

Chapter One

***Mistakes regarding clothes worn for
Salāt and covering Private parts***

- * Prelude
- * Doing *Salāt* wearing tight clothes
- * Doing *Salāt* wearing thin clothes
- * Uncovering private parts in *Salāt*
- * Letting *Izār* down to the ground in *Salāt*
- * Covering one's mouth in *Salāt*
- * Tucking up clothes in *Salāt*
- * Uncovering one's shoulders in *Salāt*
- * Doing *Salāt* wearing clothes that bear pictures
- * Doing *Salāt* wearing clothes dyed with saffron.
- * Uncovering one's head in *Salāt*

Chapter One

Prelude

Muslim narrated in his “*Sahīh*” through a series of narrators traced back to Abī ‘Uwānah An-Nahdī. who said: “‘Umar (ﷺ) sent for us when we were in *Athrabījān*: ‘O ‘Utbah Ibn Farqad! [The pleasures you enjoy] are not the fruit of your hard work or your father's or mother's; [they reached you through other muslims’ exertion in winning them],so satisfy the needs of muslims in their own dwellings with that you satisfy your self in your own dwelling.⁽¹⁾ And be ware of extravagance in enjoying these pleasures, beware of the costumes of the disbelievers and be ware of wearing silk’.⁽²⁾

‘Alī Ibn Al-Ja‘d narrated in his “*Musnad*” that: ‘Umar (ﷺ) said: ‘Wear the *Rida*’, the *Izār* and the slippers but keep away from the boots [disbelievers wear] and [tight] *Sarāwīl*, ... wear the costumes your father *Ismā’īl* used to wear and be ware of extravagance in clothes and the costumes of the disbelievers...’.⁽³⁾

(1) Abū ‘Uwanah clarified in his “*Sahīh*” the reason behind ‘U mar’s letter sent to Ibn Fargad, he narrated: “‘Utbah Ibn Farqad sent with a slave of his baskets full of *Khabīs* coated with *Labbūd* to ‘Umar (ﷺ). Upon seeing them ‘Umar (ﷺ) addressed the slave saying ; ‘Do all muslims enjoy the like of this in their own dwellings (in *Athrabījān*) ? The slave answered in the negative. ‘U mar (ﷺ) then said: ‘I’ll never eat from it’. Then he (ﷺ) sent the letter to Ibn Farqad ...etc.

(2) Narrated by: Al-Bukārī: in “The Book of clothes”, chapter: “Men wearing silk and the portion that is permissible”, (vol. 10 / p. 284) (no. 5828, 5829, 5830, 5834 and 5835) summarized,

Muslim: The Book of clothes and Adornments, chapter: “The prohibition of using gold utensils or silver utensils and the prohibition to wear silk clothes and gold for males” (vol. 3 / no.462),

An-Nasā’ī: The Book of adornments, chapter: ‘The allowance to wear silk clothes’. (vol 8 / p. 178),

Abu Dāwūd: The Book of clothes, chapter: “Wearing silk clothes” (vol. 4 / p. 47) (no.4042),

Ibn Mājah: The Book of clothes, chapter: “The allowance to wear clothes with little silk in them” (vol. 2 / p. 1188),

Ahmad: In his “*Musnad*” (vol. 1 / p. 91) (no. 92), and Abu ‘Uwānah in his “*Musnad*” (vol. 5, pp. 456- 60)

(3) Narrated by: ‘Alī Ibn Al-Ja‘d in his “*Musnad*” (no. 1030, 1031) and Abu ‘Uwānah in his “*Musnad*” (vol. 5, no.456,459,460) through an authentic chain of narrators.

Wakī' and Hannād narrated in the Book of "Zuhd" through a chain of narrators traced back to Ibn Mas'ūd, to have said: **'People do not wear in the same manner unless when their hearts [ideas and conceptions] are the same'**.⁽¹⁾

The purport of Ibn Mas'ūd's words are born out from the prophet's (ﷺ) *hadīth*: **'whosoever imitates a group of people [in their way of eating, drinking, clothing...etc] is indeed one of them'**.⁽²⁾ This is precisely what induced 'Umar (رضي الله عنه) to order *muslims* to abandon wearing boots and *Sarāwīl* and ordered them to wear the ordinary Arab clothes to preserve their original [Islamic] personalities and characteristics and never follow the foot steps of the disbelievers.

Verily, imitating the disbelievers in the manner they dress or in other matter is a sign of muslims' weakness and their inability to commit themselves to their religion. It is also a sign of their being affected with the plague of absorbing whatever they receive, i.e. their souls and minds are shaky, the like of them is the like of a liquid the main property of which is to adopt the shape of whatever utensil in which it is poured. In addition to this, such imitation is a disdained act the hediousness of which is the like of the act of he who relates himself to a father other than his real one. And those who do this hedious act are neither attached to the *muslim 'Ummah*, in which they were born, nor considered of the disbelieving nation which they like most to be attributed. Allāh (ﷻ) says:

﴿مَذْبُذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ﴾

(1) Narrated by: Wakī' in "Az-zawā'id" (no. 324) and Hannād in "Az-Zuhd" (no. 796). In this 'Athar's chain of narrators there is laith Ibn Abī Salīm who is a weak narrator.

(2) Narrated by: Abu Dāwūd in his "Sunnan" (vol. 4 / p. 44) (no. 4031), Ahmad in his "Musnad" (vol.2 / pp. 50, 92) At- Tahāwī in "Mushkal al- 'Āthār" (vol. 1 / p.88), Ibn 'Asākir in "Tarīkh Dimashq" (vol. 19, p. 169), Ibn Al- A'rābī in "Al- Mu'jam" (vol. 110. p. 2), Al-Harawī in "Tham Al-Kalām" (vol. 54, p. 2), and Al- Qudā'ī in (vol. 110, p.2), Al-Harawī in "Tham Al-Kalām" (vol. 54, p.2), and Al-Qudā'ī in "Musnad Ash-Shihāb" (vol. 1 / p. 244) (no. 390). This hadīth is an authentic one, refer to "Nasb Ar- Rāyah" (vol. 4 / p. 347), and "Takhrij Ahādīth Ihyā' 'Ulūm Ad-Dīn (vol. 1 / p. 342) and "Irwā' Al-Galīl" (vol. 5 / p. 109).

‘(they are) swaying between this and that, belonging neither to these nor to those’.⁽¹⁾

A question may be raised at this point ‘why didn’t *muslim* scholars fight such hedious habits and acts before they spread dangerously??’

The answer is this: indeed many of our reverend scholars stood firmly in the way of such hedious acts,⁽²⁾ however, their attempts were in vain since [most] *muslims*, who are weak in their position in comparison with the disbelieving people and countries felt enormously attracted to the later’s habits, way of living and fashions. What makes things worse is that many of those who claim to be knowledgeable in religion got involved in these acts too, and consequently became a bad example for other *muslims*. We seek *Allāh*’s (ﷻ) refuge from this.⁽³⁾

What makes it even worse are those who abandon *Salāt*. They do so because -as they claim- the movements done in it cause wrinkles to appear in their trousers, the thing which makes them look untidy!!

In addition to all this is practicing the following mistakes:-

(1) Sūrat An-Nisā’ (no.143).

(2) Refer to “Al-Albāni’s comments on hadīth no. (1704) of the “Sahīhah”, Ahmad’s Shākir comment on hadīth (no. 6513) of “Musnad Ahmad”, the Book about “Clothes” for Al-Mawdūdī, “Important point regarding the costumes of muslims of today” and Rashīd’s Rida “Fatawā” (vol. 5 / p.1829).

(3) Shaikh Abū Bakr Al-Jazā’irī explained in full details in his book “Smoking: Subject matter and Ruling” (p.7) some of the negative effects of colonization on the previously colonized countries; he said: ‘Some of these effects are: raising dogs inside houses, the displaying of women their charms, men shaving their beards, wearing tight trousers with nothing wide over them, leaving the head uncovered, dealing courteously with deviants and hypocrites, abandoning enjoining what is good and forbidding what is evil taking the conception of individual freedom as a cover’.

[1] Performing *Salāt* wearing tight clothes that display the shape of one's private parts:-

Wearing tight clothes is something religiously *Harām* [forbidden] and medically not recommended for its negative effects on the body. Some of those who wear them are not even able to prostrate themselves in *Salāt*. If such clothes lead a *muslim* to abandon *Salāt* then wearing them is totally forbidden. It is indeed proved that most of those who wear tight clothes do not perform *Salāt*. And if they do, they perform it in the way the hypocrites do!!!

Many *muslims* of today do their *Salāt* wearing tight clothes that shape their private parts or even display a part of them.

Al-Hāfith Ibn Hajar related from Ashhab that the later held the opinion that if a person performed his *Salāt* wearing trousers and was able to wear something else, he should repeat it [for the one he did wearing trousers is invalid] within its time unless these trousers are thick. Some *hanafis* held the opinion that doing *Salāt* wearing trousers is something detested.⁽¹⁾

Those reverend '*Ulamah* delivered such rulings concerning wide trousers, what would they have said had they seen the tight ones with which *muslims* of today do their *Salāt*?? The eminent scholar Al-albānī said: 'Trousers have two main hedious things; the first; those who wear it are actually imitating the disbelievers. Muslims of old days used to wear wide trousers [*Sarāwīl*], like those [wide ones] some Syrians and Lebanese still wear. Tight clothes is one of the things the colonizing nations left behind in the colonized nations which the later adopted easily because of their ignorance [in religion] and simple mindedness.

The second is that this kind of [tight] trousers shapes one's private parts- which extend from the knees up to the navel for males. The praying person should be far away from such disobedience especially when he prostrates him self to *Allāh* (ﷻ).

(1) Fath Al-Bārī (vol. 1 / p.476).

The private parts of those who wear such clothes are clearly displayed (when they prostrate themselves in Salāt)!! what kind of *Salāt* is this before the hands of the *Rabb*??

Many young muslim men forbid women from wearing tight clothes because it displays the size of their bodies but they forget to apply the same rule on themselves. There is no difference between men and women concerning wearing tight clothes which display the size of one's private parts. Young muslims should be aware of this.

Few are those who know and apply this rule on themselves'.⁽¹⁾

If a *muslim* performs his *Salāt* wearing wide trousers, the *Salāt* is valid and correct. It is better thought to wear a *Qamīs* that covers the part of the body between the knees and the navel.

If it is longer to cover half of the legs or even the heels, it would be even better.⁽²⁾

(1) This is an answer to a question raised by Abū Ishāq Al-Huwainy from Egypt, and it was recorded in Jordan, on Muharram 1407 Hijra. Refer to Al-Albānī's book "Hijāb Al-Mar'ah al-Muslimah Fil Kitāb Wa Asunnah", the fourth condition of the muslim woman's Hijāb which is "It should be very wide so as not to display the size of her body or any part of it" (p.59..).

Muslim men and women share the same ruling, but it is widely violated by men of these days; most of them do their Salāt wearing tight trousers. There is no might but with Allāh (ﷻ). The prophet (ﷺ) **"Forbade that a muslim performs Salāt wearing tight trousers with no Ridā' over it"**. This hadīth was narrated by Abū Dāwūd and Al-Hākim. It is a sound hadīth as is mentioned in "Sahīh Al-Jāmi'As-Sagīr" (no.6830), At-Tahāwī in "Sharh Ma'ānī Al-'Āthār" (vol.1 / p.382). Refer to Shaikh Hmūd Tuwaijir's book "Al-Idāh Wat Tabyīn Limā Waqa'a Fihī Al-Aktharūn Min Mushābahat Al-Mushrikīn" (pp.77-82).

(2) Taken from Shaikh Abdul Azīz Ibn Baz "Fatāwā" (vol.1 / p.69). This is also the ruling which the Permanent Committee for Scientific Researches and Religions Rulings delivered for a question raised about performing Salāt wearing [tight] clothes. The question is registered in the Department of Research (no. 2003). The answer for this question was as follows: 'If these trousers do not display the size of the private parts due to their widness, nor are they transparent but thick, one's Salāt is valid. If the case is the opposite; i.e. the trousers are tight or transparent that the private parts are displayed, then one's Salāt is null and void. If only the size of one's private parts is clear when wearing such clothes, then one's Salāt is detested except if one has no other alternative but wearing them. May Allāh (ﷻ) guide us to the right path.

[2] Offering *Salāt* wearing thin [transparent] clothes:

One is not permitted to perform *Salāt* wearing clothes that display the shape and size of the private parts as is the case with most of the new modals and fashions many people wear following their vain desires, enslaved to their hideous habits, induced by propaganders of dissoluteness who decorate in their eyes such fashions claiming that they suit the soul of the developed new world.⁽¹⁾

Subsection Points:

[1/2] Offering *Salāt* wearing Pajamas:

Al-Bukhārī related through [an authentic] chain of narrators traced back to Abū Hurairah (رضي الله عنه) to have said: ‘A man came to the prophet (ﷺ) and asked him about the ruling regarding offering *Salāt* wearing one garment. The prophet (ﷺ) answered: ‘**Does each of you have two garments**’.? [i.e. not all of you have two garments, so offering *Salāt* in one garment is permissible].

A man came to ‘Umar (رضي الله عنه) asking him the same question. ‘Umar (رضي الله عنه) said: ‘**whenever *Allāh* (ﷻ) expands his bounty on you[so you can afford more than one garment with which you could offer *Salāt*] you should do so ; a man may offer his *Salāt* wearing *Izār* and *Rīdā*; *Izār* and *Qamīs*, *Izār* and *Qabā*’, trousers and *Rīdā*’, trousers and *Qamīs*, trousers and *Qabā*’, *Tubbān* and *Qabā*’ or *Tubbān* and *Qamīs*’.⁽²⁾**

(1) Imām Rashid Rida’s “*Fatāwā*” (vol. 5 / p. 2056).

(2) Related by Al- Bukhārī, the Book of *Salāt*, chapter: Offering *Salāt* wearing the *Qamīs*, trousers, *Tubbān* and *Qabā*’ (vol. 1 / p. 475) (no. 365). It is also related by Imām Mālik in his “*Muwatta*’ ” (vol.1 / no.140,31), Muslim in his “*Sahīh*” (515), Abū Dāwūd in his “*Sunnan*” (no.625), An- Nasā’i in “*Al-Mujtaba*” (vol.2 / p.69), Ibn Mājah in his “*Sunnan*” (no.1047), Al-Humaidī in “*AL-Musnad*” (no.937), Ahmad in his “*Sunnan*” (vol.2 / pp. 238-39), At-Tayālīsī in “*Al-Musnad*” (no.355), At-Tahāwī in “*Sharh Ma‘ānī Al- ‘Āthār*” (vol.1 / p.379), Al-Baghawī in “*Sharh Al-Sunnah*” (vol.2 / p.419), Abū Nu‘aim in “*Al-Hilyah*” (vol.6 / p.307) and Al-Khatīb in “*Talkhīs Al-Mutashābih*” (vol.1 / p.442).

‘Abdullāh Ibn ‘Umar once saw Nāfi’ offering his *Salāt* individually in seclusion with one garment. Thereupon ‘Abdullāh said to him: ‘Haven’t I given you two garments?’ Nāfi’ answered in the affirmative. ‘Abdullāh then asked him: ‘Would you go out doors wearing one garment?’ Nāfi’ answered in the negative. ‘Abdullāh then said: ‘Allah (ﷻ) is more entitled that one beautifies himself for’.⁽¹⁾

Wearing Pajamas which one feels ashamed to go out to the market wearing them due to their thinness and transparency that they display one’s private parts falls under the same rule.

Ibn ‘Abdil Bar said in his “Tamhīd” (vol. 6/ p. 369): ‘Scholars recommend that a person should wear the best of what he has, apply perfume and use his *siwāk*, if he affords that, when he wants to offer *Salāt*’.

Concerning conditions required for the *Salāt* to be valid, one of which is the necessity to cover one’s private parts, Fuqahā’ said: ‘One’s clothes must be thick. Wearing transparent clothes for *Salāt* renders it invalid’.⁽²⁾

This ruling applies to both males and females, whether *Salāt* is performed individually or in congregation, whoever performs his/her *Salāt* while some or all of one’s private parts are uncovered-though covering them lies in one’s ability - one’s *Salāt* is rendered void even if the *Salāt* is done privately in a dark place for covering one’s private parts is something obligatory. *Allāh* (ﷻ) says:

﴿يا بني آدم خذوا زيتكم عند كل مسجد﴾

‘O children of Adam! Take your adornment (by wearing your clean clothes), while doing *Salāt*’.^{(3) (4)}

(1) Narrated by: At-Tahāwī in “Sharh Ma‘ānī Al -’Athār” (vol. 1 / p. 377- 78). Refer to “Tafsīr Al-Qurtubī” (vol. 15 / p. 239) and “Al-Mughnī” (vol. 1 / p. 621).

(2) Refer to “Ad-Dīn al-Khālīs” (vol. 2 / pp. 101- 2), “Al-Majmū’” (vol. 3 / p. 170), “Al-Mughnī” (vol. 1 / p. 617), “I ‘ādat Al-Tālibīn” (vol. 1 / p. 113), “Nihāyat Al-Muhtāj” (vol. 2 / p. 8), “Hāshiyat Qalūbi wa ‘Umairah” (vol. 1 / p. 178), “Al-Libās waz Zīnah Fī Ash- Sharī ‘ah Al-Islāmiyyah” (p. 99) and “Tafsīr Al-Qurtubī” (vol. 14 / p. 243- 44).

(3) Sūrat Al -’A’rāf (verse no. 31).

(4) “Ad-Dīn Al-Khālīs” (vol. 2 / p. 101) and “Al-Tahmīd” (vol. 6 / p. 379).

[2/2] Offering *Salāt* wearing thin clothes like the *Dishdasha*, which displays the colour of one's complexion, without wearing trousers under it.*

The aforementioned kinds of clothes - 'Umar (رضي الله عنه) stated - that screen one's private parts are only examples, any other kind of clothes will be sufficient so long as they serve the same purpose. 'Umar's (رضي الله عنه) statement also indicates that covering one's private parts in *Salāt* is obligatory and that people at the prophet's (ﷺ) time used to do *Salāt* in one garment due to their poverty. It also indicates that offering *Salāt* in more than one garment is better. The 'Ulamah's unanimous agreement concerning this matter was stated by Qādī 'Iyād.⁽¹⁾

The eminent Imām Ash-shāfi'ī said: 'If one performs his *Salāt* wearing thin [transparent] *Qamīs*, his *Salāt* is rendered invalid'.⁽²⁾

[3/2] He also said: 'The case is even more stringent regarding women. If a woman offers her *Salāt* wearing a transparent garment and a *Khimār* [then her *Salāt* is invalid]. She should preferably wear a *Jilbāb* over her *Dir'* [garment] so that the *Dir'* may not describe the shape and size of her body'.⁽³⁾ This entails that a woman may not perform her *Salāt* wearing transparent clothes such as those made of Nylon, Shiphon... etc. This ruling is understood from the prophet's (ﷺ) *hadīth*: '**There would in the latest generations of my 'Ummah [Islamic nation] women who wear clothes but still look naked...**'.*

Ibn 'Abdil Bar said: 'The prophet (ﷺ) meant those women who wear such clothes that are so thin that they barely conceal their

* Short trousers are not enough, the trousers should be long enough to cover that part of the body between the navel down to the knees.

(1) "Fath Al-Bārī" (vol.1 / p. 476), "Al-Majmū'" (vol.3 / p. 181) and "Nayl Al-'Awtār" (vol. 2 / pp.78,84).

(2) Al-'Umm (vol. 1 / p. 78).

(3) The previous reference.

* Narrated by Mālik in his "Muwatta'" (vol. 2 / p. 913) and Muslim in his "Sāhih" (no. 2128).

bodies and private parts. They are clothed only by name but actually naked'.⁽¹⁾

Hishām Ibn 'Urwah related that once Al-Munthir Ibn Az-Zubair came from Irāq and sent as a gift for Asmā' bint Abī Bakr a thin *Quhiyyah* cloth- a cloth made of fabrics manufactured in Qūhastān on the out skirts of Khurāsān. Asmā' had been blind by then; she touched it with her hands and then said: 'Faugh! [out of resentment] Return back his cloth to him'. Al-Munthir felt heart broken and said: 'O mother! It is not transparent.' she said: 'If it is not, it still displays the shape of the body due to its thinness'.⁽²⁾

As-Safārīnī said in "Githā'ul Albāb": 'It is forbidden for a male and a female to wear thin clothes that display one's private parts. This is a unanimously agreed-upon opinion amongst the 'Ulamah'.⁽³⁾

Ash-Shawkānī said in "Nayl Al-Awtār" (vol. 2 / p .115): 'A woman must screen her body with thick wide clothes that do not display in any way or manner the size or shape of her body. This is a pre-condition [for the validity of *Salāt*]'". This meaning was stated by many 'Ulamah'.⁽⁴⁾

Some of them even stated that such clothes were never worn by the righteous predecessors.⁽⁵⁾

[3] Offering Salāt while the private parts [or parts of them] are uncovered:

The following kinds of people fall in this mistake:

[1/3] Those who wear tight trousers and short shirts that when they bow down [for *Rukū'*] or prostrate themselves; a part of

(1) Tanwīr Al-Hālik (vol. 3 / p. 103).

(2) Narrated by Ibn sa'd in "At-Tabaqāt Al-Kubrā" (vol. 8 / p. 184) through an authentic chain of narrators. For more narrations on this issue, refer to "Hijāb Al-Mar'ah Al-Muslimah" (pp. 56- 9).

(3) Ad-Dīn Al-Khālis (vol. 6, p. 180).

(4) "Bulghat As-Sālik" (vol. 1/p.104) and Fatāwā Abdil Al-'Azīz Ibn Bāz (vol. 1/p. 49).

(5) "Sharh Ad-Dardīr 'Ala Mukhtasar Khalīl" (vol. 1 / p. 92).

their backs and a part of their private parts become uncovered, the thing which renders their *Salāt* invalid. We seek refuge in *Allāh* (ﷻ) from ignorance and those who are ignorant. They cause their *Salāt* to a loss because of such tight trousers imported from countries of disbelievers.⁽¹⁾

Attracting *muslims'* attention to such a mistake, Shaikh Abdullāh Ibn Abdir Rahmān Al-Jībreen said: 'Many people do not wear wide thick clothes, they wear instead the *Sarāwīl* and *Jibbah* (i.e. *Qamīs*) that cover their backs and chests. When they bow down the *Qamīs* [shirt] shrinks upwards and the *Sarāwīl* [trousers] downwards the thing that causes the lower part of their backs to be uncovered and since this part is a part of one's private parts, their *Salāt* is rendered invalid and void'.*

[2/3] Women who do not pay much attention to their clothes when they perform *Salāt* out of ignorance or carelessness:

The *Jumhūr* agreed unanimously that a woman must wear a *Dir*' and a *khimār* when she performs *Salāt*.⁽²⁾

Some women may begin their *Salāt* while a part of their hair, arms or legs is uncovered, this renders their *Salāt* invalid and must be repeated - whether the time appointed for the *Salāt* has gone or not. This is the *Jumhūr's* opinion which is born out from the prophet's (ﷺ) *hadīth*: 'A menstruating woman's *Salāt* is not accepted unless she wears her *Khimār*'.⁽³⁾

(1) "Tanbīhāt Hāmma Alā Malābis Al-Muslimīn Al-Yawm" (p. 28).

* "Al-Mujtama'" magazine, Kuwait, issue no. (855).

(2) "Bidāyatul Mujtahid" (vol. 1 / p.115), "Al-Mughnī" (vol. 1 / p.603). "Al-Majmū'" (vol. 3 / p.171), and "I'ānatut Talibīn" (vol. 1 / p. 285). This means that she must cover her head and the whole of her body with wide thick clothes. She could cover her head with the same cloth she covers her body, nothing wrong with that. Al-Bukhārī narrated this in his "Sahīh" (vol.1 / p. 483) from Ikrima through a Mu'allaq narration: 'It is permissible for a woman to cover her head and the whole of her body with the same garment'.

(3) Narrated by: Ahmad in his "Musnad" (vol. 6 / p. 150), Abū Dāwūd in his "Sunan" (no. 641), Al-Tirmithī in "Al-Jāmi'" (no. 377), Ibn Mājah in his "Sunan" (no. 655), Ibn Al-Jārūd in "Al-Muntaqā" (no. 173), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 251), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 233) and Ibn Khuzaimah in his "Sahīh" (vol. 1 / p. 380). Al-Tirmithī said: "This hadīth is Hasan [sound]" . =

The expression “menstruating woman” refers to any adult woman who gets her menses monthly; it is a general characteristic for adult women.⁽¹⁾

Umm Salamah was once asked: “with what should a muslim woman do her *Salāt*? **She said: ‘She should do her *Salāt* wearing a *khimār* and a wide *Dir*’ which is long enough to cover her feet’.**⁽²⁾

Imām Ahmad was asked: ‘How many clothes should a *muslim* woman wear for *Salāt*?’ He said: ‘Two clothes minimum; *Dir*’ and *Khimār*. The *Dir*’ should be long enough to cover her feet’.⁽³⁾

Imām Shāfi‘ī said: ‘when a woman intends to do her *Salāt*, she should cover the whole of her body except her face and hands...

The whole of the woman’s body, except hands and face, including her feet is considered as a private part. Regarding the obligation of covering one’s private parts in *Salāt*, men and women are the same. If a part of their private parts is uncovered - whether small or not, they knew about it or not, they must repeat their *Salāt* unless these parts were uncovered accidentally due to wind blowing

= Al-Hākim said: ‘According to Muslim’s conditions of authentic ahādīth, this hadīth is authentic’. Ibn Hibbān considered it authentic. Refer to “Nasb Ar-Rayah” (vol. 1 / p. 295) and “At-Talkhīs Al-Habīr” (vol. 1 / p.279).

(1) “Badā’i’ Al-Fawā’id” (vol. 3 / p.29), “Al-Majmū’” (vol. 3 / p. 166) and “Al-Tahmīd” (vol. 6 / p. 366)

(2) Narrated by: Mālik in his “Muwatta’” (vol. 1 / p. 142), Al-Baihaqī in “As-Sunnan” Al-Kubrā” (vol. 1 / p. 232-33) and said: ‘It was also narrated by Bakr Ibn Mudar, Hafṣ Ibn Gayyāth, Ismā‘īl Ibn Ja‘far and Muhammad Ibn Ishāq from Muhammad Ibn Zayd from his mother from Umm Salamah’.

An-Nawawī considered this chain of narration as good in his “Majmū’” (vol. 3 / p. 172). Abdul Haq held the opinion that this narration is traced back to Umm Salamah as is mentioned in “talkhīs Al-Habir” (vol. 1 / p. 280) and in “At-Tahmīd” by Ibn Abdul Bar (vol. 6 / p. 397). Abudul Rahmān Ibn Dīnār traced the hadīth to the prophet (ﷺ) as is mentioned by Abū Dāwūd in “As-Sunan” (no. 640), Al-Hākim in his “Mustadrak” (vol. 1 / p. 250) and Al-Baihaqī in As-Sunan Al-kubrā” (vol. 2 / p. 233).

Abū Dāwūd said: ‘This hadīth is narrated by Mālik, Ibn ‘Anas, Bakr Ibn Mudar, Hafṣ Ibn Gayyāth, Ismā‘īl Ibn Ja‘far, Ibn Abī Thi‘b and Ibn Ishāq from Muhammad Ibn Zayd from His mother from Umm Salamah. None of them traced this hadīth back to the prophet (ﷺ), they only traced it back to Umm Salamah’.

(3) Masā’il “Ibrāhīm Ibn Hāni’ ” by Imām Ahmad (no. 286).

or falling of clothes. However, one should haste to cover them otherwise *Salāt* should be repeated. As for the man's private parts they extend from navel down to his knees. The woman's private parts are the whole of her body except her face and hands to the wrists.'⁽¹⁾

To conclude, women should pay much attention to the way they cover themselves in *Salāt* -not to mention when they go outside their homes. Many of them "cover the upper part of their bodies perfectly- I mean their heads, hair and necks -but regretfully, they do not pay much attention to the rest of their bodies; they wear thin, tight or short clothes that may not even reach the middle of their shins!! Sometimes, they cover their legs with nylon socks that make their legs even prettier. Offering *Salāt* in such clothes is something impermissible. They should instead take an example in those women who were the first to emigrate [from Makkah to *Madīnah*] when the verse about *Hijāb* was revealed , they hastily tore part of their garments and covered their heads and bosoms with.

We are not asking women of today to tear their clothes in order to cover their heads with, but we indeed ask them to prolong and widen them that they may cover the whole of their bodies'⁽²⁾

I would like to dedicate the following paragraphs for concisely clarifying that a woman's feet and legs are part of her private parts because many *muslim* women -in some *Islamic* countries- commonly wear the short *Jilbāb* and do their *Salāt* wearing it. May *Allāh* (ﷻ) grant us prosperity in all our affairs. *Allāh* (ﷻ) says:

﴿ولا يضرين بأرجلهن ليعلم ما يخفين من زينتهن﴾

'And let them not stamp their feet so as to reveal what they hide of their adornment'.⁽³⁾

This verse indicates that a woman's feet [are part of her private parts that] should be covered. Were the feet not of the private parts,

(1) Refer to "Al-Umm" (vol. 1 / p. 77), "Jāmi'at-Tirmithī" (vol. 2 / p. 216) and shaikh Ahmad's Shākir commentary on it.

(2) "Hijāb al-Mar'ah al-Muslimah" (p. 61).

(3) Sūrat An-Nūr (no. 31).

women wouldn't have had to stamp them but simply display their anklets. But since legs should be covered, women resorted to wearing anklets and stamp their feet so as to let men know what they hide of adornment. Thereafter *Allāh* (ﷻ) forbade them to do such an act.

Ibn Hazm affirmed the same in his *Muhallā*.⁽¹⁾

Proofs from the Holy *Sunna*:

Ibn 'Umar (ؓ) related: The prophet (ﷺ) said: 'who so ever lets his clothes hang below his ankles with conceit, Allāh (ﷻ) will never look at him [with mercy] on the Day of Resurrection'.

Umm Salamah asked: 'what should women do with the trails of their gowns?'

He (ﷺ) said: 'Let them be longer by one hand span'.⁽²⁾ she said: 'Their feet would be uncovered then'.

The prophet (ﷺ) said: 'Then let them be longer by one cubit, no more'.

In another narration, it is related that the prophet (ﷺ): **'allowed the mothers of the believers to brolong their garments by one hand span but they asked for more. He (ﷺ) added another hand span. Women used to send their garments for us [mothers of the believers] and we used to measure for them the proper length'.⁽³⁾**

(1) "Al Muhallā" (vol. 3 / p. 216).

(2) That is one hand span lower than half of the shins. Other scholars said: '[one hand span] lower than the ankles'.

(3) The first part of the *hadīth*, to the exclusion of Umm Salamah's question, was narrated by: Al-Bukhārī in his "Sahīh": The Book of clothes, chapter: whosoever lets his *Izār* hangs down out of conceit. (vol. 10 / p. 258 / no. 5791). It was fully narrated by: At-Tirmithī in "The Book of clothes", chapter: Narrations regarding women hanging down the trails of their garments, (vol. 4 / p. 223 / no. 1731), he said: 'This is a sound authentic hadīth', Abū Dāwūd in his "Sunan" in the Book of clothes, chapter: "the length of the woman's garment?" (vol. 4 / p. 65 / no. 4119), and Ibn-Majah the book of clothes, chapter: 'How long should the trail of the women's garment be?' (vol. 2 / p. 1185 / no. 3581).

This hadīth is authentic. Refer to "Silsilat Al-Ahādīth As-Sahīhah" (no. 460). This narration is also supported by that of Anas' which is related by Abū Ya'ālā In his "Musnad" (vol. 6 / p. 426) and At-Tabarānī in "Al-Awsat" as is documented in "Al-Fath" (vol. 10 / p. 259).

Chapter One

The aforementioned *hadīth* shows the length of the cubit, the prophet (ﷺ) allowed for women. It is equivalent to two-medium-size hand spans.

Al-Baihaqī said: ‘This *hadīth* proves that women should cover their feet’.⁽¹⁾

The word “ allowed” in the aforementioned *hadīth* and Umm Salamah’s inquiry about women’s trails refute the view that states that: ‘the a *hādīth* that prohibits dragging one’s *Izār* are general and are restricted by other *ahādīth* that launch the threat against those who only do such a thing out of conceit’.

The Refutation:

Had the prohibition in Ibn ‘Umar’s *hadīth* was only addressed for those who drag their garments out of conceit, Umm Salamah’s question would have been pointless. She understood that this ruling is for both males and females in general, whether out of conceit or not, thereafter she inquired about women’s trails due to her previous knowledge that women need to let their trails down to the ground in order to conceal their feet for they are of the private parts. The prophet (ﷺ) informed her that women have different ruling regarding letting down trails.

Qādī ‘Iyād reported the unanimous agreement that the prohibition to let trails down to the ground applies to men only because he (ﷺ) approved what came across Umm Salamah’s mind.

To conclude, regarding the length of the *Izār* men should wear; there are two limits:

Recommended one: it should preferably reach half of a man’s shins. Permissible one: It may reach a man’s heels, no more than that.

As for women’s trails, there are two limits too:

(1) At-Tirmithī said in his “Al-Jāmi’” (vol. 4 / p. 224): ‘This *hadīth* allows women to hang down their trails to be able to cover themselves perfectly’.

Recommended one: woman's garment should preferably be longer than that of the man with one hand span.

Permissible one: the garment's length could be longer than that of the man with a cubit.⁽¹⁾

Women used to carry out this ruling at the time of the prophet (ﷺ) and later generations.

Now you could understand the purpose of the obligation that was im-posed by *muslims* on the *zimmi* women that they must not cover their legs and feet, i.e. to be distinguished from *muslim* women as is mentioned in "Iqtidā'us Sirāt Al-Mustaqīm".⁽²⁾

[3/3] Some parents bring their children to the mosques while the later are wearing shorts:

Indeed, the prophet (ﷺ) said: '**Order [and train] your children to pray at the age of seven**'.⁽³⁾ This order entails that parents should also order their children to apply all its conditions and articles too, so pay heed to this.⁽⁴⁾

(1) "Fath Al-Bārī" (vol. 10. p. 259).

(2) "Iqtidā' As-Sirāt Al-Mustaqīm" (p. 59), Hijāb Al-Mar'ah al-Muslimah" (pp. 36-7), "Aham Qadayā Al-Mar'ah Al-Muslimah" (p. 82-3) and "As-Silsilah As-Sahīhah" (vol. 1 / p. 750).

(3) The hadīth was related from Sabrah by: Ibn Abī shaibah in his "Musannaf" (vol. 1 / p. 347), Ad-Dārimī in his "Sunan" (vol. 1 / p. 333), Abū Dāwūd In his "Sunan" (vol. p. 133), Al- Tirmithī in "Al-Jāmi'" (vol. 2 / p. 259), Ibn khuzaimah in "As-Sahih" (vol. 2 / p. 102), Ahmad in his "Musnad" (vol. 3. p / 404), Ibn Al-Jārūd in "Al-Muntaqā" (no. 147), At-Tahāwī in "Mushkil Al-'Athār" (vol. 3 / p. 231), Ad-Daraqutnī in his "Sunan" (vol. 1 / p. 230), Al Hākim in "Al-Mustadrak" (vol. 1 / p. 201), Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 2 / p. 14) (vol. 3 / pp. 83-4).

At-Tirmithī considered the hadīth as "Sound and authentic". Ibn Khuzaimah, Al-Hākim and Al-Baihaqī considered it as Sahīh, the later two also said: 'It is authentic according to Muslim's conditions [of an authentic hadīth]'. This hadīth is also supported by a narration traced Back to Abdullāh Ibn 'Amru, related by: Abū Dāwūd in his "Sunan" (vol. 1 / p. 133), Ahmad in his "Musnad" (vol. 2 / p. 187), Ibn Abi Shaibah in "At-Musannaf" (vol 1. p / 347), Ad-Daraqutnī in his "Sunnan" (vol. 1 / p. 230), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 197), and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 3 / p. 84). This chain of narration is good.

(4) From a commentary by shaikn Al-Abānī on "Jilbāb Al-Mar'ah walibāsuhah in Al-Salāt" by Ibn Taymiyyah.

[4] Doing *Salāt* while the *Izār* is let down to the ground:

Abū Hurairah (رضي الله عنه) related that a man was once doing his *Salāt* and his *Izār* was let down. The prophet (ﷺ) said to him: ‘go and perform *Wudū*’. The man went and performed *Wudū*’. The prophet (ﷺ) said to him a gain: ‘Go and perform *Wudū*’. Another man -who was present- asked: ‘O Messenger of *Allāh* (ﷺ)! Why did you ask him to perform *Wudū*’? The prophet (ﷺ) answered: ‘He performed his *Salāt* while his *Izār* was let down to the ground. Verily, *Allāh* (ﷻ) does not accept [i.e. does not give reward for] the *Salāt* of he who performs it and his *Izār* is let down to the ground’.⁽¹⁾

Abdullāh ibn ‘Umar related: The prophet (ﷺ) said: ‘*Allāh* (ﷻ) does not look [with mercy] at the man who drags the trail of his *Izār* out of conceit’.⁽²⁾

Ibn Mas‘ūd (رضي الله عنه) said: ‘I heard *Allāh*’s (ﷻ) Messenger (ﷺ) say: ‘whoever lets his *Izār* down in his *Salāt* out of conceit, his acts [of worship] are worthless and reward less in *Allāh*’s (ﷻ) sight’.⁽³⁾

Some ‘*Ulamah* interpreted the hadīth that ‘he has incurred sin on him self , he is not forgiven nor is preserved by *Allāh* (ﷻ) from

(1) Narrated by: Abū Dāwūd in the book of prayer, chapter: Letting the garment down in *Salāt*, (vol. 1 / p. 172) (no. 638) and in the book of clothes, chapter: Narrations concerning the ruling of letting the *Izār* down, (vol. 4 / p. 57) (no. 4086), Ahmad in his “Musnad” (vol. 4 / p. 67), An-Nasā’ī in his “As-Sunan Al-kubrā”, the Book of Adornments, as in mentioned in “Tuhfatul Ashrāf” (vol. 11 / p.188). An-Nawawī said in “Riyāduṣ Ṣāliḥīn” (p. 795) and in “Al-Majmū’ ” (vol. 3 / p. 178), (vol. 4 / p. 457): ‘This hadīth is authentic for the conditions set by Muslim for the authentic hadīth apply on it’. Ath- Thahabī held the same opinion in “Al-Kabā’ir” (p. 172): Great sin no.52 “letting *Izār* down out of conceit” with my documentation of the hadīth. In my second verification of this hadīth, I clarified its weakness.

(2) Narrated by Ibn Khuzaimah in his “Sahīh” (vol. 1 / p. 382) in the chapter titled with: Threats against those who let their garments down in *Salāt*, he said: ‘*Ulamah* disagreed regarding the hadīth’s chain of narrators; some said ‘It is related from Abdullāh Ibn ‘Umar. I mentioned this chain in the chapter titled with “Clothes”’.

(3) Narrated by Abū Dāwūd In his “Sunan” in: the Book of *Salāt*, chapter: letting *Izār* down in *Salāt*, (vol. 1 / p. 172) (no. 637). This hadīth is also mentioned in “Sahīh Al-Jāmi’ As-Saghīr” (no. 6012).

bad deeds'. Others stated: 'He does not believe in that which *Allāh* (ﷻ) made lawful or in that which *Allāh* (ﷻ) decreed as forbidden'. Others said: 'He is not following *Allāh*'s (ﷻ) religion, and so *Allāh* (ﷻ) disowned him'.⁽¹⁾

To conclude, the aforementioned *hadīth* states clearly the prohibition of letting one's *Izār* down in *salat* out of conceit. This opinion is held by *Ash-Shāfi'ī* and *Hanbalī* followers. It also indicates that if this act is not done out of conceit in *Salāt*, it is still a detested act.⁽²⁾ This opinion is held by *Ash-Shafi'iah*.⁽³⁾

In his commentary on "Al-Muhallā" for Ibn Hazm, Shaikh Ahmad Shākir said: 'The author hasn't mentioned the *hadīth* which could be a hard evidence on the invalidity of the *Salāt* of the one who lets his garment down in it. Then he [Ahmad Shākir] mentioned the first *hadīth* then said: '...and this *hadīth* is authentic. An-Nawawī said in "Riyāudus Salihīn" that its chain of narrators is authentic according to Muslim's conditions for authentic narrations'.⁽⁴⁾

Ibn Al-Qayyim explained the meaning of the first *hadīth* saying: 'This *hadīth* indicates that letting garments down is a sin, and whoever commits a sin is ordered to perform *wudū'* and *Salāt* for doing *Wudū'* extinguishes the fire of the sin [in one's soul]'.⁽⁵⁾

The prophet (ﷺ) may have wanted the man to pay heed to the reason that made the prophet (ﷺ) order him do *Wudū'* although he

(1) "Bathlul Majhūd Fī Hill Abī Dawūd" (vol. 4 / p. 297), "Faid Al-Qadīr" (vol. 6 / p. 52), "Tanbīhat Hammāh Alā Malabis Al-Muslimīn Al-Yawm" (p. 23) and "Al-Majmū" (vol. 3 / p. 177).

(2) We have already shown the prohibition of letting one's garment down-whether out of conceit or not-in the previous point. And whosoever lets his garment down purposelessly will eventually fall in this horrible deed.

For more clarification, refer to "Majmū' Al-Fatāwā" by Ibn Taymiyyah (vol. 22 / p. 144), "Fath Al-Bārī" (vol. 10 / p. 259), "Awn Al-Ma'būd" (vol. 11 / p. 142) and a treatise by Sa'd Al-Miz'el "Tabsīr 'Ulī Al-Albāb bimā Jā'a Fī Jar Ath-Thiyāb" and another one by Abdullāh As-Sabt "Letting garments down".

(3) "Tanbīhāt Hammāh" (p. 23), "Al-Majmū'" (vol. 3 / p. 177) and "Nayl Al-Awtār" (vol. 2 / p. 112).

(4) The commentary of Ahmad Shākir on "Al-Muhallā" (vol. 4 / p. 102).

(5) "At-Tahthīb" Alā Sunan Abī Dāwūd (vol. 6 / p. 50).

Chapter One

was already pure, and consequently to realize the sin he has committed. And this blessing of the prophet's (ﷺ) comited to do *Wudū'* - as an indication of external purity - leads to the purity of one's psyche of the stain of conceit, for external purity surely leads to internal purity.⁽¹⁾

It is worth mentioning that this ruling regarding *Isbāl* [letting *Izār* down] applies also on letting down the *Sarāwīl* and *Qamīs*.⁽²⁾

A *muslim*, then, should pull up his clothes when ever they go down, and he will not be considered of those who let their *Izār* down intentionally.

Those who let their trails down intentionally to reach the ground, whether they by *Bisht*, *Sarāwīl* or *Qamīs* -they will surely fall in the circle of the threat mentioned in the a *hadīth* for they have no excuse in doing such a prohibited act.

Accordingly, a *muslim* must be aware of letting his garment down and fear *Allāh* (ﷻ) of such a prohibited act. His clothes must not exceed his heels in order to be of those who act in accordance with the authentic a *hadīth* and to be of those who fear *Allāh's* (ﷻ) wrath and punishment. May *Allāh* (ﷻ) guide us to the right path'.⁽³⁾

(1) Related by Al-Qārī from the words of At- Taybī. Refer to "Bathl Al-Majhūd" (vol. 4 / p. 296), "Dalīlul Falihīn" (vol. 2 / p. 283), "Ad-Dinul Khālis" (vol. 6 / p. 166) and "Al-Manhal Al-'Athb Al-Mawrūd" (vol. 5 / p. 123) Al-Qārī added: 'The prophet (ﷺ) ordered the man to re perform the Wudū' as a sign of rejection for what he did of letting his *Izār* down since the man didn't realize his mistake at first. And there is an indication that the *Salāt* of him who lets his *Izār* down is not acceptable, but none of the reverend 'Ulamah held this opinion because the hadīth is weak!! Had this hadīth been authentic, it is then abrogated for the great group of 'Ulamah held opposite opinion'.

(2) "Majmū'Al-Fatāwā" (vol. 22 / p. 144) by Ibn Taymiyyah.

(3) All that is between commas is of the words of Shaikh Ibn Bāz-may Allāh (ﷻ) have mercy on him-when answering a question about the Hukm of letting garments down-whether out of conceit or not and whether this act is done out of necessity, coercion by parents if one is so young or following some kind of a habit. "Ad-Da'wah" magazine (no. 920) and the Shaikh's Fatāwā (p. 219).

“Fatwa concerning Doing *Salāt* behind an *Imām* who is an innovator in Religion or who lets his *Izār* down”

By: Shaikh Abdul Aziz Ibn Bāz.

The Shaikh was asked: ‘Is the *Salāt* done behind an *Imām* who is an innovator or who lets his garment down valid?’

‘Yes, the *Salāt* behind an *Imām* who is an innovator or the one who lets his *Izār* down is valid. This opinion is the preponderated one amongst those of the ‘*Ulamah*’s. In case the *Imām*’s innovation in religion is of the kind that gets him out of the realm of *Islām*, then doing *Salāt* behind him is invalid.

Those responsible of appointing *Imāms* should do their best in appointing those who are pure of any act or belief of deviation or innovation for leading people in *Salāt* is indeed a great trust entrusted to those appointed as *Imāms* whom people take as their example.

Letting garments down is like other sins that should be abandoned totally for the prophet (ﷺ) said: ‘**The part of the foot the *Izār* covers below the ankles is in Hell Fire [i.e. It will be burnt in Hell]**’.⁽¹⁾ Al-Bukhārī narration.

The Qamīs, Sarāwīl and the Bisht and the like all fall under this ruling. The prophet (ﷺ) said: ‘**Three [Kinds of] people to whom Allāh (ﷻ) will not talk [with pleasurable speech] nor look at [with mercy and kindness] on the Day of Qiyāma [Resurrection] , nor will He (ﷻ) purify them and theirs will be painful punishment (they are): the one who lets his garment down, the reminder of charities, and the trader who delivers false oaths in order to sell his goods**’.⁽²⁾ Muslim Narration.

(1) Narrated by: Al-Bukhārī in his Sahīh in the “Book of clothes”, chapter: The part of the foot below the ankles covered by the *Izār* will be in Hell, (vol. 10 / p. 256) (no. 5887), An-Nasā’ī in the Book of Adornment, chapter: The part below the ankles is in Hell, (vol. 8 / p. 207).

(2) Narrated by: Muslim in his Sahīh in the Book of Imān, chapter: The Threat Against those who let their *Izār* down, (vol. 1 / p. 102) (no. 106), Abū Dāwūd in his “Sunan” in the Book of clothes, chapter: The narrations concerning letting the *Izār* down, (vol. 4 / p. 257) (no. 4087), At-Tirmithī in his Sunan. The book of selling, chapter: those who deliver false oaths to sell their goods (vol. 3 / p. 516) (no. 1211), =

The punishment is even worse when one drags his garment out of conceit, and he will soon receive his punishment in this world. The prophet (ﷺ) said: **‘whoever hangs down his garment out of conceit, Allāh (ﷻ) will never look at him [with mercy] on the day of Resurrection’**.⁽¹⁾

Every [male] muslim should ward off what Allāh (ﷻ) made forbidden upon him, such as letting garments down to the ground and other sins’.

It indeed breaks our hearts - and the heart of every muslim who hates that Allāh’s (ﷻ) boundaries and laws be violated and who is keen on bringing happiness to other muslims - to see that this ruling is violated by both men and women. You see men letting down their garments and giving free rein for their women to shorten their garments in the way and manner they like, uncover their heads, necks and bosoms, apply perfumes out side their houses and walk out in the streets displaying their beauty and bodies for all people to see. We have no power nor might but with Allāh (ﷻ).

[5] Wrapping one’s whole body with one garment and covering one’s mouth in Salāt:

Abū Hurairah (رضي الله عنه) related **‘that the prophet (ﷺ) prohibited that one wraps one’s whole body with one garment and cover one’s mouth in Salāt’**.⁽²⁾

= An-Nasā’ī in his Sunan in the Book of selling, chapter: The one who gives false oaths to sell his goods, (vol. 7 / p. 245), Ibn Mājah in his “Sunan” in the Book of Trades, chapter: “Giving oaths is detested in buying and selling” (vol. 2 / p. 744-5) (no. 2208), and At-Tayālisī in his “Musnad” (no. 467).

(1) The narrations of this hadīth were reported in the previous note.

(2) related by Ibn Khuzaimah in the book of Salāt, chapter: The prohibition of wrapping one’s whole body with a garment, (vol.1 / p.379) (no. 772), Abū Dāwūd in the Book of Salāt, chapter: The narrations regarding wrapping one self with one garment in salat, (vol. 1 / p. 174), (no. 643), At-Tirmithī in the Book of Salāt, chapter: The prohibition of wrapping one self with a garment, (vol. 2 / p. 217) (no. 378), Ahmad in his “Musnad” (vol. 2 / p. 295, 341) and Al-Hākim in his “Mustadrak” (vol. 1 / p. 253). The hadīth is sound. Refer to “Sahīh Al-Jāmi’ As-Saghīr” (no. 6883).

Ibn Mas'ūd, An-Nakh'ī, Ath-Thawrī, Ibn Al-Mubārak, Mujāhid, Ash-Shāfi'ī and 'Atā' all held the opinion that doing *Sadl* [i.e. wrapping oneself with one garment] in *Salāt* is prohibited.

The *'Ulamah* differed concerning the meaning of *Sadl*:

Some say: It means to let the garment down to reach the ground. This interpretation is of Ash-Shāfi'ī⁽¹⁾ and it is synonymous to the *Isbāl* discussed in the previous point [point four].

Imām Ahmad⁽²⁾ held the opinion that *Sadl* means to place one's garment over one's shoulders then leave it hanged down with out putting one's arms into its sleeves, the chance that the shoulders be uncovered is possible. This will be discussed later *In Shā'a Allāh* (ﷻ).

Ibn Al-'Athīr, the author of "An-Nihāyah" said: '*Sadl* means to wrap one's body with a garment putting his arms inside and does *Rukū'* and *Sujūd* in such a state... This ruling also applies on the *Qamīs* and other [similar] garments'.⁽³⁾

This interpretation of the word is synonymous to "*Ishtimālus Sammā'*" which *Allāh's* Messenger (ﷺ) prohibited as Abū Sa'īd Al-Khudrī related.⁽⁴⁾

Linguists say that *Ishtimālus Sammā'* means to wrap one's body with a garment with out leaving out lets for the arms to get out from.

(1) "Al-Majmū'" (vol. 3 / p. 177) and "Ma'ālim As-Sunan" (vol. 1 / p. 179).

(2) "Masā'il Ibrāhīm Ibn Hāni "for Ahmad Ibn Hanbal" (no. 288).

(3) "An-Nihāyah Fī Gharib Al-Hadīth wal 'Athar" (vol. 3 / p. 74).

(4) Narrated by: Al-Bukhārī in the Book of Salāt, chapter: clothes that cover the private parts (vol. 1 / p. 476) (no. 367), Abū Dāwūd in the book of Sawm, chapter: Fasting the two Eid days (vol. 2 / p. 319-20) (no. 2417), An-Nasā'ī in the Book of Adornments, chapter: The prohibition of *Ishtimālus Sammā'* (vol. 8 / p. 210), Ibn Mājah in the Book of clothes, chapter: Kinds of clothes forbidden to be worn, (vol. 2 / p. 1179) (no. 3559).

Chapter One

Ibn Qutaibah said: ‘It [the garment] was called *Sammā*’ because it covers the whole body and makes it like the rock with no holes at all’.⁽¹⁾

This misdeed leads to other mistakes such as:

[1/5] wearing jackets with out putting one’s arms into its sleeves:

Abū ‘Ubaid said: ‘The *Sadl* is wearing the clothes without inserting one’s arms into its sleeves.

If the arms are inserted into the sleeves then this is not *Sadl*’.⁽²⁾

Abū ‘Ubaid’s statement indicates that if the garment’s sleeves are totally connected to the garment itself and they are part of it, then it is not *Sadl* if one does not put one’s arms into its sleeves such as the case with “*Qabā*” and “*‘Abā’a*”.

As-Safārīnī reported: ‘Shaikhul Islām Ibn Taymiyyah was once asked about wearing *Qabā*’ without putting one’s arms it its sleeves, is it considered a detested act?’ He said: ‘The *‘Ulamah* agreed unanimously that there is nothing wrong with that; it is not *Sadl* and it is not an act of the Jews’.⁽³⁾

The Shaikh’s opinion is born out from the prophet’s (ﷺ) hadīth narrated by Muslim and traced back to Wā’il Ibn Hujr. **Wā’il once saw the prophet (ﷺ) when he stood to do Salāt; the prophet (ﷺ) said: “*Allāhū Akbar*”, wrapped himself with his garment then put his right hand on his left. When he wanted to bow down for (Rukū‘), he (ﷺ) took his hands out of the garment and then raised them [for *Takbīr*]...’.**⁽⁴⁾

(1) “Fath al-Bārī “(vol. 1 / p. 477), “Sharh As-Sunna” (vol. 12 / p. 16)’ “Gharīb Al-Hadīth” (vol. 4 / pp. 192-3) and “Al-Majmū’”, (vol. 3 / p. 173). Ash-shawkānī said in “Nayl Al-Awtār” (vol. 2 / pp. 67-8)-after having reported the different opinions about the interpretation of the word *Sadl*-‘This hadīth could be interpreted in different ways since *Sadl* covers the whole range of these interpretations. This is the strongest interpretation for the hadīth’.

(2) “Gharīb Al-Hadīth “(vol. 3 / p. 482) and “Fath Al-Bārī “(vol. 10 / p. 362).

(3) “Ghithā’ Al-Al Bāb “(vol. 2 / p. 156).

(4) Narrated by Muslim in his “Sahīh “(no. 277) ; the summarized version.

[2/5] Covering one's mouth in Salāt:

The prophet (ﷺ): **‘forbade that one covers one's mouth while doing Salāt’**. It is also a detested act for one to cover one's mouth with one's hand unless it is for suppressing yawning for this is the Sunnah as narrated by Abū Sa‘īd Al-Khudrī that the prophet (ﷺ) said: **‘When one yawns he should cover his mouth with his hand lest Shaitān enters through it’**.⁽¹⁾ This ruling applies to both women and men, yet covering one's mouth does not nullify Salāt.⁽²⁾

As for covering the nose in Salāt, two opinions were held. The first: It is a detested act for ‘Umar detested it. The second: It is permissible for the aforementioned *hadīth* forbade only covering the mouth not any other part of the face.⁽³⁾ However, covering the nose in Salāt entails covering the mouth. Accordingly, the first opinion is sounder. Allāh (ﷻ) knows what is best and right. Covering one's mouth in Salāt is only permissible at times of necessity.⁽⁴⁾

[6] Tucking up clothes in Salāt:

Some muslims tuck up their clothes before they begin their Salāt which is something forbidden. Ibn’Abbās related, ‘the prophet (ﷺ) said: **‘I was ordered to prostrate on seven bones, was forbidden to tuck up my clothes and to collect my hair in Salāt’**.⁽⁵⁾

(1) Narrated by Muslim in the book of Zuhd, chapter: Tashmiatul ‘Ātis and the detesting of yawning, (vol. 4 / p. 2293) (no. 2995).

(2) “Al-Majmū” (vol. 3 / p. 179).

(3) “Al-Mughnī” (vol. 1 / p. 623).

(4) Al-Fatāwā (vol. 1 / p. 83) by Abdul Azīz Ibn Bāz.

(5) Narrated by Muslim in the Book of Salāt, chapter: The organs of prostration and the prohibition of tucking up clothes and gathering hair in Salāt, (vol. 1 / p. 354) (no. 490), An-Nasā’ī in the book of Salāt, chapter: The prohibition of tucking up hair in prostration, (vol. 2 / p. 215), Ibn Mājah in the book of doing Salāt, chapter: Tucking up clothes and gathering hair in Salāt, (vol. 1 / p. 331) (no. 1040), Ibn Khuzaimah in the Book of Salāt, chapter: The prohibition of tucking up clothes in Salāt (vol.1 / p. 383) (no. 782). I mentioned the first part of the hadīth’s narrations when editing “Man Wāfaqt Kunyatuhu Kunyata Zawjihi Mina As-Sahābah” by Ibn Hayawayh.

Chapter One

Ibn Khuzaimah dedicated a chapter of his book “The Sahīh” for this issue and titled it with “Tucking up clothes in *Salāt*”.⁽¹⁾

An-Nawawī said: ‘The *‘Ulamah* agreed that it is a forbidden act to tuck up clothes, roll up sleeves or the like in *Salāt*’.⁽²⁾

Imām Mālik said -concerning rolling up sleeves, then performing *Salāt* in such a state: ‘If one did this act while working then started his *Salāt* in such a state, it is all right but if he did it intentionally for doing *Salāt* or during it then there is no good in it’.⁽³⁾

In my opinion, the prohibition mentioned in the *hadīth* is a general one whether one tucks up his clothes or collects his hair before or during doing *Salāt*.

An-Nawawī said: ‘Tucking up clothes or collecting hair is something detested. If one does *Salāt* in such a state, he has done something bad but his *Salāt* is correct and valid. Abū Ja’far, Muhammad Ibn Jarīr At-Tabarī held this opinion and related the *‘Ulamah*’s unanimous agreement on it. Ibn Al-Munthir related from Al-Hasan Al-Basri that if one does such an act and then performed *Salāt*, he should repeat it’.⁽⁴⁾

Then he continued saying: ‘Al-*Jumhūr*’s opinion is that this prohibition is a general one whether it is done intentionally for *Salāt* or before it’. Ad-Dāwūdy, however, said: ‘The prohibition is addressed to those who do this act intentionally for *Salāt*. The sounder opinion is the first one, which was held by the *Sahāba* and others’.⁽⁵⁾

(1) “Sahīh Ibn khuzaimah” (vol. 1 / p. 383).

(2) “Sharh Sahīh Muslim” (vol. 4 / p. 209).

(3) “Al-Mudawwanah Al-Kubrā” (vol. 1 / p. 96).

(4) Sharh Sahīh Muslim (vol. 4 / p. 209).

(5) The previous reference.

[7] Uncovering shoulders in *Salāt*:

Abū Hurairah (رضي الله عنه) related: *Allāh*'s (ﷻ) messenger (ﷺ) said: ‘**No one should do *Salāt* wearing one garment and no part of it is on one’s shoulder**’. An agreed upon *hadīth*.⁽¹⁾

Muslim’s narration states ‘**on both shoulders**’. Ahmad narrated both wordings.⁽²⁾

Ibn Qudāmah interpreted the *hadīth* to mean that: ‘A person performing *Salāt* must cover his shoulders if he affords it’. This opinion is also held by Ibn Al-Munthir. It is related that Abū Ja‘far said, ‘The *Salāt* of the person who affords to cover his shoulder and does not do so is not accepted’.

The majority of the *Fuqahā*’ said ‘that covering one’s shoulders in *Salāt* is not a pre-requisite for its validity. Mālik, Ash-Shāfi‘i and the Hanafis held this opinion for shoulders are not of the private parts of man, they are like the rest of the body’.⁽³⁾

The prohibition stated in the *hadīth* entails that this act is forbidden and this has precedence over *Qiyās*.

Al-Jumhūr’s opinion states the validity of the *Salāt* one performs while covering not his shoulders; and so, the ‘prohibition [in the *hadīth*] means that such an act is detested not forbidden whether covering the shoulders lies under one’s ability or not’.⁽⁴⁾

Al-Karmānī claimed that it is unanimously agreed upon that one is permitted to uncover his shoulders in *Salāt*, this is however untrue.⁽⁵⁾ His claim is refuted considering Ahmad’s and Ibn Al-

(1) Narrated by: Al-Bukhārī in the book of prayer, chapter: Doing *Salāt* wearing one garment (vol. 1 / p. 471) (no. 359), Muslim in the Book of *Salāt*, chapter: Performing *Salāt* wearing one garment (vol. 1 / p. 368) (no. 516), Abū Dāwūd (no. 626), Ad-Dārimī (vol. 1 / p. 318) Ash-Shāfi‘i in “Al-Umm” (vol. 1 / p. 77), Ibn Khuzaimah (no. 765), Abū ‘Uwānah (vol. 2 / p. 61), At-Tahāwī (vol. 1 / p. 282) and Al-Baihaqī (vol. 2 / p. 238).

(2) “Al-Musnad” by Ahmad Ibn Hanbal, (vol. 2 / p 243).

(3) Al-Mughnī (vol. 1 / p. 618).

(4) “Sharh Sahīh Muslim “by An-Nawawī (vol. 4 / p. 232).

(5) “Fath Al-Bārī “(vol. 1 / p. 472).

Chapter One

Munthir's opinions, some of the *Salaf*,⁽¹⁾ some '*Ulamah*'⁽²⁾ and some of those well versed in religion's rulings.⁽³⁾

Ibn Hajar criticised Al-Karmānī's statement saying: 'He forgot what he himself mentioned of An-Nawawī's relating Ahmad's opinion. Ibn Al-Munthir also related from Muhammad Ibn Ali that such an act [i.e. uncovering one's shoulders in *Salāt*] is not permissible.

At-Tirmithī's statement indicates the existence of disagreement amongst '*Ulamah* concerning this issue. At-Tahāwī dedicated a whole chapter in his "Sharh Al-Ma'ānī"⁽⁴⁾ and reported in it that Ibn 'Umar considered this act as prohibited, so did Tāwus and An-Nakh'ī. Other '*Ulamah* reported the same opinion from Ibn Wahb and Ibn Jarīr. Shaikh Taqy Ad-Dīn As-subkī related that Ash-Shāfi'ī considered covering shoulders in *Salāt* as something obligatory; As-Subki agreed with him. However, most of Ash-Shāfi'ī books report a contradictory opinion'.⁽⁵⁾

Al-Qādī said: 'It is related that Ahmad's statement regarding this issue indicates that such an act [covering the shoulders] is not a condition in *Salāt*. Muthannah related this from Ahmad when the later gave the ruling regarding the one who does his *Salāt* wearing *Sarāwīl* and a garment that covers only one shoulder. Ahmad said: 'This is detested'.

Ahmad was then asked: 'Must this man repeat his *Salāt*?' He replied in the negative.

Ahmad's opinion; however, bears many possibilities one of which is that he believed that the one who covers one of his shoulders has carried out the ruling of the *hadīth* literally.

(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / p. 232).

(2) "Al Majmū'" (vol. 3 / p. 175).

(3) "Jāmi' At-Tirmithī" (vol. 1 / p. 168).

(4) "Sharh Al-Ma'ānī" (vol. 1 / p. 377).

(5) Fath Al-Bārī (vol. 1 / p. 472).

As far as the *hadīth* is concerned, one must not do his *Salāt* with his shoulders uncovered and this has one meaning which is the obligation to cover one's shoulders in *Salāt* and the prohibition in the *hadīth* entails the invalidity of the act of worship, just like the case with covering one's private parts.⁽¹⁾

It is worth saying here that it is not an obligation to cover the shoulders completely in *Salāt*, a part of them suffices.⁽²⁾

It is permissible that one covers his shoulders with a light cloth that displays the colour of the skin. For the prophet's (ﷺ) *hadīth* orders that one should cover them with any kind of clothes - whether these clothes cover shoulders completely or part of them.⁽³⁾

We have already stated *Imām* Ahmad's opinion concerning the one who does *Salāt* while one of his shoulders is uncovered; he stated that one does not have to repeat his *Salāt*.

*** The *Fuqahā*'s opinion concerning the validity of the *Salāt* of the one who places a rope or the like on his shoulders:**

Al-Khirqī's statement indicates that if one places a piece of cloth on his shoulders; this is not accepted from him for this piece of cloth is not considered as clothes literally. This opinion is also held by Al-Qādī. Ibn Qudāmah said: 'The sounder opinion is that this act [placing a piece of a cloth on the shoulders] is detested for the prophet (ﷺ) said: **'when one does *Salāt* wearing one garment; he should cross its edges on his shoulders'**. Narrated by Abu Dāwūd.

(1) Al-Mughnī (vol. 1 / p. 619).

(2) It is worth noting here that many pilgrims and those who do 'Umrah commit a similar mistake that they do *Salāt* after they do their *tawāf* while in a state of *Ihrām* and one of their shoulders is uncovered. This act should only be done in 'Umrah *Tawāf* and one of the *Tawāfs* done in *Hajj-Tawāf al-Qudūm* or *Tawāf Al-Ifādah* only, not in the *Salāt* after them. Women are excluded from this ruling for the whole of their bodies is a private part that should be covered.

(3) "Al-Mughnī" (vol. 1 / p. 619).

In addition, this order is originally stated for covering the shoulders and this order will not be achieved by placing a rope on them, for his is not literally called coverage'.⁽¹⁾

According to what has been mentioned, you could now realize the mistake that many of those who do *Salāt* commit -especially in Summer- when they perform their *Salāt* wearing a flannel. Their *Salāt* according to the *Hanbalī Mathhab* and some *Salaf* is invalid, and it is detested according to the *Jumhūr* not to mention other mistakes they may commit such as doing *Salāt* wearing tight clothes or light transparent ones that display the shape of the private parts. We seek help from *Allāh* (ﷻ), we have no *Rabb* but Him a lone.

[8] Doing *Salāt* wearing clothes that bear pictures:

‘Aishah said: The prophet (ﷺ) once did his *Salāt* wearing a *Khamīsah* with decoration on. When he (ﷺ) finished his *Salāt*, he said: ‘Take this *Khamīsah* and give it to Abū Jahm bin Huthaifah, and bring me the *Anbijāniyyah* lest it’s *A‘lām* distracted me in my *Salāt*’.⁽²⁾

The *Anbijāniyyah* -which he (ﷺ) ordered ‘Aishah to bring for him -is a thick garment with no decoration on unlike the *Khamīsah*. The word “*A‘lām*”, the prophet (ﷺ) used to describe the *Khamīsah* means much more than just decorations and pictures.

At-Taybī said: ‘The *hadīth* about the *Anbijāniyyah* indicates that If pure hearts and noble souls are affected by pictures and

(1) The previous reference.

(2) Narrated by al-Bukhārī in his *Sahīh* in the Book of *Salāt*, chapter: Doing *Salāt* wearing a garment decorated with drawings, (vol. 1 / p. 482) (no. 373), Muslim in the Book of Mosques and places in which *Salāt* is done, chapter: To do *Salāt* wearing decorated garment is detested (vol. 1 / p. 391) (no. 556), An-Nasā’ī in the Book of *Salāt*, chapter: The allowance to do *Salāt* wearing decorated garment (vol. 2 / p. 72), Ibn Mājah the Book of clothes, chapter: the prophet’s (ﷺ) clothes (vol. 2 / p. 1176) (no. 3550), Abū ‘Uwānah in “*Al-Musnad*” (vol. 2 / p. 24), Mālik in “*Al Muwatta’*” (vol. 1 / p. 91) and Al-Baihaqī in “*As-Sunan Al-Kubrā*” (vol. 1 / p. 423).

decorations [in *Salāt*] , then hearts and souls that are less in purity and nobility than the former [will be more distracted from it]’.⁽¹⁾

’Anas (رضي الله عنه) said: ‘Aishah used to have a *Qirām* with which she used to screen one of the walls of her home. **The prophet (ﷺ) Said: ‘Take this *Qirām* away from me; it’s pictures distracted me in my *Salāt*’.**⁽²⁾

This *hadīth* seems to contradict the one narrated from ‘Aishah that **‘the prophet (ﷺ) did not enter the house in which there was a decorated curtain’.**⁽³⁾ The pictures, however, in ‘Aisha’s *hadīth* must have been of living creatures, unlike the pictures of the *Qirām* in Anas’s *hadīth*; they must have been just decoration or *Arabesque*.⁽⁴⁾

Anas’s *hadīth* indicates that if doing *Salāt* is detested in a place full of pictures, it is then more detested to do *Salāt* wearing clothes that bear pictures or decorations.

Al-Kastallānī said: ‘If the pictures distract one in his *Salāt* - especially when they are in front of him - they will distract him even more if they are on his clothes’.⁽⁵⁾

Al-Bukhārī titled one of his “Sahīh’s” chapters with: “Doing *Salāt* wearing something that bears pictures is detested”. Al-‘Ainy commented on this title saying: ‘It means that this chapter is dedicated to clarify that doing *Salāt* in a house whose curtains or cloth sheets are decorated with pictures is detested, and it is even more detested if one does *Salāt* wearing clothes full of pictures’.⁽⁶⁾

(1) “‘Umdat AL-Qārī (vol. 4 / p. 94) and “Fath Al-Bārī” (vol. 1 / p. 483).

(2) Narrated by: Al-Bukhārī in the book of *Salāt*, chapter: “If one does *Salāt* wearing a garment that bears a cross or pictures, is the *Salāt* valid or not” (vol. 1 / p. 484) (no. 374) and the book of clothes, chapter: Doing *Salāt* wearing a garment full of decoration and pictures is detested, (vol. 10 / p. 391) (no. 5959).

(3) “Sahīh Muslim” (vol. 3 / p. 1669) (no. 96).

(4) “Irshād As-Sārī” (vol. 8 / p. 484), “‘Umdat Al-Qārī” (vol. 22 / p. 74) and “Fath al-Bārī” (vol. 10 / p. 391).

(5) “Irshād As-Sārī” (vol. 8 / p. 484).

(6) ‘Umdat Al-Qārī (vol. 4 / p. 74).

Al-Bukhārī included Anas’s *hadīth* in one of his *Sahīh*’s chapters which he titled with: “Does doing *Salāt* wearing a cloth that bears a cross or pictures renders it invalid? What is detested of all of this?”⁽¹⁾

Ibn Hajar and Al-‘Ainy said that Al-Bukhārī’s inquiry implies that he wanted to attract our attention that this issue is of the controversial ones amongst ‘*Ulamah*’; so he did not want to give a decisive ruling for it. This is Al-Bukhārī’s methodology when dealing with controversial issues.

The ‘*Ulamah*’ disagreed amongst themselves as to whether the prohibition from something renders the act of doing it invalid. Some say if this prohibition was directed to the act of worship itself or to one of its conditions or articles then doing this prohibition renders the worship invalid otherwise it is detested.⁽²⁾

To conclude, there is still disagreement amongst the ‘*Ulamah*’ as to whether doing *Salāt* wearing clothes that bear pictures is valid or not. The *Jumhūr* decided that this act is detested.⁽³⁾ And this view is supported by ‘Aisha’s narration; she said: **‘I used to have a cloth that bears pictures. I used to spread it for the prophet (ﷺ)’**

(1) *Sahih Al-Bukhārī* (vol. 1 / p. 484).

(2) ‘*Umdat Al-Qārī*’ (vol. 4 / p. 95). And *Fath Al-Bārī* (vol. 1 / p. 484).

(3) “*Al-Mughnī*” (vol. 1 / p. 628), “*Al-Majmū*” (vol. 3 / pp. 179-80), “*Rawdat At-Tālibīn*” (vol. 1 / p. 289), “*Nihāyatul Muhtāj*” (vol. 2 / p. 55), “*Al-Fatāwā Al-Hindiyyah*” (vol. 1 / p. 107), *al-Fatāwā Al-Khāniyyah* (vol. 1 / p. 109) and “*Al-Fiqh according to the four Mathhabs*” (vol. 1 / p. 281).

Ibn Hajar stated in his “*Fath*” (vol. 10 / p. 391) that: ‘Doing *Salāt* to the direction of something that bears tiny pictures or pictures with no heads is not detested’. In my opinion, Al-Isma‘īlī’s narration supports Ibn Hajar’s view.

Al-Isma‘īlī related from Ibn ‘Abbās that the prophet (ﷺ) said: **‘The picture is [forbidden because of] the head; if the head is effaced or cut off, then the picture is no more called as such’**. This *hadīth* is *Sahīh* [authentic]. Refer to “*As-Silsilah As-Sahīhah*” (no. 1921) and “*Sahīh Al-Jāmi*” (no. 3864).

However, it is not expected that pictures on clothes are headless unless there is a line to be put on the neck to show that the head is cut off. But even this is not enough; the head of a statue should be totally cut off, and the head of the picture on papers or clothes should be totally wiped out.

to do *Salāt* on. He (ﷺ) said: ‘Take it away’. ‘I then sewn it into two pillows’.⁽¹⁾

After relating the *Hadīth*, An-Nawawī said: ‘As for doing *Salāt* wearing clothes that bear pictures, a cross or decorations, it is detested. This also applies on doing *Salāt* towards their direction or on them’.⁽²⁾

It is worth mentioning the following point:

*** The Ruling concerning the *Salāt* of those who bear pictures with them:**

Imām Mālik was asked concerning a person who does his *Salāt* while wearing a ring that bears pictures. He said: ‘He must not wear it and must not pray wearing it’.⁽³⁾

Al-Bahūtī said: ‘It is detested for one to do his *Salāt* wearing a ring or carrying with him anything that bears pictures such as coins or the like’.⁽⁴⁾

Hanafī scholars; however, permitted that one could do his *Salāt* carrying coins that bear pictures.

As-Samarqandī said: ‘It is permissible that one does his / her *Salāt* carrying coins that bear pictures for they are too small to be seen’.⁽⁵⁾

The meanings the previous *ahādīth* bear are so close; they all state that it is detested for one to do his *Salāt* carrying things that bear pictures or do *Salāt* towards pictures for they distract one from

(1) Narrated by: Muslim in the “Book of clothes and Adornment”, chapter: The prohibition of making portraits of living creatures and the prohibition of keeping pictures on clothes that are of high quality, (vol. 3 / p. 1668), An-Nasā’ī in the Book of Adornments, chapter: The pictures, (vol. 8 / p. 213), and-Dārimī in his “Sunan” (vol. 2 / p. 384).

(2) Al-Majmū’ (vol. 3 / p. 180).

(3) Al-Mudawwanah Al-Kubrā (vol. 1 / p. 91).

(4) Kashshāf Al-Qinā’ (vol. 1 / p. 432).

(5) ‘Uyūn Al-Masā’il (vol. 2 / p. 427).

being fully given to *Salāt* and concentrating in reciting its '*Athkār*, and most important they lessen the feeling of submission in it'.⁽¹⁾

The *ahādīth* also 'indicate that one should not look at any thing that may distract his full attention from *Salāt*; the prophet (ﷺ) stated this rationale in the *Khamīsah hadīth*.⁽²⁾

This rationale does not exist in case one does his *Salāt* while carrying coins that bears pictures. And since these pictures are not sanctified; they are put any where and move from one hand to another, I think there is nothing wrong with doing *Salāt* carrying them, *Allāh* (ﷻ) knows best.

When asked about the one who does his *Salāt* wearing a watch that bears a cross or pictures for living creatures, Shaikh 'Abdul 'Aziz bin Bāz said: 'If these pictures are not clearly seen, then one is permitted to do *Salāt* wearing it, but if they are seen, then one is not permitted to do *Salāt* wearing it, the prophet (ﷺ) said to 'Alī: **'Leave not a picture without wiping it out'**. The case is the same with watches that bear a cross; one should wipe it out or cover it with some kind of a paint. The prophet (ﷺ) **'used not to see any thing that bears a cross but wipes it out'**.⁽³⁾

[9] Doing *Salāt* wearing clothes dyed with saffron:

'Abdullāh bin 'Amru (رضي الله عنه) related: **The prophet (ﷺ) saw him once wearing two sheets of cloths dyed with saffron, he (ﷺ) said to him: 'This is of the *Kuffār* costumes, never wear them'**.⁽⁴⁾

In another narration, **the prophet (ﷺ) said to him: 'Did your mother asked you to wear these?'**

I said: 'Should I wash them?'

(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 5 / pp. 43-4).

(2) "Sharh Sahīh Muslim" by An-Nawawī (vol. 1 / p. 44).

(3) Al Fatāwā by Abdul Azīz bin Bāz (vol. 1 / p. 72).

(4) Narrated by Muslim in the Book of clothes and Adornments, chapter: The prohibition for males to wear clothes dyed with Saffron (vol. 3 / p. 1647) (no. 2077), Ahmad in his "Musnad" (vol. 2 / pp. 162, 207, 211), Ibn sa'd in "At-Tabaqāt Al-Kubrā" (vol. 4 / p. 265) and Al-Hākim in his "Mustadrak" (vol. 4 / p. 190).

The prophet (ﷺ) said: ‘Burn them’.

In a third narration, it is related that ‘Abdullāh did so.’⁽¹⁾

Other narration states that **the prophet (ﷺ) saw ‘Abdullāh wearing a Raytah dyed with Saffron. He (ﷺ) asked: ‘What is this Raytah you wear?’.**

Abdullāh said: ‘I knew that the prophet (ﷺ) detested it. I went back home and threw it in the oven my wife was preparing for cooking food. On the next day, the prophet (ﷺ) asked me: ‘O ‘Abdullāh what did you do with the Raytah?’ I told him what I had done with it. He (ﷺ) then said: ‘You could have given it to one of your wives; women are permitted to wear clothes dyed with Saffron’.⁽²⁾ ‘Anas (رضي الله عنه) related that ‘the prophet (ﷺ) forbade that men use Saffron on their bodies’.⁽³⁾

‘Alī (رضي الله عنه) also said: ‘The prophet (ﷺ) prohibited wearing clothes dyed with saffron’.⁽⁴⁾

Al-Baihaqī related from Ash-Shāfi‘ī that he said: ‘It is prohibited for any male -who is not in a state of Ihrām- to use Saffron on his body, if he did he must wash it off; however, it is permissible for a man to wear clothes dyed with Saffron for ‘Alī has said: ‘**The prophet (ﷺ) forbad me and not you’.**

He then Said: ‘This was narrated from many others than ‘Alī (رضي الله عنه). Then he narrated Abdullāh’s bin ‘Amru narration and then said: ‘If this narration had reached Ash-Shāfi‘ī, he would have

(1) Narrated by Muslim in his “Sahīh” (no. 2077) to the exclusion of the phrase “I did so” and Al-Hākim in Al-Mustadrak (vol. 4 / p. 190) and said: ‘Its chain of narrators is authentic. This narration is supported by the following on.

(2) Narrated by Ahmad in his “Musnad” (vol. 2 / p. 196), Abū Dāwūd in “As-Sunan” (no. 4066), Ibn Mājah (no. 3603) and its chain of narrators is authentic.

(3) Narrated by Al-Bukhārī in the chapter of clothes, section: the prohibition for men to wear clothes dyed with Saffron (vol. 10 / p. 304) (no. 5846).

(4) Narrated by Muslim in the chapter of Clothes and Adornment, section: The prohibition that a man wears clothes dyed with Saffron (vol. 3 / p. 1648) (no. 2078). An-Nasā‘ī in the chapter of Adornment, section: The prohibition to wear clothes dyed with Saffron (vol. 8 / p. 204) and Abū Dāwūd in the chapter of clothes, section: The prohibition of wearing silk (vol. 4 / p. 47) (no. 4044, 4048).

Chapter One

delivered a ruling in accordance with it in order to completely follow the *Sunnah*, as he always used to do'.⁽¹⁾

Ibn Qudāmah said: 'Doing *Salāt* wearing red garment is detested according to some of our scholars'.⁽²⁾

Ibn Al-Qayyim affirmed the same and then said: 'How could one think that the prophet (ﷺ) wore pure red clothes?! By *Allāh*, *Allāh* (ﷻ) protected him from such an act. This misconception by some scholars was born out from the *hadīth* that stated that the prophet (ﷺ) wore a red *Hullah*'.⁽³⁾

Explaining the meaning of *Hullah*,⁽⁴⁾ Ibn Al-Qayyim said: 'Some thought that the colour of the *Hullah* was pure red, on the contrary; it was a two-sheet, Yemeni-made cloths that were decorated with red and black lines like other *Yemenī Burds* which are known as *Hullah*. But pure red cloths are prohibited to be worn'.⁽⁵⁾

Ash - Shawkānī refuted Ibn Al-Qayyim's opinion in "Sharhul Muntaqā" saying that: 'The *Sahābī* -who is of the pure native Arab speakers- described the prophet's (ﷺ) *Hullah* to be pure red and we should read his words as they literally mean; the *Hulla* was red coloured only. Resorting to figurative meanings, one needs a hard evidence.

The *Sahābī* - who described the colour of the prophet's (ﷺ) *Hullah* - meant the linguistic meaning of red. Nothing in the Arabic

(1) "Fath Al-Bārī" (vol. 10. p. 304) and "Sharh Sahīh Muslim" by An-Nawawī (vol. 14 / p. 54) and he stated Al-Baihaqī's statements and then said: 'As for Al-Bahiaqī's, he clarified this issue clearly in his book "Ma'rifatus Sunnan" saying: 'Some Salaf forbade that one should wear clothes dyed with Saffron, and it is the opinion of Abū Abdullāh Al-Hulaimī while some other scholars permitted it, in any case Sunnah must be followed, Allāh (ﷻ) knows best'.

(2) Al-Mughnī (vol. 1 / p. 624).

(3) Zād Al-Ma'ād (vol. 1 / p. 139).

(4) At-Tabarānī in "Al-Awsat" (vol. 2 / p. 53) through a chain of narrators who are all reliable and trust worthy as is mentioned in "Al-Majma'" (vol. 2 / p. 198), traced back to Ibn 'Abbās that the prophet (ﷺ) used to wear the red Burdah on the Eid day'. "As-Silsilah As-Sahīhah" (no. 1279).

(5) The previous reference.

language supports the view of those who said that the word “red” means “red mixed with another colour”. Indeed, *Shar’* meanings should be established upon hard evidences’.⁽¹⁾

Ash-Shawkānī summarized his view eloquently and concisely saying: ‘This is of the controversial issues; the soundest of all opinions is the one that states the prohibition of wearing clothes dyed with red colour the origin of which is Saffron for it produces a certain range of red. Otherwise all red clothes the origin of their colour is not Saffron are permissible to be worn.’⁽²⁾

So be ware, dear *muslim* brother, of wearing Saffron dyed clothes. Stick to the prophet’s (ﷺ) guidance and ward off violating the *Shar’* rules. May *Allāh* (ﷻ) help us to love him and seek His pleasure; He is indeed *Jawād, Karīm, Samī’* and *Mujeeb*.

[10] Doing Salāt while one’s head is uncovered:

A man may do his *Salāt* with his head is uncovered unlike women; their heads are part of their private parts that should be totally covered.

However, a male *muslim* should preferably be in his most beautiful and neatest shape when he does his *Salāt*, so he should preferably wear a turban or any kind of head cover.

Uncovering the head in *Salāt* for no legal reason is one of the detested act especially in obligatory and congregational *Salāt*.⁽³⁾

Al-Albānī said: ‘I think, doing *Salāt* while the head is uncovered is a detested act for a *muslim* should be in his most beautiful Islamic appearance when doing *Salāt*. **The prophet (ﷺ) said: ‘*Allāh* (ﷻ) is more worthy that one beautifies oneself for’.**’^{*}

(1) *Nay Al-Awtār* (vol. 2 / p. 92).

(2) *As-Sayl Al-Jarrār* (vol. 1 / p. 164-5).

(3) Muhammad’s Rashid Rida *Fatāwā* (vol. 5 / p. 1849) and “*As-Sunan wal Muftada ‘āt*” (p. 69).

* The first part of the hadīth is “When one of you intends to do his *Salāt*, he should wear his best clothes, for *Allāh* (ﷻ) ...”. This hadīth is narrated by At-Tahāwī in =

Chapter One

As-*Salaf* used to consider it a detested act to uncover one's head, walk in the street and get into the mosque in such a state. This bad habit has actually got into our Islamic countries through colonization and *muslims* regrettably adopted it blindly and hence loosing most of their Islamic characteristics. This [*hadīth*]⁽¹⁾ should not be taken as a pretext to abandon this Islamic tradition especially when doing *Salāt*.

As for some Egyptian *muslim* brethren who claim that one is permitted to uncover his head [in *Salāt*] like he does in *Hajj*, this is indeed a false analogy. Uncovering the head in *Hajj* is one of its rites that no other act of worship shares. Had this kind of analogy been correct, then uncovering one's head in *Salāt* would have been obligatory since it is so in *Hajj*. Those who claim the first part of this conditional clause should stick to its second part otherwise it should be totally abandoned and they had better do so'.⁽²⁾

It was not proved that he (ﷺ) did his *Salāt* while uncovering his head. If he (ﷺ) had done so, it would have been related by the *Sahāba*. Whoever claims that the prophet (ﷺ) did so must present the proof, for truth must always be followed.⁽³⁾

It is worth saying here that the one who does his *Salāt* while uncovering his head, his *Salāt* is correct although he has done a detested act as Al-Baghawī and many other '*Ulamah* stated.⁽⁴⁾

= 'Sharh Ma'ānī Al-'Athār "(vol. 1 / p.221), At-Tabarānī and Al-Baihaqī in "As-Sunan Al-Kubrā "(vol. 2 / p. 236). Its chain of narrators is sound as is mentioned in "Majma'Az-Zawā'id "(vol. 2 / p.51). "As-Silsilah As-Sahihah "(no. 1369).

(1) The hadīth states **Sometimes, the prophet (ﷺ) used to take off his turban and place it in front of him in Salāt as a Sutra**". This is a weak Hadīth. Al-Albānī said: 'Ibn 'Asākir was the only one to narrate it. I clarified its points of weakness in the "Silsilah Ad-Da'īfah" (no. 2538)... Had this hadīth been authentic, it does not mean by any means to uncover one's head all the time, it only indicates that he (ﷺ) used to do so if he had no Sutra, for taking Sutra is much more important than covering the head.

(2) Tamām Al-Minnah Fī At-Ta'līq Alā Fiqh As-Sunnah" (pp. 164-5).

(3) Ad-Din Al-Khālis (vol. 3 / p. 214) and "Al-Ajwibah An-Nāfi'ah 'An Al-Masā'il Al-Wāqi'ah" (p. 110).

(4) Al-Majmū'(vol. 2 / p. 51).

Consequently, those who refrain from doing Salāt behind an *Imām* who uncovers his head, their act is improper although the *Imām* should be in his most beautiful shape in his *Salāt*, fulfilling what he could of the prophet's (ﷺ) *Sunnah*. May *Allāh* (ﷻ) guide us to the Right Path.

*** Doing Salāt wearing shoes:**

Many people think that doing *Salāt* wearing shoes is illegal and hence refusing to do it in such a state ⁽¹⁾ although such an act is of the *Sunnan*, that are abandoned by many, the prophet (ﷺ) used to do.

In his “Sharh Ma‘ānī Al-Āthār” (vol. 1 / p. 511), At-Tahāwī said: ‘It is strongly proved through the authentic *ahādīth* that the prophet (ﷺ) used to do his *Salāt* wearing his shoes and he used to take them off only when there is impurity that got stuck on them. Accordingly, doing *Salāt* wearing shoes is legal’.

(1) Shaikh Muqbil Ibn Hādī Al-Wadī‘ī -may Allāh (ﷻ) shower His mercy on him- explained the legality of doing Salāt wearing shoes in his treatise “Shar‘iyyat As-Salāti Fin Ni‘āl”, “The legality of doing Salāt wearing shoes”

In pages (25-28), he discussed in details the evils of abandoning Salāt when wearing shoes and in pages (29-32) he presented the misconceptions of those who believe in the illegality of doing Salāt wearing shoes and [refuted them all].

Chapter One