

FOLDING OR ROLLING UP THE CLOTHING IN PRAYER

[Rolling-up One's Shirt Sleeve or Trousers]

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One of the mistakes of some *Musalleen* (performers of prayer) is that they fold over, i.e. roll-up their clothing (e.g. their sleeves or pants legs) before they begin their prayers.

From **Ibn Abbass** - may Allah be pleased with him and his father - who said: the Messenger of Allah (salla'llahu alayhi wa sallam) said: "**I have been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.**" [Saheeh Muslim, (English, 1/256, no. 991-996, with this exact narration being no. 993)].

Ibn Khuzaimah (in his Saheeh - authentic book of hadith, 1/383) entitled the chapter heading for this hadeeth: "The stern warning (rebuke, reprimand) against rolling up or folding over clothing (e.g. shirt sleeves or pants legs) in prayer."

Imaam An-Nawawee said: "The scholars have agreed upon the prohibition of praying while someone has his garment folded over or sleeves rolled up or the **likeness of that**" [for example, pants legs rolled up].

Imaam Maalik - in reference to whoever prays with his sleeves rolled up - said: "If that was the way he was wearing his clothes before (prayer), and he was doing some work for which he rolled up his sleeves, then he entered the prayer just as he was, there is no harm if he prays in that condition [i.e. sleeves rolled up]. But, if he did that for the very purpose of tying the braids or rolling up the clothing [for prayer, not because of some work that he was doing], then there is no good in it."

The author (Mashhoor Salman) then says: The apparent meaning of the prohibition here is **absolute**, there being no difference whether he rolled up the clothing (specifically) for prayer, or whether it was rolled up before the prayer and then he began to pray while he was in that condition (with his sleeves rolled up).

Imaam An-Nawawee - after his previous statement - says: "And the folding up of the clothing is **detestable. Hence, if he prayed like that, he has done an evil thing.** Nonetheless, his prayer is still **valid.** And Abu Ja'far Muhammad Ibn Jareer **At-Tabari** used as a proof in (support of) this (view) the **Ijmaa** (consensus) of the scholars. While **Ibn al-Mundhir** relates from **Al-Hasan Al-Basree** in this matter - '**al-I-'aa-dah**' (i.e. whoever prays with his clothing folded or rolled up **must repeat the prayer.**")

Then he (i.e. **An-Nawawee**) said: "The Madh-hab (view) of the **Jumhoor** (majority of the scholars) is that the **prohibition** (in this matter) is **absolute**, for whoever prayed like that - there being no difference whether he did it intentionally for prayer, or whether he was (dressed) like that before the prayer - not intending it for the prayer, but having done it for some other reason. **Ad-Daawudee** said: 'The prohibition is **exclusively** for whoever did that (i.e. rolled up the sleeves) especially for the prayer.'"

An-Nawawee concludes by saying: "The **correct chosen view** is the first [i.e. that the **prohibition** of praying with one's pants' legs or shirt sleeves rolled up is **absolute**]. And this is the obvious/apparent meaning of what has been transmitted (as the view of) the **Companions of the Prophet** (salla'llahu alayhi wa sallam) and others besides them." [See: Sharh (explanation) of Saheeh Muslim by Imaam An-Nawawee, 4/209].