

# If a Child Pulls the female's Scarf During Salah, Will This Affect the Salah?

Darulifta Ahlesunnat (Dawateislami)

## Question

What do the noble scholars and jurists of Islamic law say about the following: While a sister was performing sajdah, her child pulled her scarf, causing the hair on the front of her head and some of her hanging hairs at the back to become unveiled. She immediately covered the front part. However, the hairs hanging at the back remained unveiled for a long period, and she completed her salah in this state. Will the salah be valid in this case?

## Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنَانِ الْمُهَاجِرِ اللَّهُمَّ هَدِئْيَةُ الْحَقِّ وَالصَّوَابِ

In the described scenario, if the hair at the front were covered up before the duration in which سبحان الله can be recited three times, but a quarter or more of the hair hanging at the back remained uncovered, the salah of this sister is invalid. However, if less than a quarter of these hairs remain uncovered, the salah will be valid. This is because the hanging hair of women is also part of the 'awrah and covering them is fard. So, if a quarter or more of any part of the 'awrah becomes exposed unintentionally during salah, and it remains uncovered for the duration of reciting three سبحان الله the salah is nullified. But, if less than a quarter is exposed or it is covered before the duration of one rukn (reciting three سبحان الله), the salah will not be nullified.

Note – The hair on a woman's head and the hair hanging down from the head are two different parts. Therefore, if the hanging hair becomes unveiled, the ruling will be based on a quarter of the hanging hair.

The hanging hairs of a woman are included in the 'awrah, as stated in al-Hidayah:

وَالشَّعْرُ وَالبَطْنُ وَالْفَخْذُ كَذَلِكَ --- وَالْمَرَادُ بِهِ النَّازِلُ مِنَ الرَّأْسِ هُوَ الصَّحِيحُ

(Al-Hidayah, Vol. 1, p. 45, Publ. Dar Ihya' al-Turas al-'Arabi, Beirut)

Because the hanging hair is also part of the 'awrah, if they become uncovered during salah, the salah will be nullified, as stated in Halbi Sagheer:

اما الشعر المسترسل اي النازل عن رأسها فقد قال الفقيه ابوالليث ان انكشف رباع المسترسل فسدت صلوتها كذا في اكثرا الفتاوى لانه عورة وهو المذكور في عامة الكتب وهو الصحيح

(Halbi Sagheer, Vol. 1, p. 108, Publ. Shareef Kutub Khana)

When will uncovering of the 'awrah nullify the salah? Explaining this, Allamah 'Ala-Uddin Haskafi عليه الرحمة states:

وَيَسْعَى حَتَّى انْعَقَادِهَا كَشْفُ رَبْعِ عَضُوٍّ قَدْرُ أَدَاءِ رَكْنٍ بِلَا صُنْعَهُ مِنْ عُورَةٍ غَلِيقَهُ أَوْ خَفِيقَهُ عَلَى الْبَعْتَدِ (Al-Durr al-Mukhtar, Vol. 1, p. 58, Publ. Dar al-Kutub al-'Ilmiyah, Beirut)

If less than one fourth of the 'awrah gets exposed, the salah will be valid, as stated in Radd al-Muhtar under the text of al-Durr al-Mukhtar **قدرت أداء ركن**:

إذا انكشف ربع عضو اقل من قدر اداء ركن فلا يفسد اتفاقا لان الانكشاف الكثيف الزمان القليل عفو كلان انكشاف القليل في الزمن الكثير

(Radd al-Muhtar, Vol. 1, p. 406, Publ. Dar al-Fikr, Beirut)

It is stated in Fatawa Razawiyah:

اگر ایک عضو کی چار مکھل گئی، اگرچہ بلا قصد ہی کھلی ہو اور اس نے ایسی حالت میں رکوع یا سجود یا کوئی رکن کامل ادا کیا، تو نماز بالاتفاق جاتی رہی۔ اگر صورت مذکورہ میں پورا رکن تو ادا نہ کیا، مگر اتنی دیر گزر گئی، جس میں تین بار سبحان اللہ کہہ لیتا، تو بھی مذہب مختار پر جاتی رہی۔۔۔ ان سب صورتوں میں اگر ایک عضو کی چار مکھل سے کم ظاہر ہے، تو نماز صحیح ہو جائے گی اگرچہ نیت سے سلام تک انکشاف رہے۔

Translation: If one-fourth of a limb is uncovered, even if it is unintentional, and the person performs ruku', sujood, or a complete rukn in this state, it is agreed that the salah will be nullified. But in this situation, if an entire rukn was not offered, but enough time passed in which 'Subhan Allah' could be recited three times, even then, salah will also become invalid according to the Mukhtar (chosen) opinion. But in all cases, if less than one-fourth of a limb was uncovered, the salah will be valid even if it remained uncovered from the intention till performing the salam. (Fatawa Razawiyah, Vol. 6, p. 30, Publ. Barkaat-e-Raza)

The hair hanging from the head is considered an individual part, as stated in Fatawa Razawiyah:

سر یعنی طول میں پیشانی کے اوپر سے گردن کے شروع تک اور عرض میں ایک کان سے دوسرے کان تک جتنی جگہ پر عادۃ بال جستے ہیں۔ بال یعنی سر سے نیچے جو لٹکے ہوئے بال ہیں وہ جدا گورت ہیں۔

Translation: The head is the area where hair naturally grows, which in length is from above the forehead till the beginning of the neck, and in width is from one ear to the other. The hair, i.e., those hairs that hang from the head, is a separate 'awrah. (Fatawa Razawiyah, Vol. 6, p. 40, Publ. Barkaat-e-Raza)

وَاللَّهُ أَعْلَمُ عَزَّوْ جَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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