



Fiqh of Taharah: Class Thirty-Seven

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

We spoke last time regarding the opinion amongst the Ulema in the school of Ahmad that the basis of wiping is over the Khuff, but whatever has the qualities of a Khuff, even if it were made from another material, would also be allowed to be wiped over.

Whether it is from wool, or fur, or cotton,

But if it is thin and light and water reaches the foot under it, so the wiping of the water is on the foot, and the foot must be washed. Yes, you wiped the sock, but the water passed on to the foot, and the ruling on the foot is that it must be washed.

All types of footwear that cover up over the ankles, which is in place of the place of washing over the foot, provided it is thick and firm, is allowed to wipe over.

Any type of footwear, and even if it wear thick paper in layers over the foot, as long as it fulfills these conditions, it is permissible to wipe.

But as for the socks that people wear in the summer, that are thin like a net, and so light that you can see the foot underneath, and water reaches under it, so this should not be wiped over.

The Hadith:

وَعَنْ عُمَرَ -مَوْقُوفًا- وَ[عَنْ] أَنَسٍ -مَرْفُوعًا-: { إِذَا تَوَضَّأَ أَحَدُكُمْ وَلَبَسَ خُفَّيْهِ
فَلْيَمْسَحْ عَلَيْهِمَا, وَلْيُصَلِّ فِيهِمَا, وَلَا يَخْلَعْهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ } أَخْرَجَهُ
الِدَّارِقُطْنِيُّ, وَالْحَاكِمُ وَصَحَّحَهُ

This hadith is from the proofs used by Imam Malik, it is narrated from the words of Umar, while Anas says they are the words of the Prophet alayhi as salam.

And in this hadith, there is no mention of a time limit.

If one of you purified his feet, and wore his khuffs, he does not have to take them off as long as he likes, except for Janaba.

It was narrated by Daraqutni and Hakim.

It is said that Imam Hakim stating that this hadith is Saheeh needs review, and that Umar took back his statement, but what concerns us is the presence of this text.

Whether it is from Umar, and we are commanded “Follow my Sunnah, and the Sunnah of the Khulafaa after me.” Or if it is raised to the level of the Prophet alayhi as salam, but, it is only narrated by Daraqutni.

We have other texts that support the other opinion that were narrated by Abu Dawud and the Four, etc.

Those ahadith with many narrators, and many chains, and multiple texts, over come this narration by Daraqutni.

And based on this, our Shaikh Amin ash-Shinqeeti, and if we cannot reconcile between two ahadith, we must give one precedence over the other.

And we can get away from the difference by practicing precaution in the religion.

Since whoever wipes always, and does not restrict time, and his brother wipes within the specified time.

The one who restricts time, will his prayer be valid? All agree.

The one who doesn't, is his prayer valid? There is disagreement.

And it is obligatory for a person to leave the differed matters, and as the Prophet alayhi salam said: Leave aside that which brings you doubt.

The next hadith:

وَعَنْ أَبِي بَكْرَةَ (عَنْ النَّبِيِّ) { أَنَّهُ رَخَّصَ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ
يَوْمًا وَلَيْلَةً، إِذَا تَطَهَّرَ فَلَبَسَ خُفَّيْهِ: أَنْ يَمْسَحَ عَلَيْهِمَا } أَخْرَجَهُ الدَّارَقُطْنِيُّ،
وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

The Explanation:

This hadith is also narrated by Daraqutni, but Ibn Khuzaima as well.

Abu Bakra narrates the same text but with the time restriction.

By the way, Abu Bakra, or Abu Bakara, Bakra is a young camel, and Bakara is a pulley used to pull a rope attached to a bucket in a well, they differed over his name, is it Bakra, or Bakara.

He was from the people of Taif, and when the Prophet alayhi as salam surrounded it, it is said he came to the walls and tied a pulley to the wall, lowered himself down to the Muslims.

And it is said he came down from the wall and landed on the back of a young camel. So for this reason there is a difference of opinion about his name.

وَعَنْ أَبِي بِنِ عِمَارَةَ (أَنَّهُ قَالَ : { يَا رَسُولَ اللَّهِ أَمْسَحْ عَلَيَّ الْخُفَّيْنِ ؟ قَالَ : "نَعَمْ" }
قَالَ : يَوْمًا ؟ قَالَ : "نَعَمْ" , قَالَ : وَيَوْمَيْنِ ؟ قَالَ : "نَعَمْ" , قَالَ : وَثَلَاثَةً ؟ قَالَ : "نَعَمْ" ,
وَمَا شِئْتَ " أَخْرَجَهُ أَبُو دَاوُدَ , وَقَالَ : لَيْسَ بِالْقَوِيِّ {

Explanation:

This is the hadith that causes the differences of opinion.

Who narrated it?

Abu Dawud. And what did he say about it? It is not strong.

Do you think we should build our salah on a hadith that is not strong?

Or go to what is strong amongst the Ulema.

Whoever wants to follow whichever.

So scholars say, "Yes, as you like." They said this is to affirm the leeway, although including the limitian.

Like the text, dirt can be used for purification if there is no water, even if it were 10 years.

This is to emphasize the permissibility of using dirt to purify. This is subtle.

As long as you like, to emphasize, yes you can wipe.

But to go outside of the difference, it is closer to piety, it is for safe in worship, to follow the time restriction.

As Ibn Quddama said, yes, as long as you want, for one year, or two. But as long as you want, what if he has Janaba? Can he still wipe? No, he must remove it for Janaba.

And also, if the time runs out, he must remove it. They are both the same.

My brothers, there are other studies that the author did not mention.

First, if the Khuff, if it is torn, can we wipe it, or must they be patched first?

The Jumhoor say it is correct to wipe.

Imam Abu Hanifa said, if all the holes together exceed one fourth, it must not be wiped.

Others said, no limit.

Ibn Taymiyya said the Sahabah, didn't they have rips. Umar had a robe with 40 patches.

The nature of their life indicates they must have had patches.

So Abu Hanifa says, as long as it does not exceed one fourth.

One day and night, when does the time begin.

From the wudu? From breaking the wudu? From the first wiping?

If he broke made wudu at Fajr, broke after Zuhur, and prayed with a new wudu from a wudu he made at Asr.

The scholars say, from the first wiping. This is the famous opinion.

Because he said, "You can wipe for one day and night." If it started earlier, it would be less than one day.

Some say from first wearing, or when breaking.

What happens when the time finishes?

He is still in his wudu, and he did not break it. The Asr of the next day, he is in a wudu from wiping. But the time period expires, does he have to renew his wudu?

Can he pray? Yes. That is the opinion of Hassan al Basri.

Jumhoor says no.

New Chapter:

And Allah knows best.

End of Class 36.