

A Summarization of the Rulings for
Wiping over the Khuffs
(Footwear)



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All praise is due to Allāh the Lord of the Worlds, and may ṣalāh and salām be upon our Prophet Muḥammad and upon his Family and all of his Companions.

To proceed: This is a summarization of the rulings for wiping over the *khuffs*. I abridged in it what I saw closest to the legislated evidence. I ask Allāh for sincerity and success.

Definition of Wiping over the Khuffs:

What is meant by *khuffs* is what is worn on the foot from thin leather. Its plural in Arabic is *khifāf*.

Its meaning in context of this treatise is the covering of the foot up to the ankle from leather and the likes. It includes the socks, and they are what is worn on the foot from cotton, linen, wool and what is similar to that.

What is meant by *mash* (wiping) is passing the wet hand over what was legislated to wipe over.

The Ruling on Wiping Over the Khuffs:

Wiping over the *khuffs* is legislated with evidences from the Book, the undeniable Sunnah and *al-Ijmā'* (consensus).

So, whoever is wearing *khuffs*, it is better to wipe over them than to remove them in order to wash the feet. And whoever isn't wearing *khuffs*, it is better for him to wash his feet than to take the trouble of wearing *khuffs* just to wipe over them; because this is the guidance of the Prophet ﷺ.

The Legislated Evidences for Wiping Over the *Khuffs*:

1) The statement of Allāh, the Most High:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Which means, **“O You who believe! When you intend to offer ṣalāt, wash your faces and your hands up to the elbows, wipe (by passing wet hands over) your heads, and your feet up to ankles.”** Sūrah al-Mā'idah: 6

In the statement of Allāh the Most High, **“and your feet”**, there are two authentic recitations from the *qirā'atus-sab'ah* narrated from the Prophet ﷺ. In one of them, **“your feet”** grammatically follows **“your faces”** so the feet are washed. In the second recitation, **“your feet”** grammatically follows **“your heads”** so the feet are wiped over, i.e. the *khuffs*, as the Sunnah has guided us to.

2) What has come on the authority al-Mughīrah ibn Shu'bah ؓ that “the Prophet ﷺ made wudū, so al-Mughīrah said: ‘I went to take off his khuffs,’ so he said:

دعهما فإني أدخلتهما طاهرتين

‘Leave them, for I put them on when they were (i.e. my feet) both pure.’ So he wiped over them.” Narrated by al-Bukhārī and Muslim.

3) *Al-Ijmā'*: The People of Knowledge have agreed to the legislation of wiping over the *khuffs*.

The Conditions for Wiping Over the *Khuffs* are Four:

The First Condition: That the *khuffs* be worn after *tahārah*, according to the statement of the Prophet ﷺ to al-Mughīrah ibn Shu'bah ؓ:

دعهما فإنى أدخلتهما طاهرتين

“Leave them, for I put them on when they were (i.e. my feet) both pure.”

The Second Condition: That the *khuffs* themselves be pure; for if they were *najas* (impure), then it would not be permissible to wipe over them. The Prophet ﷺ was with his Companions one day and he was wearing sandals. He took them off while he was praying and informed them that Jibrīl informed him that he had something harmful or filthy on them. (Narrated by Abu Dawud 650.) And this points to the fact that *ṣalāh* is not correct if performed in something impure; also because if one wipes over the impurity with water it pollutes the wiper with the impurity. Therefore, it is not possible for him to be purified.

The Third Condition: That the wiping over the *khuffs* be for purity from minor impurities, not from sexual impurity and what necessitates a complete bath. This is because of what is narrated from Ṣafwān ibn 'Asāl ؓ who said: 'The Messenger of Allāh ﷺ commanded us that if we were traveling to not remove over *khuffs* for three days and nights except for

sexual impurity, but not from defecation, urine, or sleep.” Narrated at-Tirmidhī, an-Nisā’ī and Ibn Mājah.

The Fourth Condition: That the wiping be done inside the legislated period; and that is one day and night for the resident and three days and nights for the traveler. This is based upon what comes from ‘Alī ibn Abī Tālib ؓ who said: “The Prophet ﷺ made for the resident a day and a night and for the traveler three days and nights – meaning in wiping over the *khuffs*.” Narrated by Muslim.

The time frame for wiping begins from the first wiping after the impurity and ends after twenty-four hours for the resident and seventy-two hours for the traveler.

Issues Related to Wiping Over the *Khuffs*:

- 1- The majority of Scholars lean towards the incorrectness of wiping over *khuffs* that are below the ankles, and likewise the sandals, and this is more precautious.
- 2- The Scholars differ over the permissibility of wiping over torn *khuffs*. Ibn Taymiyyah and Ibn ‘Uthaymīn allowed it as long as it is still considered a *khuff* and walking in it is possible.
- 3- The Scholars differ concerning wiping over thin *khuffs*. Ibn ‘Uthaymīn allowed it if it is possible to walk in them.
- 4- If he puts them on while he is a resident then travels, he completes the period of wiping of the traveler.
- 5- If he puts them on while he is traveling then becomes a resident, he completes the period of wiping of the resident if

there is any of that period remaining, otherwise he removes them.

6- If he wears socks or *khuffs* and then wears something over them before impurity, then he can wipe whichever one he wishes.

7- If he wears socks or *khuffs* and then becomes impure and he wears another pair over them before he makes wudū, then he wipes over the first layer because he wore the second layer without purity.

8- If he wears socks or *khuffs* and then becomes impure and wipes over them, then wears something over them - then he can wipe over the second layer because he wore them in purity. The time period begins from the first wiping. This is the view of Ibn 'Uthaymīn.

9- If he wears *khuffs* over *khuffs* or socks and he wipes over the top layer then removes it then he may complete wiping over the lower layer for the remaining time period. This is what Ibn 'Uthaymīn leaned towards.

10- If a person removes the *khuffs* after wiping over them that does not break purity. This is the view of Ibn Taymiyyah and Ibn 'Uthaymīn. However, if he becomes impure after that and wants to make wudū, then it is not permissible for him to wipe over them; no doubt he must wash his feet.

11- If the time period ends the purity is not nullified until he becomes impure. This is the view of Ibn Taymiyyah and Ibn 'Uthaymīn.

How Wiping Over the Khuffs is Done:

A person runs his hand from the edge of his toes up to the shin only. And he wipes over the top of the *khuff* according to the statement of ‘Alī ؑ,

لو كان الدين بالرأى لكان أسفل الخف أولى بالمسح من أعلاه

“If the religion was based upon opinion the bottom of the khuff would have more right to be wiped over than the top.”
Narrated by Abū Dāwūd and declared authentic by al-Albānī.

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21th of Dhul-Ḥijjah 1434

Corresponding to 26/10/2013

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St. Louis, MO