



Fiqh of Taharah: Class Thirty-Five

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:

وَعَنْ عَلِيٍّ (قَالَ: { لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ

أَعْلَاهُ, وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ (يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ {

أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

Narrated ‘Ali: If the religion were based on opinion, it would be more fitting the wipe the under part of the leather socks rather than the upper part of it.

However, I have seen the Messenger of Allah wiping over the upper parts of his leather socks.”

(Reported by Abu Dawud with a good chain of narrators)

The Explanation:

This Hadith narrated by Ali is regarding the how to wipe over the Khuff, and where to wipe it.

Ali says, in his own words, “If the religion were based on opinion, it would have been more fitting to wipe the bottom of the khuffs than the top, but I saw the Messenger wiping the top part of the Khuff.”

This text, coming from Ali, with a good chain, causes a student of knowledge to pause and reflect;

However, this statement does not reach the level of the Messenger of Allah alayhi as salam, except the last part of the hadith, which says: “I saw the Prophet wipe the top part of the Khuff.”

What we learn from this part of the hadith is that wiping of the Khuff takes place on the top of the Khuff.

However, the conclusion that Ali, may Allah be please with him, came to which is that “if the religion were according to opinion...” many of those who analyzed this hadith (Muhaqqiqeen) state that a sound and correct opinion does not conflict nor contradict the sound clear established Deeen, from authentic sources.

The sound reason, does not conflict, nor contradict the deen, if the text is authentic and clear, it is not possible to contradict sound reason and rationale.

The intellect might be unable to comprehend, but it will not contradict the sound reason.

The intellect does not comprehend why Fajr prayer is 2 Rakats, while Dhuhr is 4 Rakats, but it does not have what would contradict it.

It is unable to fully understand the wisdom behind it, but inability to understand the wisdom is different than contradicting. And other than that, no it will not contradict.

And if some claim that Islam differentiates between similar things, and this is a contradiction, we say: No, it is not possible for there to ever be a contradiction.

Islam will never differentiate between two identical things.

If you find that Islam differentiates between two things that appear identical, then know that there must be a difference between the two, undoubtedly.

And they mention the hadith that says, “the urine of the boy is sprinkled over, and the urine of a baby girl is rinsed.”

They said, “They are both infants breastfeeding.” Why sprinkle over this one, but wash the other one?

They are both the same, sprinkle over both, or wash both.

The response to the is that there is a reason.

And the researchers have discovered, even in earlier times, such as Mutawalliy, from the Shafii school, that the urine of a baby girl is more dense and heavy than that of a baby boy.

And modern science has proven, in the laboratory, that the urine of a baby girl contains hormones that are not found in the urine of a baby boy.

So there is a difference.

They say, “You make wudu from eating the meat of the camel, but not from the meat of sheep.”

We say, yes, there is a text, we accept it, and then after that it has been proven that they are not the same. There is a long study about this.

Thus, “if the religion was according to opinion” : if we were only to make room for asking, not in contradiction to what Ali was saying, and it is said:

Informed opinion and conception does not contradict the religious law, the opinion that is properly reasoned and correct, because Islam came to address people of sound mind.

Allah says, “Yaa Uoolil albaab” “O you people of contemplation”

Thus, why is the wiping on the top of the Khuff, and not the bottom, as Ali mentioned.

A person can say: Sound reason also points us towards wiping over the top of the Khuff, and not the bottom.

Why? Not simply because of logic, but even other texts prove this.

There are texts regarding wiping on the shoes. And there is the text that says, “If one of you come to the Masjid, let him look under his shoes, and if there is any impurity, let him wipe them in dirt.”

This was during the days when Masajid were bare dirt and pebbles, unlike the Masajid today.

And likewise, the dress of a woman. When the Prophet alayhi salam commanded that a woman make her dress a handspan longer, enough to cover her feet, it was said to him that the wind would uncover her feet.

He said, make it two handspans longer, and not longer. Then it was said to him that the women would end up dragging her overgarment on the roads, and on the roads are all kinds of things.

He replied, “Does not she pass over pure things after that?”

They said: Yes: He said, the latter will purify the former.

That is, when she walks over pure dust, it will remove the impure things stuck on it. It will dry it and cause anything to fall off, so it will become purified.

This also points to the necessity of covering the woman.

So if a person wore two shoes, and came to the Masjid, and looked under them, and found impurity, he should wipe it in the dirt.

Of course today, there is not always dirt nearby, nor are masjids the way there were, and we cannot follow this particular Sunnah as we could before.

So if there was impurity, and he rubbed it in the dirt, then he made wudu and wanted to wipe over his shoes, if the wet hand passed over that impurity that has been dried by dust, will it change it?

Yes, the impurity that was dried with dust will be affected by the moisture, you brought wetness to it again.

And also something could get on your hand.

So, as long as there is this possibility, the text indicates that the wiping be done on the top of the Khuff, far away from any place where there is possibility of impurities being found.

Thus, wiping the top of the Khuff is the perfection of reason and intellect, and this is exactly what the Lawgiver has legislated.

What concerns us that Ali brought us the explanation of how to wipe over the Khuff, which is where?

On the top.

But we find some ulema and madhaahab have other opinions: There are three ways narrated in general: Wiping the bottom of the khuff only. Wiping the top of the Khuff only. And wiping the top and bottom.

The Ulema all agree that someone who only wiped the bottom of the Khuff, it will not suffice him, and his salah will not be valid.

And they agree that whoever wiped only the top of the Khuff, his prayer would be valid.

But there are those who say, such as the Malikiyya and Shafi'iyya, that although wiping the top suffices, it is better to wipe both the top and bottom.

And perhaps this view is especially if the khuffs are worn inside of shoes, and they do not touch the earth when walking.

How is the Khuff wiped over?

The right hand is used to wipe the right khuff, from the toes towards the calf.

If wiping the bottom, the left hand is simultaneously used to wipe from the heel towards the toes.

The right hand above, and the left hand below.

But all ulema agree that wiping over the top is sufficient and prayer will be valid.

Some Ulema state that Imam Malik had the view that the Khuff should be wiped over the top and bottom, Ibn Abdul Barr states that what is correct is the majority opinion, i.e. wiping only that top.

And Allah knows best.

The Hadith:

وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ (قَالَ: { كَانَ رَسُولُ اللَّهِ (يَأْمُرُنَا إِذَا كُنَّا سَفْرًا أَنْ لَا نَنْزِعَ
خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ، وَبَوْلٍ، وَنَوْمٍ } أَخْرَجَهُ
النَّسَائِيُّ، وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ، وَابْنُ خُرَيْمَةَ وَصَحَّاحَهُ

Narrated Safwan bin ‘Assal: When we were on a journey, the Prophet alayhi as salam used to command us not to remove our leather socks (for washing our feet in ablution) for three days and nights, from urinating, defecating or slept. However, in the case of Janabah (sexual impurity) [he commanded us to remove them].”

Narrated by Tirmidhi

The Explanation:

The Author mentioned earlier the hadith of Mughira that indicates the legislation of wiping over the Khuffs, along with the condition that they be worn in a complete state of purity.

Then he brought us the hadith regarding how to wipe over the khuffs.

Now, he brings this hadith regarding the time period of wiping.

How long can a person wipe over his Khuffs?

Is there a time limit, or no?

He began with this hadith that indicates that there is a time limit.

“The Prophet alayhi salam commanded us, if we were traveling, to wipe...” how long?

Three days, and three nights.

This is if one is traveling.

Except from the Janabah. So even if six hours or three hours went by, from Janabah there is no Massh, rather the whole body must be touched by water, and from these things are the two feet.

Other than Janabah, we can wipe over the Khuffs from three days, without removing them. Even if it is after a day, except from Janabah.

This is in the case of travelling.

And leave them on for three days, “from urinating, defecating, and sleep.”

The Ulema also point out that urinating, defecating, and sleep break the wudu, from this hadith.

As for urinating and defecating, there is complete agreement amongst the ulema that it breaks the wudu.

But as for sleep, the reality is that sleep does not break the wudu, but it is a likely cause for it breaking.

The being a likely cause is that sleep in and of itself, that overcomes the eyes or the heart, does not break the wudu, but when a person sleeps, he does not know what happens from him.

It is possible that he does something that breaks the wudu and he does not know it.

There is the Hadith of Ibn Abbas, that the Sahabah would sit in the Masjid waiting for the Prophet alayhi as salam and dose off, and when he came, they would get up and pray.

And the hadith, “The wudu is only for those who sleep laying down.”

Sleeping sitting down, there is no harm. Because even if he is tired, the place where the air comes out is blocked, but if he lays down, it comes out without him knowing.

So sleeping itself does not break wudu, but it is a likely cause of breaking wudu, since the air can commit without him knowing, so sleep is considered a cause of breaking wudu itself.

Whoever sleeps laying down must make wudu.

And with Allah is success.

And Allah knows best.

End of Class 35.