



621181 - What is the ruling on scattered spots of physical impurity (najasah) on a garment which, when taken together, have a total area equal to that of a dirham?

the question

I have two cloths. That each of two cloths less than one dirham impurity. But combinedly total impurity of two cloths exceed the one dirham area. Can I perform salat by wearing these two cloths ?

Summary of answer

If there is physical impurity (najasah) on the garment that is scattered, but when put together it would cover an area the size of a dirham, then it no longer comes under the heading of what can be overlooked according to those scholars who say that the impurity that may be overlooked is that which is the size of a dirham.

Detailed answer

Praise be to Allah.

I.

We have explained in detail the ruling whether a small amount of physical impurity (najasah) may be overlooked, and the views of the scholars regarding that, in a previous answer, where we said that the view that is most likely to be correct is the view that a small amount of physical impurity may be overlooked. Please see the answer to question no. [221756](#).

II.

The idea that physical impurity the size of a dirham may be overlooked is the view of the Hanafis



and Malikis, even though they differed regarding the type of physical impurity that may be overlooked (when the amount is small) and that which may not be overlooked.

It says in *Al-Mawsu`at al-Fiqhiyyah al-Kuwaitiyyah*, 30/168:

The views of the jurists differed concerning the kind of physical impurity that may be overlooked, and they also differed concerning the amount that may be overlooked:

The Hanafis were of the view that we should differentiate between mild and extreme impurity, and they said that extreme impurity may be overlooked if it gets onto the garment or body, on the condition that it is no bigger than a dirham. Al-Marghinani said: If there is a dirham-sized or smaller amount of extreme impurity, such as blood, urine, wine, chicken faeces or donkey urine, it is permissible to pray with it.

As for mild impurity, the scholars differed as to the amount that may be overlooked, and there are several views. Al-Marghanani said: If it is like the urine of animals whose meat may be eaten, it is permissible to pray with it, even if it gets on to one quarter of one's clothes.

Al-Kasani said: The limit that cannot be overlooked with regard to mild impurities is when there is a lot of it, as may be understood from the apparent meaning of the report.

The Malikis differentiated between blood – and what may accompany it of pus – and other impurities. They said that a dirham-sized amount of blood and pus may be overlooked, referring to the baghli dirham, which is named after the black spots that may appear on the foreleg of a mule (baghl). As-Sawi said: The reason why blood and that which may appear with it is singled out to be overlooked is that it is difficult to avoid it completely, so avoiding a small amount of it is difficult, in contrast to other physical impurities such as urine, faeces, maniy (semen) and madhiy (prostatic fluid).

The Shafa`is are of the view that a small amount of blood and pus may be overlooked, as may other things that are difficult to avoid and which all people have problems with, such as pus, boils and fleas, and that which cannot be seen with one's own eyes (because it is so small), that which



has no flowing blood, and so on. The guideline on what is a small or large amount is custom.

The Hanbalis stated that not even a small amount of physical impurity is to be overlooked, even if it is that which cannot be seen with one's own eyes, such as what gets onto the feet of flies and the like.

Only a small amount of blood, and what may be connected to it of pus, may be overlooked, except the blood of impure animals, of which not even a small amount is to be overlooked, and the same applies to their urine and faeces and so on. And blood from the front and back passage is also not to be overlooked, because it comes under the same ruling as urine and faeces. The apparent meaning of the view of Ahmad is that the small amount is that which one does not think is too much. End quote.

The dirham that the jurists refer to in this regard is the baghli dirham that existed at the time of the Prophet (blessings and peace of Allah be upon him) and is called *ad-dirham al-baghli*. We have previously discussed its size in modern terms in the answer to question no. 243145.

III.

According to the view of those scholars who think that the amount of physical impurity that may be overlooked is the size of a dirham, as is the view of the Hanafis that people follow in your country, their view is that if the impurity is scattered in several places on the garment, and the total area is equal to the size of a dirham, it is not to be overlooked and the prayer offered when wearing that garment is rendered invalid, whether the total amount is on one garment or two garments that the person is wearing whilst praying.

It says in *Al-Fatawa al-Hindiyyah*, 1/61:

If the physical impurity is on two khuffs and on the garment, and each place of impurity is smaller than the size of a dirham, but when taken together the area they cover is greater than the size of a dirham, they should be taken together, and that makes it not permissible to pray with them on one's clothing, the same as if they were in different places on the garment of the worshipper. End



quote.

It says in *Al-Muhit al-Burhani*, 1/192:

If urine splashes back to the extent that its traces may be seen, it must be washed off, and if it is not washed off and the individual prays like that, and if they were put together they would cover an area greater than the size of a dirham, then he must repeat that prayer.

For more information, please see the answers to questions no. [221756](#) and [493239](#).

And Allah knows best.