



Fiqh of Taharah: Class Thirty-Four

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:

We mentioned last time that the Sahabah, while awaiting the return of the Prophet alayhi as salam, told Abdurahman bin Auf to go forward, who led them in prayer.

The Prophet alayhi 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.

So it is the Imam's 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."

If we wanted too, we could simply take the rulings and Fiqh, what is correct and incorrect in prayer, from this hadith. But as the ulema say, the Sunnah is hidden treasures.

It is a vast treasure. This action indicates something about what is beyond the Salaah, and it indicates amazing things.

Why would a Prophet not be taken away until he prayed behind someone from his Ummah?

The fact that the Prophet was pleased to pray behind one of his Sahabah, what does this tell us about the level that his Sahabah had reached?

How much did their education and tarbiyyah come to fruition?

How much did the Prophet's teachings affect these people? They were nomadic Bedouins, and became Imams and leaders.

This indicates that the Prophet alayhi as salam, 9 years after the Hijra, before which there was contention and clashes, etc.

But now, in reality, the Sahabah had been trained, and graduated at the hands of the Prophet alayhi as salam, and each one of them could properly be Imams.

I believe that the entire human history has not seen the likes of this accomplishment.

Thus, now that each and every Sahabah had now rightfully become Imams, Allah revealed:

Idha jaa'ah nasrullahi wal fat-h....

“When the help and victory of Allah comes...”

It is over, now is time to prepare to meet your Lord.

Ibn Abbas said: The Prophet was sent from amongst us, but now that the victory from Allah had come, and people were entering Islam in crowds, his mission had been accomplished.

Now was time to ready himself to meet his Lord, and prepare for the reward having conveyed the message.

And so here, the Prophet alayhi as salam said, “Allah never takes the soul of a Prophet until he prays behind one of his Ummah.”

Let us return to the subject:

The Prophet said, “Leave them (the Khuffs) on, for I wore them in a state of purity.”

The word ‘for’ in the hadith gives the meaning of causation and reason, “leave them, and then he wiped over them.”

Why did he wipe over them? Since he put them on while pure.

So we can understand conversely, that if he had not put them on the two feet while in a state of purity, it would not be correct to wipe over them.

And it would be required to take them off and wash the feet first.

So this is the first condition of the wiping over the Khuff:

That the one wiping them had put them on in a **complete** state of purity.

And what complete purity means, is that this was state of purity produced by water. Unlike the purity caused by the Tayamum, dry ablution.

This is because there is a difference of opinion amongst the Ulema regarding Tayamum:

Does it simply allow one to pray (in absence of water) or does it actually purify the person from the state of ritual impurity?

I believe that it is simply a means that makes prayer permissible, and the proof of that is the story of the two water containers, when the Prophet alayhi as salam was in one of the battles, and they ran out of water.

The Prophet alayhi as salam sent Ali with a man seeking water, and as noon time approached, while the Muslims were waiting, they found a woman carrying two containers of water.

They asked her: Where is the water? She said, "I have been walking since yesterday from the place of water." Do you think they could go look for water for that long?

So they took here too the Prophet alayhi as salam, along with the two large containers of water, made from the skin of a bull or camel, and they explained to him what happened.

He said, "Bring her down." He took a little water from each container, and made dua over it, then returned it back to the containers. Then he called for the army, "Come and fill your containers."

They filled their containers, and made wudu, and gave water to their animals, and still had water to spare.

In the morning they prayed, and a man stayed aside. The Prophet alayhi as salam said, "What is wrong with you, why did you not pray? Are you not a Muslim?"

He said, "I became Junub, and I do not have water to make Ghusl."

The Prophet alayhi as salam said, “Use some dust (i.e.Tayamum).”

When the water came, he said, “Where is that man who was Junub?”

He said, “I am here.”

He gave him some water, and said, “Take this and pour it over your body.”

And there is the hadith of Ammar, that said, “Use dust, even if it is for ten years. But if you find water, you must pour it over your skin.”

And so here, the two large containers of water. When the Prophet alayhi salam said, “Take this water and pour it over yourself.”

Was this for a Janabah that took place after he had prayed Fajr using Taymum? Or was it for the initial Janabah for which he stayed away from Fajr, then made Tayamum?

It was for the initial Janabah. So the Janabah did not remove the state of ritual impurity (hadath) rather it simply made it permissible for him to pray do to the constraint of time.

So, Tayamum is not a complete purification, the Prophet said, “I put them on in a state of purity.” This means, from water, not Tayamum.

And both the feet must be pure when the first one is put on, as the Jumhoor agree upon, unlike the Hanafi school.

So if a person made a normal wudu, and washed the right foot, then place it in its Khuff, then washed the left foot, and placed it in its Khuff, in this case, did he wear both of the Khuffs while in a state of purity of both feet?

Or was it simply the left foot that was worn while both feet were pure? It is the latter.

Is it allowed to make Mas-h in this case? No.

But you might say, he purified the right foot, then put the Khuff on the right foot while it was pure?

Purification in this case cannot be divided up into parts, and Taharah of the right foot is not complete until the left foot is washed, then only will the Wudu be complete, and the limbs of the wudu will have achieved the state of purification.

So wearing the Khuff on the right foot, before washing the left foot, is not correct, and cannot be wiped over.

Thus it is a condition while wearing the Khuffs, that they are worn together at the same time, after both feet have been cleansed.

And that cannot be until after washing both feet and completing the wudu, then wearing the Khuffs.

But Imam Abu Hanifa permits washing the feet first, and wearing the khuffs, then completing the rest of the wudu, and this is due to the difference in understanding regarding the necessity of order in the wudu. And the Jumhoor say that order is necessary, the Khuff must be worn in the end, after the Wudu is completed.

So this Hadith of Mughira is a reference in the chapter of wiping over the Khuff. What we learn, as was mentioned was that Khuffs must be worn while in a state of purity.

It also establishes the general legislation of wiping over the Khuffs, and that this permission was given, without doubt, after the revelation of the ayah of Wudu.

And it gives the Shart and condition for wearing it, and it mentions the word Khuff, and we shall speak about the qualities and characteristics of the object being wiped, and what it is permissible to wipe over, or not permissible.

And this Shart for wiping, is that it must be worn over a complete state of Taharah. A complete Wudu. But if he put on one Khuff before washing the other foot, it is not permissible to wipe over it.

What he must do in this case is take off the right Khuff, and then put it back on again. While putting the Khuff on this time, it would be put on in a state of purification.

And with Allah is success.

And Allah knows best. End of Class 34.