



Is it permissible to pray with outdoor footwear on or should they be removed?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هو الموفق

حامدا ومصليا ومسلما

الجواب ومنه الصواب

Imām Ḥaṣkafī mentions to pray in them is better. Imām Ibn Ābidīn then provides more detail:

(قَوْلُهُ وَصَلَاتُهُ فِيهِمَا) أَي فِي النَّعْلِ وَالْحَفِّ الطَّاهِرَيْنِ أَفْضَلُ مُخَالَفَةً لِلْيَهُودِ تَنَازُحَاتِيَّةٌ وَفِي الْحَدِيثِ " «صَلُّوا فِي نَعَالِكُمْ، وَلَا تَشَبَّهُوا بِالْيَهُودِ» رَوَاهُ الطَّبْرَانِيُّ كَمَا فِي الْجَامِعِ الصَّغِيرِ رَامِرًا لِصِحَّتِهِ. وَأَخَذَ مِنْهُ جَمْعٌ مِنَ الْحَنَابِلَةِ أَنَّهُ سُنَّةٌ وَلَوْ كَانَ يَمْشِي بِهَا فِي الشُّوَارِعِ، لِأَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَحْبَهُ كَانُوا يَمْشُونَ بِهَا فِي طُرُقِ الْمَدِينَةِ ثُمَّ يُصَلُّونَ بِهَا قُلْتُ: لَكِنْ إِذَا حَشِيَ تَلْوِثَ فُرُشِ الْمَسْجِدِ بِهَا يَنْبَغِي عَدَمُهُ وَإِنْ كَانَتْ طَاهِرَةً. وَأَمَّا الْمَسْجِدُ النَّبَوِيُّ فَقَدْ كَانَ مَفْرُوشًا بِالْحَصَى فِي زَمَانِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِخِلَافِهِ فِي زَمَانِنَا، وَلَعَلَّ ذَلِكَ مَحْمَلٌ مَا فِي عُمْدَةِ الْمُفْتِيِّ مِنْ أَنَّ دُخُولَ الْمَسْجِدِ مُتَنَعِلًا مِنْ سُوءِ الْأَدَبِ تَأْتَلُنَ

رد المحتار ج ١ ص ٦٥٧

He says, “[To pray] with clean sandals and khuff on is better [as it shows the Islamic practice] to be different than the Jewish practice [of removing outdoor footwear]. (In religious practices Muslims must remain distinct and have an identity in their worship which stands them apart from other faiths). This is based on the ḥadīth, ‘Pray in your sandals and do not assimilate with the Jewish people.’ This is transmitted by Imām al-Ṭabrānī as it is in al-Jāmi’ al-Ṣaghīr [of Imām al-Suyutī] which indicates to its correctness. A group of scholars from the Ḥanābila that it is sunna even if worn when walking in the streets, because the Prophet (may Allah’s salutations and peace be upon him) and his companions would walk in sandals in the streets of Madīna and then pray with them on. I [Ibn Ābidīn] say that if a person fears polluting the carpets of the Masjid due to them then



he should remove them even if they are clean. As for the Prophet's Masjid it was gravelled in the Prophet's time – may Allah's salutations and peace be upon him – which is not the case in our time. It could be that this is the basis upon which Ūmda al-Muftī has declared that walking into the Masjid with sandals on is vulgar behaviour; reflect [over it].

It is clear to see from the above that in order to differentiate the practice of the Muslims from other faiths the Prophet encouraged Muslims to pray in their sandals. However, that was the time when the floor of the Masjid was not too dissimilar to the streets except that it was kept pure and clean. In present day the Masjids are carpeted and kept clean so even if a person had a new pair of shoes and wore them in the Masjid then this practice would be considered as disrespectful and vulgar behaviour. On the other hand, if the person was in a park or field somewhere and it was prayer time then as long as the footwear met the conditions of prayer, namely purity and the flexibility to perform the acts in prayer according to the sunna, they would be no harm. The flexibility I refer to is the footwear having the capacity to bend so the toes face the Qibla when in tashshahud position. In fact, this could also be utilised if praying at place of work and study and it is not easy to remove outdoor footwear.

والله اعلم وعلمه أتم

أجد محمد عفا الله عنه

Amjad M Mohammed

3rd Jamada al-Ukhra 1437/13th March 2016

A fatwa is an explanation and clarification upon the request of the individual who wishes to practice personal law based upon the classical understanding of Islam by traditional scholars. It is the individual's choice to act upon the fatwa, they are not under any compulsion or duress to accept it or act upon it. This request to understand the position of classical scholars' view on matters within Islam is made at the behest of the individual. Markaz al-Ifta does not take any responsibility for incorrect use of application of the fatwa and as a result are exempted from any loss or damage. Markaz al-Ifta does not advise, promote or condone the violation of any UK laws or any country in which the individual chooses to apply the fatwa.

www.scholasticsolutions.com

Markaz al-Iftā, The Olive Foundation, Byron Street, Bradford, BD3 0AD
Mufti Amjad M Mohammed [BSc (Hons) BMAIS PGCE PGDipRes PGCHEP FHEA MPhil NPQH]