said: *Allāh's* (ﷻ) Messenger said: 'When you do your *Salāt*, do it towards a *Sutra* and come close to it. And never let any one pass between you and your *Sutra* even if you have to fight him for the *Divil* is with him'.<sup>(3)</sup>

In another narration, the prophet (ﷺ) said: 'for the devil passes between it [the *Sutra*] and him [the praying muslim]'.<sup>(4)</sup>

Sahl Ibn Abī Hathmah (رضي الله عنه) related that the prophet (ﷺ) said: 'when you do your *Salāt* towards a *Sutra*, come close to it and never give a chance for *Shaitān* to render it invalid'.<sup>(4)</sup>

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(1) "Fathal Qadīr" (vol. 1 / p. 300) and "Ad-Dīnul Khālis" (vol. 3 / p. 203).

(2) Narrated by Muslim in his "Sahīh" (no. 260), Ibn Khuzaimah in "The Sahīh" (no. 800); the hadith's wordings are his, Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 251) and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 2 / p. 268).

(3) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 279), Abū Dāwūd in "As-Sunan" (no. 697), Ibn Mājah in "As-Sunan" (no. 954), Ibn Hibban in the "Sahīh" (vol. 4 / no. 48, 49) and Al-Baihaqī in "As-Sunan" Al-Kubrā" (vol. 2. p. 267). Its chain of narrators is good.

(4) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 279), Ahmad in "Al-Musnad" (vol. 4 / no.2), At-Tayālīsī in "Al-Musnad" (no. 379), Al-Humaidi in "Al-Musnad" (vol. 1 / no. 196), Abū Dāwūd in "As-Sunan" (no. 695), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / no. 62) . Ibn Khuzaimah in "As-Sahīh" (no. 803), Ibn Hibbān in "As-Sahīh" (vol. 4 / no. 49), At-Tahāwī in "Sharh Ma'ānī Al- 'Athār" (vol. 1 / no. 458), At-Tabarānī in "Al-Mu 'jam Al-Kabīr" (vol. 6 / no. 119), Al-Hākim in "Al-Mustadrak" (vol. 1 no. 251), Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 2 / no. 272). The Hadīth is authentic.

In another narration, **the prophet (ﷺ) said: ‘When you intend to do your *Salāt*, do it towards a *sutrah* and come close to it lest Shaitān passes in front of you’.**<sup>(1)</sup>

Commenting on Abū Sa‘īd’s narration, Ash - Shaw Kānī said: ‘It states the obligation of doing *Salāt* towards a *Sutrah*<sup>(2)</sup>... Most of the *ahādīth* affirm this obligation to which we must adhere unless there are circumstantial evidences that may shift the prophet’s (ﷺ) order from being an obligation to a recommendation. As for the prophet’s (ﷺ) *hadīth*: ‘Those who pass in front of you shall not harm you [i.e. your *Salāt*]’, it must not be considered as one of the circumstantial evidences for avoiding whatever that could render one’s *Salāt* invalid or lessens its rewards is an obligation’.<sup>(3)</sup>

The *Sutrah* protects one’s *Salāt* from being invalid in case a [grown up] woman, a donkey or a black dog passes in front of him/her - as is narrated in one of the *ahādīth* - and also prevents those who want to pass in front of him/her<sup>(4)</sup> from doing so.

For the *Sutrah*’s great importance, the righteous *Salaf* (رضي الله عنهم) were keen to perform their *Salāt* towards it and urged other *muslims* to do the same and condemned those who did the opposite. ‘Umar (رضي الله عنه) gives us a great example; Qurrah Ibn Iyās said: “‘Umar saw me performing *Salāt* between two poles. He took hold of me and directed me towards a *Sutrah* [one of the poles] and then said: “Do your *Salāt* towards it’.<sup>(5)</sup> Commenting on this event, Al-Hāfith Ibn Hajar said: “‘Umar intended to teach Ibn ‘Iyās that he should do his *Salāt* towards a *Sutrah*’.<sup>(6)</sup>

Ibn ‘Umar said: ‘When you intend to perform your *Salāt*, do it towards a *Sutrah* and come close to it lest Shaitān passes in front of you’.<sup>(7)</sup>

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(1) Ibn Khuzaimah’s wordings.

(2) “Naylul ‘Awtār (vol. 3 / p. 2).

(3) “As-Saylul Jarrār” (vol. 1 / p. 176).

(4) “Tamāmul Minnah” (p. 300).

(5) Narrated by Al-Bukhārī in his “Sahīh” (vol. 1 / p. 577) and Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p. 370) .

(6) “Fathul Bārī” (vol. 1 / p. 577).

(7) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1/p. 279) through a sound chain of narrators.

Ibn Mas‘ūd (رضي الله عنه) said: ‘Four are of the characters of the hard-hearted people: to do one’s *Salāt* without taking a *Sutrah*... or to hear the *’Athān* and not attending the congregational *Salāt* in the mosque’.<sup>(1)</sup>

‘Pay heed, dear *muslim* brother - may *Allāh* guide me and you to the right path - to the series of the prophet’s (ﷺ) orders of the necessity of taking a *Sutrah* in *Salāt*. Verily, obeying his (ﷺ) orders leads to obeying *Allāh* (ﷻ) for he (ﷺ) received these rulings through the *Wahy*. And reflect on the *Sahābah*’s care to follow them- as did the second great Caliph ‘Umar (رضي الله عنه) and Ibn Mas‘ūd (رضي الله عنه) who considered abandoning it as one of the serious sins that equals abandoning the congregational *Salāt*’.<sup>(2)</sup>

‘Anas (رضي الله عنه) said: ‘I saw the prophet’s *Sahābah* rushing towards the poles of the mosque -to perform the two *Rak‘ah* optional *Salāt*<sup>(3)</sup>- between the sunset *’Athān* the prophet’s (ﷺ) coming [to lead the *Salāt*].<sup>(4)</sup>

Nāfi’ (رضي الله عنه) said: ‘Ibn ‘Umar -who never did his *Salāt* but towards a *Sutrah*’-<sup>(5)</sup> used to do it towards one of the mosque’s poles. In case they are all occupied [with praying muslims] he used to ask me to turn my back to him as a *Sutrah*’.<sup>(6)</sup>

Salamah Ibn Al-’Akwa’ used to heap up stones and perform his *Salāt* towards them.<sup>(7)</sup>

The previous *’Athar* indicates the affirmed obligation of performing *Salāt* towards a *Sutrah* whether in indoor or outdoor places. This is the prophet’s (ﷺ) *Sunnah*, as Ash-Shawkānī stated.<sup>(8)</sup>

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(1) Narrated Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p. 61) and Al-Baihaqi in “As-Sunan Al-Kubrā” (vol. 2. p. 285). The hadīth is *Sahīh* [authentic].

(2) “Ahkāmus *Sutrah* Fi Makkah and else where” (pp. 13-4), Ibn Al-Qayyim publication.

(3) This is the narration of Al-Bukhārī in his “*Sahīh*” (no. 620).

(4) Narrated by Al-Bukhārī in his “*Sahīh*” (no. 503).

(5) Narrated by Abdir Razzāq in “Al-Musannaf” (vol. 2 / p. 9) but there is a weak narrator in its chain of transmitters.

(6) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 279) through and authentic chain of narrators.

(7) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 278) .

(8) “*Naylul Awtār*” (vol. 3 / p. 6).

The eminent *‘Ālim*, As-Safārīnī said: ‘It is indeed recommended that one does his/ her *Salāt* towards a *sutrah* even if there is no chance of some one passing in front of him/ her’. *Imām* Mālik held the opposite opinion regarding the last part of As-Safārīnī’s opinion and Ibn ‘Aqīl Al-Hanbalī stated in his “Al-Wādhī” that the *Sutrah* should be a wall or something prominent. *Imām* Ahmad held the opinion that a *Sutrah* should be wide’.<sup>(1)</sup>

The soundest of all opinions is that the order of taking a *Sutrah* is a general and a comprehensive one that should not be restricted to certain times, places or shapes. The reasons previously mentioned [by the *Imāms*] are mere mental deductions that stand on no hard evidences. *Imām* Mālik’s opinion ignores the many *ahādīth* that assert the necessity of doing one’s *Salāt* towards a *Sutrah*. Besides, those whom you are not able to see i.e. -Shaitān- may pass in front of your as is clearly stated in the prophet’s (ﷺ) *ahādīth* and shown in his deeds’.<sup>(2)</sup>

Having mentioned some *ahādīth* about the obligation of performing *Salāt* towards a *Sutrah*, Ibn Khuzaimah said: ‘These are all authentic *ahādīth* which clearly state the obligation of doing *Salāt* towards a *Sutrah*. Abdul Karim claimed that Mujāhid narrated from Ibn ‘Abbās that **‘the prophet (ﷺ) performed his *Salāt* in a desert (\*) without having a *Sutrah*, and there were no buildings on ‘Arafah [mount] at that time.’** How could the prophet (ﷺ) do the opposite of that to which he ordered his *Sahābah*’.<sup>(3)</sup>

I believe that the lack of buildings does not entail not taking a *Sutrah* in *Salāt*; this is clearly stated in Ibn Abbās’ *’Athar*. He (رضي الله عنه) said: **The prophet (ﷺ) used to do his *Salāt* in Mina not towards a wall’.**<sup>(4)</sup>

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(1) “Sharh Thulathiyyāt Al-Musnad” (vol. 2 / p. 782).

(2) “Tamāmul Minnah” (p. 304).

(\*) This is a weak *hadīth* as Al-Albānī said in “Tamāmul Minnah” (p. 305). He said: ‘It is fully narrated in “Al-Ahādīthud Da‘īfah” (no. 5814) with another similar *ahādīth*.

(3) *Sahīh* Ibn Khuzaimah (vol. 2 / pp. 27-8).

(4) Narrated by Al-Bukhārī in his “*Sahīh*” (no. 76, 493, 861, 1857, 4412), Ahmad in “Al-Musnad” (vol. 1 / no. 341) and Mālik in “Al-Muwatta’” (vol. 1 / no. 131), and others.

Ibn ‘Abbās said in another narration: **‘A staff was rooted before the prophet (ﷺ) while being on ‘Arfah and he performed his *Salāt* towards it. A donkey passed behind it’.**<sup>(1)</sup>

Ibn At-Turkumānī said: ‘Lacking a wall does not entail the non existence of any other *Sutrah*, so on what basis did *Imām* Mālik hold such an opinion?!’<sup>(2)</sup>

According to the previous discussion, we conclude the following points:

**[1/15] Those who perform their *Salāt* with out taking a *Sutrah*** have indeed committed a great mistake, even if there is a slight chance of any body -or thing- to pass in front of them, as is the case when being in a desert. This ruling applies to *Makkah* and else where.<sup>(3)</sup>

**[2/15]** Some *‘Ulamah* held the opinion that one should place his *Sutrah* slightly to his left or right side and must not aim directly towards it.<sup>(4)</sup>

However, there is no hard evidence that supports such an opinion.<sup>(5)</sup> Nevertheless, all cases are allowed.<sup>(6)</sup>

It is worth saying here that:

**[3/15] The height of the *Sutrah*** should not be less than that of a saddle if one affords it.

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(1) Narrated by Ahmad in “Al-Musnad” (vol. 1. no. 243), Ibn Khuzaimah in “As-Sahīh” (no. 840) and At-Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 11 / no. 243). Ahmad’s chain of narrators is a sound one.

(2) “Al-Jawharun Naqī” (vol. 2 / p. 273). See also: “Ahkāmus Sutrah” (pp. 88...).

(3) More about this in “As-Silsilah Ad-Da‘ifah wal Mawdū‘ah” (no. 928) and “Ahkāmus Sutrah in Makkah wa Ghairiha” (pp. 46-8), (120-6). As for the permissibility to pass in front of a praying muslim at times of need and dire necessity, this is something unescapable- especially at times of over crowdedness. At-Hāfith Ibn Hajar held this opinion as is stated in his “Al-Fath” (vol. 1 / p. 576) and so did Az-Zarqānī in “Sharh Mukhtasar Khalīl” (vol. 1 / p. 209). Allāh (ﷻ) knows best.

(4) See: “Zād Al-Ma‘ād” (vol. 1 / p. 305).

(5) For more details see: “Nasb Ar-Rāyah” (vol. 2 / p. 84) and “Ahkāmus Sutrah” (pp. 113- 5).

(6) “Ahkāmus Sutrah” (p. 45).

This was clearly mentioned in a *hadīth* transmitted by Talha (رضي الله عنه). He said: **The prophet (ﷺ) said: ‘Do not pay attention to whoever passes in front of you while you are doing your *Salāt* so long as you have put a *Sutrah* the height of which is as that of saddle’.**<sup>(1)</sup>

‘Aishah said: The prophet (ﷺ) was once asked about the height of the proper *Sutrah* -during Tabūk Battle- he (ﷺ) said: ‘**[Its height is] as the height of a saddle**’.<sup>(2)</sup>

Abū Thar (رضي الله عنه) said: **The prophet (ﷺ) said: ‘When you intend to perform *Salāt*, nothing will suffice you as a *Sutrah* but that the height of which is as that of a saddle. Less than that; a donkey, a grown up woman and a black dog render your *Salāt* invalid if they pass in front of you’.**<sup>(3)</sup>

One of the eminent ‘*Ulamahs*’ axioms concerning the prophet’s (ﷺ) speech is that the prophet (ﷺ) never deferred any piece of information needed from its proper time. Consequently, when the prophet (ﷺ) was asked about the sufficient height of the *Sutrah*, his answer was precise. Had less than that height been permissible, he (ﷺ) would have mentioned it.<sup>(4)</sup>

The height of a saddle is nearly one cubit, as stated clearly by ‘Atā’, Qatādah, Ath-Thawrī and Nāfi’.<sup>(5)</sup> The cubit equals the distance between the elbow down to the middle finger tip,<sup>(6)</sup> that is about 46.2 c.m.<sup>(7)</sup>

It had been already established that the prophet (ﷺ) performed his *Salāt* towards a thin staff and a spear. This proves that the height of the *Sutrah* is much more important than its width.

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(1) Narrated by Muslim (no. 499).

(2) Narrated by Muslim (no. 500).

(3) Narrated by Muslim (no. 510).

(4) “*Ahkāmus Sutrah*” (p.29).

(5) See “*Musannaf Abdir Razzāq*” (vol. 2 / p. 9, 14, 15), “*Sahih Ibn Khuzaimah*” (no. 807) and “*Sunan Abī Dāwūd*” (no. 686) .

(6) “*Lisān Al-‘Arab*” (vol. 3 / p. 1495).

(7) “*Mu‘jam lughat Al-Fuqahā*” “(pp. 450-1).

Ibn Khuzaimah said: ‘Authentic evidences prove that the height of the *Sutrah* should be taken into consideration unlike its width. One of these evidences is that he (ﷺ) performed his *Salāt* towards a spear, and surely its width is not as that of a saddle.. Another evidence is his (ﷺ) order for the *Sahābah* (رضي الله عنهم) to take a *Sutrah* in *Salāt* even if it were an arrow’.<sup>(1)</sup>

Accordingly, if a muslim affords to take a *Sutrah* of any kind - be it a staff, piece of furniture, heap of sand or stones, as Salamah did, he should do so and must not take a line he draws on the ground to be his *Sutrah*.

It is worth mentioning here that the *hadīth* that states that a line on the ground suffices as a *Sutrah* in *Salāt* is a weak *hadīth*, as stated by Sufyān Ibn ‘Uyaynah, Ash-Shāfi‘i, Al-Baghawī and others. Commenting on such a *hadīth*, Ad - Dāraqutnī said: ‘It is not authentic, not even sound’. Ash-Shāfi‘ī said -in “Sunan Harmalah”: ‘Drawing a line on the ground to be as a *Sutrah* is a mistake, unless such an act is established in an authentic *hadīth*’. Mālik considered it in “Al-Mudawwanah” as: ‘Something null and void’.

The *hadīth* was also considered as weak by Ibn As-Salāh, An-Nawawī, Al-‘Irāqī and others.<sup>(2)</sup>

#### **Additional Points:**

**[4/15] the *Ma’mūm* does not have to take a *Sutrah*** in the congregational *Salāt* for this falls under the responsibility of the *Imām*. It is a widespread misconception that each *Ma’mūm* is a *Sutrah* for the one behind, then what about the first row of the praying *muslims*?? Besides, this misconception entails that walking between rows is prohibited; the opposite of which is firmly established in many *ahādīth*. One of these *ahādīth* is narrated by **Ibn ‘Abbās who said: ‘Al-Fadl and I once came to ‘Arafah riding a she donkey. The prophet (ﷺ) was performing his**

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(1) “Sahīh Ibn Khuzaimah”(vol. 2 / p. 12).

(2) Refer to: “Tamāmul Minnah” (pp. 300-2), “Ahkāmus Sutrah” (pp. 98-102)”, “Sharh Sahīh Muslim” (vol. 4 / p. 216) and “Tahthīb Tahthīb” (vol. 12 / p. 199).



**congregational *Salāt*. We dismounted the she donkey, walked between the rows and joined other *muslims* in their *Salāt*. (The she donkey passed in front of the first row).<sup>(1)</sup> the prophet (ﷺ) said nothing to us’.<sup>(2)</sup>**

It may be raised that the prophet (ﷺ) may not have seen the donkey passing in front of the first row. The answer to this is that the prophet (ﷺ) could even see that which is behind him. **He (ﷺ) said to his *Sahābah*: ‘Do you see my *Qiblah* here, by *Allāh* (ﷻ)! Nothing that you do in *Rukū*’or *Sujūd* that I can not see; indeed I can see you from my back.’<sup>(3)</sup>**

Ibn Abdil Barr said: ‘Ibn ‘Abbās’ narration specifies that of Abī Sa‘id’s which says: **‘when you perform your *Salāt* never let any one pass in front of you’**, for the later hadīth concerns the *Imām* and the *Munfarid* [the one who does his/ her *Salāt* individually]. As for the *Ma’mūm*, his / her *Salāt* is valid no matter who passes in front of him/ her as stated in Ibn ‘Abbās’s narration. This ruling is a unanimously agreed-upon one between the ‘*Ulamah*’.<sup>(4)</sup>

According to what has been mentioned, it is understood that the congregational *Salāt* is actually considered as one *Salāt* not numerous ones equal to the number of those who are doing it, so one *Sutrah* is sufficient.<sup>(5)</sup>

**[5/15] If the *Imām* ignores taking a *Sutrah*, he has indeed done a great mistake;** however, this does not entail that each *Ma’mūm* should find a *Sutrah* for him / her self and to prevent anyone from passing in front of him/her.<sup>(6)</sup>

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(1) This sentence was narrated through a separate narration by Al-Bukhārī in his “*Sahīh*” (no. 1857).

(2) Narrated by Muslim in his “*Sahīh*” (no. 504).

(3) Narrated by Al-Bukhārī in his “*Sahīh*” (no. 418, 471). See: “*Ahkāmus Sutrah*” (p. 22).

(4) “*Fathul Bārī*” (vol. 1 / p. 572).

(5) “*Faidul Bārī*” (vo. 2 / p. 77).

(6) Refer to: “*Ahkāmus Sutrah*” (pp. 21-2).

**[6/15]** A question may be raised: **what should the *Masbūq* do when he / she performs the *Rak‘āt* he/ she missed with the *Imām*??**

Imām Mālik said: ‘the *Masbūq* could come closer to any *Sutrah* he/ she could reach - moving left, right, forward or backward. In case the *Sutarh* is very far from him/ her, he/ she could stay in his/ her place and does his/ her best not to let any one pass in front of him/ her’.<sup>(1)</sup>

Ibn Rushd held the same opinion in his “Fatāwā” and added: “whoever passes in front of hem/ her has incurred a sin on him/ her self, unlike the one who passes between the rows in the congregational *Salāt* for the *Imām* is the *Sutrah* of the praying muslims. May *Allāh* (ﷻ) guide us to all that which is the best’.<sup>(2)</sup>

Many other ‘Ulamah held the same opinion.<sup>(3)</sup>

### **[16] Deviating from the *Qiblah*:**

Unfortunately, most of our old mosques are not built precisely towards the *Qiblah*, their deviation from it is sometimes slight and sometimes great the thing which forced those responsible for them to place certain ropes on the ground to show the accurate direction of the *Qiblah*.

Other ropes were placed to urge muslims to straighten their rows in their *Salāt* and stand close to each other the thing which most muslims ignore and which indicates how ignorant muslims became of the proper manner of standing in congregational *Salāt*.<sup>(4)</sup> This will be discussed later in details. May *Allāh* (ﷻ) who is our only *Rabb* guide us to that which is the best.

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(1) “Sharh Az-Zarqānī ‘Alā Mukhtasar Khalīl” (vol. 1 / p. 208).

(2) “Fatāwā Ibn Rushd” (vol. 2 / p. 904).

(3) Refer to: “Ahkāmūs Sutrah” (pp. 26-7).

(4) Refer to: “Al-Masjid Fil Islām” (pp. 33- 4).