



## Fiqh of Taharah: Class Thirty-Three

الحمد لله و الصلاة و السلام على رسول الله و بعد:

These classes are based upon the commentary of the eminent Shaikh Atiyya Muhammad Saalam, given in Masjid an-Nabawi, in Madinah al-Munawwrah.

### CHAPTER 5: Massah Over the Khuffain

The Hadith:

عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ ( قَالَ: { كُنْتُ مَعَ النَّبِيِّ ( فَتَوَضَّأَ، فَأَهْوَيْتُ لِأَنْزِعَ  
خُفَّيْهِ، فَقَالَ: "دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ" فَمَسَحَ عَلَيْهِمَا { مُتَّفَقٌ عَلَيْهِ  
وَلِلْأَرْبَعَةِ عَنْهُ إِلَّا النَّسَائِيَّ: { أَنَّ النَّبِيَّ ( مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ { وَفِي

إِسْنَادِهِ ضَعْفٌ

Narrated Mughira bin Shu'ba: Once I was in the company of the Prophet alayhi as salam. He then performed ablution and I reached down to take off his khuffain (leather socks). He said, "Leave them for I have put them on in a state of purification." So he wiped over them. [Agreed Upon]

The Explanation:

This Chapter is entitled: Wiping over the Khuffain. The Khuffain are what are worn over the two feet.

The reason for this chapter being placed here is that the study of wiping of the leather socks is related to washing the feet, which is from the actions of wudu.

Wiping over the socks is the completion of the study the wudu.

Wiping over the socks is one of the most prominent studies in Tahara, and on this subject there are many texts, which are said to reach the level of Tawattur (Mass transmission.).

No one denies the permissibility of wiping over the two socks except those who go against the people of the Sunnah (Ahl as-Sunnah), to the point that it has become a slogan that those who are against the people of the Sunnah do not wipe over their socks, and the slogan of the people of the Sunnah is that they do wipe over their socks.

Wiping over the socks has been authentically reported from the Prophet alayhi as salam, in both word and action.

His words, according to Bayhaqi and others, regarding the wiping has been reported by nearly 80 Sahaba.

And for this reason, al-Kirkhi said: “I fear Kufr (disbelief) for the one who denies the permissibility of wiping over the socks.” That is to say, it has been established with such strength from numerous narrators from the Prophet alayhi as salam.

And there is a type of hesitation or questioning regarding the Massah (wiping) in light of the verse in Surah al-Maidah (If you stand for up for prayer then wash...your two feet)

However, the Sahabi Jarir bin Abdullah was asked regarding his narration regarding wiping over the socks, was it before or after the verse in Surah al Maidah?

He responded, “And was I even Muslim until after the verses of Surah al Maidah were revealed.

It is said that the verses of Surah al Maidah were revealed during the battle of Muraisill, which was in the year 4 AH.

But Jarir bin Abdullah al Bajali became Muslim in the year of the opening of Makkah, 4 years later.

If it were not for this fact, some might have thought that the verses of Surah al Maidah abrogated or cancelled the permission of Massah.

But it was narrated by Ali that he said, “The verses came before the Massah.”

And the verses referred to here are the ayahs regarding the wudu, and if the ayahs came first, they cannot abrogate what was narrated as happening afterwards. Here in your own narration on Ali, is proof that the verses came before the narrations regarding Massah.

And the texts that teach us about the wudu have no mention of the Massah.

And there are texts that emphasize washing the heels (Cursed are the heels from the hellfire.)

So whoever wipes does not conform to these texts?

The response to this all is that there is a Qiraa'ah of the verse in the Qur'an (And wipe your heads and feet (wa arjulEEkum) up to the ankles).

This Qiraa'ah joins between wiping the head and feet, however this understanding does not make mention of socks, so the wiping would be directly on the feet.

And our Shaikh Amin al Shinqeeti responded to this view in his book Adwaa' al Bayyan, saying that some factions that claim to adhere to Islam do not wash their feet, and wipe them using their fingers, and suffice with that, based on the Qiraa'ah (and wipe your feet).

The Muffassir Ibn Jarir at Tabari responded by saying that the famous Qiraa'ah (or recitation) is that the feet are connected to the verb 'wash' and not 'wipe' . 'Wash your face, wash your arms, wash..your feet.'

And the word wipe is attached to 'feet' through 'Nasb' because of 'Mujawara' i.e. the neighboring of words and not sharing of action.

And it is clear that the Qira'ah of washing the feet is established, since it was the continuous action of the Prophet alayhi as salam to wash his feet.

And the Qira'ah of washing and wiping do not contradict each other. Since the washing may refer to when the feet are bare. And the wiping refers to when the feet are inside of two socks. So wiping over the socks is established by this Qiraa'ah.

So some Ulema stated that the wiping over the socks is established in the Qur'an, just as it is established in the Sunnah.

But what suffices us from all this is what was mass-narrated on the Messenger alayhi as salam.

So the wiping of the socks is one of the characteristics of the Ahl-as Sunnah.

And the forbidding of wiping the socks is a characteristic of the sects that deviate from the Ahl-as Sunnah.

From the stories that are mentioned is that once Hassan bin Ali bin Zaid once admonished a clerk that worked for him, and jailed him and confiscated his wealth. This clerk was accused of Shi'ism. So this clerk wrote to him from prison defending himself, in verses of poetry:

*To Allah I complain about what has happened to me  
Due to my love for a people I have been tested*  
Until he said:

*I wipe over my socks with the inside of my palms  
Even if they are dry on the inside*

So the clerk quoted his wiping over his socks as proof that he is a follower of the Sunnah and as a proof of his innocence from the accusations of being from those sects.

The proof that he was following the Sunnah was that he wiped his socks.

The subject of wiping over the socks has occupied a large amount of scholarly discussion.

It has been narrated that Imam Abu Hanifa said: Even if wiping the socks is a leeway, (as we shall see in some narrations), it is obligatory to do it amongst people who reject it to manifest the Sunnah amongst people who reject it.

And the study of wiping over the socks include its permissibility, which have alluded to earlier, as well as how to wipe over the socks, and what are the types of things that may be wiped over, and the timing for the wiping while resident and travelling, and the maximum time the dispensation lasts, and what type of hadith (ritual impurity) major and minor, or only minor, due to which they may be wiped. As well as what can be used for purifying, water and earth, or only water.

These are the different areas that are discussed in this subject.

Now we come to the hadith by which the author began this chapter, which discusses the permissibility, and how to wipe, and some of the conditions for it.

Mughira bin Shu'ba says: I was with the Prophet alayhi as salam...

When was this, in which place. Other narrations mention that it was during the Battle of Tabuk. When was that, 8AH? No that was the Liberation of Makkah. 9 AH yes.

And the verse of Surah Maidah was in the 4<sup>th</sup> year AH.

So no one can claim that the wiping was abrogated by the verses of Surah al Maidah.

That is because the verses of Surah al-Maidah came down and were finalized, then five years went by, and then we have the hadith of al-Mughira.

So there cannot be any room for abrogation at all. And this ends the discussion on that issue, except from one who is stubborn, and takes a tangential view.

The Prophet alayhi as salam was at the Battle of Tabuk, and the time for Fajr came in. Al Mughira says: The Prophet went to answer the call of nature.

And his habit was, when in the open space, to go far away so that no one could see him.

Mughira followed him with a container of water. He stayed back until the Prophet fulfilled his need. Then he came with the water and began to pour it so that he could make wudu.

So put his arms forward to wash them, but the sleeves were too narrow, so he placed them under his cloak to wash them. They had narrow sleeves back then too, but they did not have silver and gold cuff links.

Then Mughira says: I bent down to take off his socks, (in order that he wash his feet)

And this shows that it is permissible to help another make wudu, especially a person of rank, there is no harm in that.

He said, "Leave them, for I put them on while the feet were pure." Then he wiped over them.

So his words, “I bent to take them off” since this is the basis

But the Prophet prevented him, then informed him regarding the condition without which the wiping is not valid: “Leave them, for I wore them while the two feet were pure.”

Then he wiped them.

Then they came to the people, and they found that the people were awaiting the coming of the Prophet, and they did not know what to do, the Salah’s time is late, and the Prophet has not come. Should we wait for the Prophet, or put someone forward to pray in his place.

Finally, they chose an option: The Prophet alayhi salam is away, and we do not know what the reason is, but we are required to perform the Salah, and the time has come, so let us pray.

And this is one of those decision making points, that Shaikh Abu Hassan an Nadwi pointed out, that a Muslim is ambivalent over, between the reasonable ruling, and the emotions.

Here, the Sahaba, according to reason, knew that Salah was obligatory, and they must pray before its time is over.

However, the logic of emotion said: We must wait for the Prophet alayi aslaam to lead us in prayer, since our prayers are not like those of the Messenger of Allah.

Which side did they give precedence too? The logic of emotions or reason? Reason, by performing the prayer in its time.

So they told Abdurahman bin Auf to go forward, who led them in prayer.

The Prophet alayi as salam came, with Mughira, and they were in prayer. Some narrations state that Mughira indicated to Abdurahman bin Auf to come back from the prayer.

According to the Fuqaha this is proof that if the established Imam comes late, and someone else has gone forward to lead the prayer, the Imam has more right to lead, even if the other person has already led part of the prayer.

The Imam al-Ratib goes forward, and completes his prayer, and those behind him pray and sit while waiting for the imam to finish his prayer. Then they both give the salams together. So it was from the Fiqh of Mughira to tell Abdurahman bin Auf that the Imam ar-Ratib had come, who was the Prophet alayhi as salam, since it was the right of the Prophet.

But the Prophet said no, leave him.

And this is also from the right of the appointed Imam, to give up his right and acknowledge whoever has been put forward to lead.

Since the position of Imam is based upon the agreement of the group, and they have put him forward.

And it says in the Mihrab of the Masjid: Chose your Imam well, because your Imam is your leader towards Allah.

The imam is our delegate who leads us to Allah, so he must be one the best level, since he asks Allah for us, and he says: Lead us to the straight path, and we say Ameen.

So it is his right to be put forward, and it is from his right to give that up to someone else.

The Prophet and Mughira joined them, and when they finished, the Prophet and Mughira completed their prayer.

When the people saw them, they were shocked, how could we pray in front of the Messenger of Allah? And he pray behind us.

When he finished, he said: “It is no harm, Allah never takes the soul of a Prophet until he prays behind a man from his Ummah.”

And with Allah is success.

And Allah knows best. End of Class 33.