

Notes of Lectures on Fiqh by Maulana Sadiq Hasan Lecture # 29 (Thursday 2 October 2003)

SITUATIONS OF NAJASAT ALLOWED DURING SALAT (Cont.)

✳ Blood due to injury on your body: If blood due to injury is appearing on a continual basis such that it is difficult to make the body tahir, then such a blood on your body and dress is allowed during salat. But if the blood due to injury is not continual and appears once in a while then it must be cleaned before salat (but if it is less than the size of dirhame baghli, then it's OK as mentioned in Fiqh Notes #28)

✳ A short piece of najis item is allowed during salat, such as najis cap, socks, rings, glasses, watch etc provided the najasat is not transferred to your body or dress. But the size of such najis dress or najis item must be smaller than the minimum size of dress allowed for man during salat (i.e. underwear).

✳ Helplessness (Majboori): In situations beyond your control, salat has to be offered in time even when your body or dress is najis. Some examples:

- (a) If you are travelling, and your body or clothes become najis, and it is not possible to change your dress or to make your body or dress tahir due to non-availability of water or due to shortage of time for salat, then you must offer your salat in time with that najis dress or body. It is haram to make salat qaza due to this reason.
- (b) If the dress becomes najis, and it is not possible to change or clean the dress before salat due to any valid reason, then the man must remove that najis dress for salat upto the minimum allowed dress during salat, but if he is offering salat in public and will feel embarrassed by removing najis dress, then he need not remove his najis dress for salat. Similarly, the woman must also remove such najis dress only upto the minimum required dress during salat for woman (e.g. a najis overcoat).

✳ If you did not know before salat that your dress or body was najis, and you offered your salat, and after salat you came to know that your dress or salat was najis, then your that salat is OK, and you need not repeat it. But you must offer future salat with tahir dress and body.

✳ If you knew that your dress or body was najis, and you forgot to clean and offered your salat in that najis dress or body, then according to Ayatullah Khui, Khumaini and Khamenei, you have to repeat that salat, but according to Ayatullah Seestani, your salat is valid only if you genuinely tried your best to remember that your dress or body was najis and intended to clean, and then forgot and offered your salat; otherwise, you have to repeat your salat (on the basis of ihtiyate wajib).

✳️ While offering salat, if your dress or body becomes najis, then you must first try to clean or remove the najasat or remove the najis dress during salat without moving from Qibla or without exposing those parts of the body, which are wajib to cover during salat. While moving the body for this, the wajib recitation must be stopped briefly. It is not allowed to break salat for this reason. If it is impossible to remove najasat or najis dress during salat, (and if sufficient time for salat still exists), then only you can break salat, and offer salat again with tahir dress and body.

DRESS (OR PLACE) FOR SALAT MUST NOT BE GHASBI (UNLAWFUL)

✳️ Ghasbi means Islamically unlawful. According to all Mujtahids, it is haram to wear a ghasbi dress (or live in a ghasbi place) at any time. Salat offered in a ghasbi dress (or at a ghasbi place) normally becomes batil (invalid). Dress (or place of salat) becomes ghasbi due to many reasons. For example:

- (a) If you are wearing a dress (or offering salat in a place), for which you do not have permission from its owner, then such a dress (or place) is ghasbi.
- (b) If khums was wajib on you and was not paid, and dress (or place) was bought from such money, then such dress (or place) is ghasbi for you.
- (c) If you obtained a dress (or property) from your dead relative's deceased estate (Meeras), which was not distributed according to Islamic sharia rules, then such dress (or property) is considered ghasbi for you, unless all heirs (waris) have agreed to the distribution made.

✳️ While offering salat, if you forgot that the dress was ghasbi (or the place of salat was ghasbi), then such salat is batil if you are the ghasib (Islamically unlawful owner) of that dress or that place, but for other people (who forgot), such salat is not batil. For example, if a guest is offering salat in his host's house, which was ghasbi for the host, then the salat is OK for that guest.