

SALAAT IN A WADER OUTFIT

Written by Administrator -

Question

When we go fishing, we don a wader outfit which is a waterproof garment reaching as far as the chest. It is a one-piece outfit enclosing the feet as well. Is wudhu valid if masah is made on the 'shoe' section of the outfit? Is Salaat permissible in this outfit? Some Maulanas whom we asked said that both masah and Salaat in this outfit are permissible. Is this correct?

ANSWER

We have seen this wader outfit. It is ludicrous for a Maulana to claim that it is permissible to make masah on it and to perform Salaat dressed in this hideous outfit. The issue to bear in mind is not whether Wudhu and Salaat are valid with this outfit. The question is: Is it permissible? There is a great difference between validity and permissibility.

An act can be valid, but not permissible, hence despite its validity it will be sinful, the consequence being the Fire of Jahannam. For example, issuing three Talaqs in a single session is haraam. It is a major sin. Nevertheless, despite the prohibition, the three Talaqs are valid.

Another example is performing Salaat with only the Satr covered, leaving the rest of the body naked. What will the Maulanas say if people on hot days come to Musjid with only towels

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wrapped around their satr covered from navel to the knees, but with not a stitch of other garment on their bodies? Will their Salaat be valid? Since the Satr is covered, technically the Salaat will be valid if performed in this immoral manner. But will it be permissible for the musallis to come to Musjid with just kuffaar style bermuda pants with the entire body being bare? Will it be permissible for the saff in the Musjid to be filled with such mentally deranged people?

It is moronic to claim that whatever is valid is permissible. Acts can be valid but not permissible. Salaat is not a pastime hobby. It is not a hit and run activity. Salaat is the central Pillar upholding the structure of Imaan. Salaat can be valid technically, i.e. in terms of Fiqh, but unacceptable to Allah Ta'ala. Even a technically valid Salaat can be a source of punishment and a cause for the Wrath of Allah Ta'ala.

Rasulullah (Sallallahu alayhi wasallam) said: "He who performs Salaat at its proper time, performs a beautiful wudhu for it, and completes (i.e. perfects) its Qiyaam, Khushu', Ruku; and Sajdah, it (his Salaat) emerges radiantly shining, and it (the Salaat) says: "May Allah protect you as you have protected me."

However when he performs Salaat in the improper time, does not make a beautiful wudhu nor completes its Khushu' nor its Ruku' nor its Sajdah, it emerges black and darkened. It then says: "May Allah destroy you as you have destroyed me." Then wherever it goes as willed by Allah, it is wrapped like an old garment and struck into his (the musalli's) face."

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Once Rasulullah (Sallallahu alayhi wasallam) saw a man performing Salaat in the Masjid. After he completed his Salaat, Rasulullah (Sallallahu alayhi wasallam) said to him: "Perform Salaat, for verily, you have not performed Salaat." The man repeated his Salaat. Again Rasulullah (Sallallahu alayhi wasallam) said: "Perform Salaat, for verily, you have not performed Salaat." Then the man repeated his Salaat for the third time. Thereafter again Rasulullah (Sallallahu alayhi wasallam) said: "Perform Salaat, for verily, you have not performed Salaat."

The man asked Rasulullah (Sallallahu alayhi wasallam) to teach him how to perform Salaat. Then Nabi-e-Kareem (Sallallahu alayhi wasallam) taught him how to perform Salaat with *Ta'dee I-e-Arkaan*.

Despite the man's Salaat being technically valid, Rasulullah (Sallallahu alayhi wasallam) declared its impermissibility due to the deficient method of discharge.

The Maulanas who advised permissibility of Wudhu and Salaat with the hideous outfit have failed to apply their minds. Their answer which pertains to validity actually means that it is permissible to perform masah on this outfit's 'shoes' and to perform Salaat in it. Their knowledge is limited to the text while they lack understanding of the text. They appear grossly deficient in their understanding of the importance and significance of Wudhu and Salaat. If they had a proper understanding of the importance and significance of these acts of Ibaadat, they would not have blurted out the drivel of permissibility of performing Wudhu and Salaat with the hideous wader outfit.

Those who perform Salaat dressed in this hideous garb have no idea of the meaning of Salaat. They do not have the faintest idea of the Special Presence of Allah Azza Wa Jal whilst a person is in Salaat. Will a man dressed in this ugly outfit go to court and stand in front of a judge? While he will not stand in the presence of a kaafir judge dressed so hideously, he has no qalms standing in Allah's Presence dressed so ugly. When in Salaat, one is in Allah's Special Presence.

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It is Waajib to be dressed correctly and Islamically when performing Salaat. A wader outfit is improper dress for Salaat. In fact, right now even kuffaar will look askance at a man walking in the street with this outfit. It is not a garment to wear in everyday worldly activities. How can it ever be possible to perform Salaat with such an ugly outfit.

Furthermore, sight should not be lost of the fact that this outfit is used for committing sins. The sins of haraam fishing for sport and using live bait are committed while dressed in this outfit which is designed especially for this purpose. Those who fish for sport and wile away the holy and precious moments of the night when Allah Ta'ala descends to the Fourth Sama', are fussiaaq. They behave like the kuffaar who have no understanding and no perception of The Creator.

It is not permissible to make masah on this outfit and it is not permissible to perform Salaat with this hideous outfit. The Salaat should be repeated since it is struck into the face of the musalli by the Malaaikeh. This type of Salaat is barred from entering into the heavens.

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