

Lesson 28: Clothes of Prayer

There are certain rules laid down concerning the clothes for prayer:

1. It must be *tahir* (clean): The Salat in *najis* clothes is invalid (*batil*).

Details will be given afterwards.

2. It must be *mubah*, not *ghasbi*. Salat in *ghasbi* clothes is *batil*. Clothes purchased by money from which *zakat* or *khums* (when *wajib*) was not given is *ghasbi*; and prayer with such clothes is *batil*.

3. It should not be a part of an animal whose meat is not halal. Therefore, the hide of an elephant and such things are not allowed in Salat.

4. It should not be a part of any dead animal. Meat, hide and fat are not to be taken from a dead animal unless it is known that it was a *zabiha* (lawfully killed animal). Therefore, leather belts or similar items are not allowed in Salat unless they are known to have been taken from a *zabiha*, or have been purchased from a Muslim (provided it is known, or at least probable, that that Muslim had purchased it after due scrutiny).

5. It is not allowed to pray in clothes which have sweat that exuded during or after becoming unlawfully *junub*.

6. It is not allowed to pray in clothes which have the sweat of an animal which eats refuse of human beings.

7. For men only: The clothes should not be made from gold, whether it is pure gold or mixed. But there is no harm in keeping gold in pocket.

8. Likewise men are not allowed to wear pure silk.

Note: Wearing gold and pure silk are *haram* for men even at other times.

Other Rules

1. If a person did not know that his body or clothes were *najis*, and came to know after Salat, the Salat is correct.

2. If he knew that his body or clothes were *najis*, and forgot and prayed in those clothes, he would have to pray again, if the time is still there, or pray *qadha* if there is no time.

3. If the clothes became *najis* during prayer, and it was possible to change the clothes or to clean them without disturbing the prayer, he should do it, and the prayer would be correct. If it was not possible to change or clean the clothes as mentioned above, and there was enough time, he should break the prayer, clean or change the clothes and pray afresh. If there was not enough time, as mentioned above, and it was not possible to take away that clothes, he would proceed in the prayer in that clothes, and the prayer would be correct. The same rules apply if any part of his body becomes *najis* during prayer. If he could take away the clothes, but had no other clothes, he would complete the prayer in that same clothes.

4. The following *najasah* are excused in the prayer:

(a) The blood which comes out of wound or tumor provided it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from that tumor or wound it is not excused; it must be cleansed.

(b) The blood, (other than the blood of *haiz*, *Nifas*, or *istihaza*, or of a dead body, or *kafir*, or an animal whose meat is not halal) on the clothes or body of the person praying, which is less than '*dirham baghalli*' in the area.

Note: *dirham baghalli* is equivalent to the tip of the fore-finger.

(c) Those small wearing apparels which cannot be used to hide the '*auratayn*' (private organs of a human being) owing to their smallness, like small handkerchief, button, ring, etc. provided they are not made from *najasah* like dead body, dog, etc. It is not allowed to keep these things in prayer even without wearing them.

(d) The clothes of the woman, who rears up an infant boy, provided that:

1. The clothes have become *najis* with his urine;

2. And she has no other clothes to change into. In this case, she is allowed to clean the clothes once a day and then ignore the *najasah* of his urine afterwards. This rule cannot be extended from urine to other *najasah*, or from the woman to man, nor from that woman who does not have another set of clothes to that one who has got other clothes to change into.

Note: The above mentioned exceptions are for *najis* clothes. It does not mean that other rules relating to clothes made from dead body or from a part of an animal whose meat is not halal are also relaxed.

5. The rules about clothes concerning the prayer, also apply in *wajib tawaf*.

6. When there is no other clothes except *ghasbi*, or golden, or silk, and he is obliged to wear it, owing to cold or because there are other persons, he may pray in it; but if he may take it out, he should pray in a closed room, without clothes.

The same is the rule if there are no clothes other than *ghasbi* or made from a dead animal or from a *haram* animal. If there are no clothes except a *najis* one and it is not possible to cleanse it, he should pray wearing that same clothes. After finishing the prayer it is better to close the room, take out that *najis* clothes and repeat the prayer without the clothes.

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