

PRAYER CLOTHES

لباس المصلي

Objectives >>>

Students should:

- Understand the basic conditions for the clothes of prayers including the *mustaḥab* and *wājib* conditions
- Be reminded of the rules of silk, gold and leather during prayer
- Be able to solve common doubts about dress of prayers
- Know the detailed rules of blood on clothes of prayer

JURISPRUDENCE

LEVEL 5

Dress of Prayer

In previous years, we have discussed the rule of the clothes we wear during prayer. Here, we will revise the rules and go into some more detail.

COVERING THE BODY DURING ṢALĀT

As we learnt in previous years, it is *Wājib* to cover the body during prayers. For women, the whole body must be covered, except the face, the hands up to the wrist and the feet up to the ankles. For further rules, refer to last year's lesson.

CONDITIONS OF CLOTHES OF PRAYER

As we have discussed in previous years, there are certain conditions one must meet with regards to their prayer clothes in order for the prayers to be correct. We shall discuss a few details in this regard below.

I. ṬAHĀRAH

The condition of *Ṭahārah* means that the clothes and body of the person offering prayer must be free from any *najāsah*. If a person finds out his clothes are *Najis* during prayer, he should either start his prayer again if there is time, or try to remove the *Najis* item if possible. For further rules, refer to last year's lessons.

There are certain exceptional rulings which make prayer valid even if the body or dress are *najis* with blood:

- If the body is stained with blood discharged from a wound or sore on the person's own body

- If the body or dress is stained with blood spaced over a space lesser than the approximate diameter of an Australian 5c coin.
- Blood is on the clothes one wears that are not big enough to cover the private parts (like socks or cap)

2. CLOTHING MUST BE MUBĀḤ

As a precaution, or most agree obligatory precautionⁱ praying in usurped clothing (stolen or khums not paid), intentionally makes the prayer void. If someone, unintentionally offers prayers with usurped clothing (he forgets or is unaware) and has not usurped it himself, his prayer is valid.

Unlike the ruling of najis clothing, if one realises during prayer that he is wearing a usurped item of clothing, it must be taken off immediately. If this is not possible, and he has time for one rak'ah, he must break his prayer, change clothing and pray again.

3. RULES OF LEATHER AND FUR

Carrying an item (e.g. wallet) which is made of the skin of an animal which has **not** been slaughtered lawfully but whose meat is usually ḥalāl (like a cow), is permissible during prayers. However, wearing such as item, as an obligatory precaution, is not permissible (even if it

is not big enough to cover the private parts) and some scholars say that it cannot be worn at allⁱⁱ. Having the hair or salivaⁱⁱⁱ of an animal that is harām to eat (and whose blood gushes-like a cat, rat, kangaroo etc.) on the clothes voids the prayer.^{iv} Similarly, wearing anything made from parts of such animals renders the prayer void.



4. RULE OF GOLD AND SILK

It is ḥarām for men to wear gold or silk whether it touches the skin or not, although for women it is okay. Any prayers said by a man wearing these two items are void although carrying it (in a pocket for instance) is ok. These things are ḥarām for men even outside prayer.

5. MISCELLANEOUS RULE

Wearing a dress whose cloth colour or stitch is not befitting the status of a person, or is unusual for him, is ḥarām if it is undignified or humiliating, but will not void his prayers.

MUSTAḤĀB AND MAKRŪH DRESS

It is mustaḥab to wear a turban, a loose garment over the shoulders ('aba), a white dress, clean clothes, use of perfume and wearing 'aqīq (agate).



It is makrūh to wear black, dirty or tight clothing. Also it is makrūh to wear clothing with images printed or drawn on them, to keep buttons open or to wear a ring that has images engraved on it.

HOMWORK

Open the Islamic Laws book of your marja' and write 5 other rules you manage to find (which have not been discussed in this lesson) on the rules regarding blood on the clothes of prayer.

ⁱ Big difference of opinion here, most say it is obligatory and not only a precaution...so I would mention that here...here are

the other fatawa (K:Khomeini, F: fadullah, M: makarem shirazi)

M: The dress that a person uses for offering prayers, as an obligatory precaution, should be Mubah, and if he offers prayers having a usurped clothes on intentionally, even if a piece of thread or a button of it is usurped, he should offer it again. However, if he did not know that it was usurped, and offered prayers with it, his prayers would be in order. Similarly, if he knew that it was usurped but then forgot about it being usurped, and offered prayers with it, his prayers would be in order, unless he himself was the usurper, that is, he himself had usurped something and then forgot about it and offered prayers with it, his namaz, as an obligatory precaution, would be void and he should offer it again.

K: Secondly, that it is not permissible to offer prayer if the garment is usurped, provided that he has knowledge about its being usurped, so that if he does not know about it, his prayer shall be valid. The same rule shall apply in case he forgets about the garment being usurped, except when he is himself the usurper. Caution must not, therefore, be given up by offering the prayer again.

F: It is not permissible for any mukallafs to usurp an item of clothing to wear during prayer. Should they wear it, they would be guilty, regardless of whether they said their prayer wearing it or not. If they went ahead and performed prayer in that usurped garment, such a prayer is deemed null and void; that is, if they were aware of the fact that their action, [i.e. usurpation] is unlawful, and that the garment was big enough to cover the private parts, as a matter of obligatory precaution; if it is not the case, i.e. without it being big enough to cover the private parts, prayer would not be deemed batil. Should we assume that the perpetrator was ignorant, their prayer should be valid, and although ihtiyat must be followed where the ignorant person was both aware of the rule and negligent.

ⁱⁱ **M:** The dress with which a person offers prayers should not be made of the parts of the dead body of an animal whose blood gushes when killed. Even, as an obligatory precaution, the dress made of the dead body of an animal whose blood does not gush (for example, fish and snake) should also be avoided. A person who offers prayers should not have with him parts of a carcass, even if it is not in dress form.

K: Thirdly, that (if the garment has been made with the parts of body of an animal), It should belong to an animal which has been one whose meat is allowed for eating and which has been lawfully slaughtered. So it is not permissible to offer the prayer while wearing the garment made of the skin of an animal not lawfully slaughtered, nor the garment made of other parts of its body having life, and, according to the more cautious opinion, even if it is clean due to not being one having spurting blood, like a fish.

ⁱⁱⁱ **S:** Question: What is your ruling about cat's hair on a person's dress during salat?

Answer: Cat's hair does not invalidate prayer.

M: The dress of a person who offers prayers should not be from an animal whose meat is haraam to eat, even if a hair of it is with him, his namaz is objectionable.

K: Q 437: Does the existence of the hair or saliva of a cat on a person's clothes cause his/her prayer to be invalid? **A:** Yes, it invalidates the prayer.

F: Any clothing should not be made of the skin or hair of an animal whose meat is not lawful to eat, such as that of any beast; that is, even such animals were killed according to the Islamic code of slaughtering. Prayer said by the worshipper wearing such clothes is not valid. Nevertheless, any part of such animal coming into contact with the clothes or body of the worshipper will render the prayer batil. For example, should the worshipper pray with a cat's hair on their clothes, their prayer is batil.

^{iv} Sayed Sistani, however, rules that this is permissible.

^v Islamic Laws- Aytollah Sistani.