

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Page (Fiqhi)

Answer to Question:

Clothes that have Cologne on them is Najis are not Valid to Pray in

To: Tarek Ifaoui

(Translated)

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

What is the ruling on praying in clothes scented with alcoholic perfumes? May Allah reward you.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

First: Perfumes mixed with ethyl alcohol are considered Khamr, and they are treated according to Shariah as Khamr and are impure (Najas). We have explained all of this in many answers, including Answer to Question on 23rd Jumada I 1435 AH corresponding to 24/03/2014 CE, where the following came in it:

(As I learned from the specialists in the science of alcohol that there are two types: Ethyl alcohol and Methyl alcohol. So if the name, contained in the question, "Ethanol" is Ethyl alcohol then here's the answer:

1. Alcohol has a class called methyl alcohol, and I was told that it is not an intoxicant but is a deadly poison. Spirit fuel is from this class, and is taken from sawdust of wood and others. Drinking it causes blindness and can lead to death within days. Accordingly, the methyl is not Khamr, and does not take the ruling (Hukm) of Khamr in terms of impurity (Najasa) and prohibition (Tahreem), except in terms of the use of methyl as a poison based on the principle of causing damage, for Ibn Majah reported from Ubadah Bin As-Samit: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَضَى أَنْ لَا ضَرَرَ وَلَا ضِرَارَ» **“That the Messenger of Allah (saw) ruled that there is no damage and no causation of harm”**.

2. Another class of alcohol is called ethyl alcohol, which is used in fermented or distilled intoxicating drinks, and Medical spirit is of this kind. Ethyl alcohol is also used in the industry as a preservative of some materials, as a drying (dehydrating) agent, as a solvent for some alkali and fats (lubricants), as an anti-freeze, as a solvent for some drugs, as a solvent for aromatic substances such as cologne and perfumes, and is involved in the manufacture of some carpentry materials. These uses are of three types:

a. In one type, alcohol is used as a solvent only, or as an additive to some materials. In such use, alcohol does not lose its essence or its chemical properties; rather, it remains unchanged in its chemical composition and its intoxicating effect. Hence, the usage of alcohol under this type is absolutely prohibited (Haram), such as the example of cologne. Thus, the usage of cologne is not permissible and it remains impure (Najis), because it contains impurity (Najasa) which is mixed with it, and alcohol remained unchanged. So it constitutes of materials that are blended with Khamr, and Khamr is impure. The evidence for

Additionally, Khamr is forbidden under ten circumstances and not only if it is drunk. At-Tirmidhi reported from Anas Ibn Malik who said: «لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشْرَةَ: عَاصِرَهَا، وَمُعْتَصِرَهَا، وَمُشْتَرِيَهَا، وَالْمُشْتَرَاةَ لَهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ، وَسَاقِيَهَا، وَيَابِعَهَا، وَآكِلَ ثَمَنِهَا، وَالْمُشْتَرِيَ لَهَا، وَالْمُشْتَرَاةَ لَهَا» **“The Messenger of Allah (saw) has cursed ten in relation to Khamar (alcohol): its producer, the one for whom it is produced, the one who drinks it, the one who transports it, and the one to whom it is transported, the one who serves it, the one who sells it, the one who eats from its profit, the one who purchases it, and the whom to whom it is purchased.”**

Any one of these ten roles is Haram). **End.**

Second: Perfumes that contain alcohol such as cologne, for example, are impure (Najis), and one of the conditions for the validity of prayer is the purity (Tahara) of the clothes and body, as stated in the following evidence:

1. With regard to the condition of the purity of the body for prayer: What was narrated by Ibn Abbas, that the Prophet (saw) said: «تَنْزَهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ» **“Protect yourselves from the impurities of urine for the punishment of the grave will be mainly due to it”**, extracted by Ibn Hamid. And Daaraqutni narrated from Abu Hurayrah who said: The Messenger of Allah (saw) said: «أَكْثَرُ عَذَابِ الْقَبْرِ فِي الْبَوْلِ» **“Most of the punishment of the grave is due to urine”**.

2. With regard to the condition of the purity of the clothes for prayer, Allah (swt) said: ﴿وَتَيِّبَاكَ فَطَهَّرْ﴾ **“And your clothing purify”** [Al-Muddathir: 4], and what Al-Bukhari narrated in his Saheeh from Asmaa bint Abi Bakr: A woman asked the Messenger of Allah, "O Allah's Messenger! What should we do, if the blood of menses falls on our clothes?", the Messenger of Allah (saw) replied: «إِذَا أَصَابَ ثَوْبَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ فَلْتَقْرُصِيهِ ثُمَّ لِيَتَّضِحْهُ بِمَاءٍ ثُمَّ لِتُصَلِّي فِيهِ» **“If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it).”**

3. Thus, praying with perfumes that contain alcohol on the clothes or body is an invalid prayer.

This is my opinion in this issue and Allah Knows Best and is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/2790278647884808>