

# Wiping over the Shoes When Making Wudu

From al-Mughira bin Shu'aba

أَنَّ رَسُولَ اللَّهِ ﷺ  
تَوَضَّأَ، وَمَسَحَ عَلَى  
الْجُورَيْنِ وَالنَّعْلَيْنِ.

The Messenger of Allaah ﷺ  
performed Wudu &  
wiped over  
the socks  
& shoes.'

[followingthesunnah.com](http://followingthesunnah.com)

# Wiping Over Shoes When Making Wudu

Compiled & Translated

By

Abbas Abu Yahya

Part 1 - The Ahadeeth

From the Fatawa of Shaykh Al-Albaani

Part 2 - What is the Ruling of wiping over shoes

Part 3 - The Issue of wiping over Khuff and wiping over shoes

Part 4 -How to wipe over shoes & what are its conditions?

Part 5 – What is the ruling on wiping over shoes which do not cover the ankles?

## Part 1 - The Ahadeeth

### 1 - From al-Mughira bin Shu'aba

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ، وَمَسَحَ عَلَى  
الْجُورَيْنِ وَالنَّعْلَيْنِ

'That the Messenger of Allaah ﷺ performed Wudu and wiped over the socks and shoes.'

[Collected by Abu Dawood, Tirmidhi and he said this Hadeeth is Hasan Saheeh, Nisa'ee & authenticated by Al-Albaani]

### 2 - From Aws bin Abi Aws who said:

'One day I saw my father performing Wudu and he wiped over his shoes, so I asked: 'Do you wipe over them?'

He replied:

هكذا رأيت رسول الله صلى الله عليه وسلم يفعل

'I saw the Messenger of Allaah -  
sallAllaahu alayhi wa sallam- do  
likewise.'

[Collected by Ahmad, Tabarani in 'al-Kabeer' & Al-Albaani said and this Isnaad is Saheeh, in 'Thamaratul Mustataab fee Fiqh as-Sunnah wal Kitab']

3 From Abdikhair who said: I saw Ali -  
RadhiAllaahu anhu- perform Wudu and  
wipe over his shoes, then Ali said:

لولا أني رأيت رسول الله صلى الله عليه وسلم فعل كما  
رأيتموني فعلت

لرأيت أن باطن القدمين هو أحق بالمسح من ظاهرهما.

'If I had not seen the Messenger of  
Allaah sallAllaahu alayhi wa sallam do  
as you have seen me just do, I would  
have held the opinion that the bottom  
of feet had more of a right to be wiped  
over than the top of the foot.'

[Collected by Ahmad, Darimi & Al-Albaani  
said: and this Isnaad is Saheeh]

**From the Fatawa of Shaykh Al-Albaani**

**Part 2 - What is the Ruling of wiping over  
shoes**

Question:

Is it correct to wipe over shoes just like it  
is for wiping over the Khuff?

The Shaykh:

It is correct to wipe over shoes absolutely,  
just as it is correct to wipe over al-Khuff  
absolutely, just as it is correct to wipe over  
socks absolutely. Everyone who brings

restraints for doing this action, then we go back to a previous discussion about (a principle in Usool al-Fiqh) that it is not permissible to place restraints for that which is absolute, nor to make absolute that which is restrained.

Therefore, when it is mentioned with recurring chains of narration from the Messenger alayhi as-Salam that he wiped over his Khuff, it is not allowed to restrain that with any conditions. For example, they may say, the Khuff must not have holes in them, and some of them apply a rule perhaps that the Khuff must be from

a particular animal, this is all incorrect and a burden which the Ummah and I are free from burdening.

We say indeed the Ahadeeth which mention wiping over the Khuff, wiping over socks and wiping over shoes are Ahadeeth which are absolute, and it is not allowed to restrain and limit them with just an opinion. If it had not been authentic to limit the timing of wiping over Khuff, socks and shoes, then it would only be allowed for us to accept the Madhab of Malik which allows wiping over without any time limit.



As for what is indeed authentic in the Hadeeth in many narrations:

'The Messenger of Allaah sallAllaahu alayhi wa ahlihi wa sallam placed a time period for wiping over Khuff, for a resident it is a day and a night, and for a traveller it is three days and nights.'

It is obligatory to accept this restraint. As for anything other than this from restraints, which are mentioned in some books of Fiqh even though between them they have a far greater difference of opinions, then nothing of that is

authentically narrated from the Prophet  
sallAllaahu alayhi wa ahlihi wa sallam.

Perhaps you have read in some of the  
books of Fiqh of the permissibility of  
wiping over the Khuff with the condition  
that they do not have holes in them

But it has been mentioned from al-Hasan  
al-Basreeh that he said:

وهل كان جوارب الأنصار إلا مخرقة؟

'Were not the socks of the Ansaar  
except that they had holes in them?'

This is what is in agreement with of the  
ease of Islaam, because if a person intends

to restrain and limit matters with these types of conditions and due to that perhaps he would divorce from the Sunnah with the three complete divorces.

So, the concession would revert back to the original Islaamic ruling and then the people would have no need of it due to the restraints and conditions which are added to this concession.

There is no doubt that a concession necessitates by the nature of it being a concession that it is free from every restraint, or condition or a specific characteristic except with what has been

mentioned in the Sharia, so we should be like those about whom Allaah Ta'ala said:

ويسلموا تسليما

<<and accept (them) with full submission>>

The matter which is the furthest away from the opinion of the majority is wiping over shoes because they claim that it does not cover the place where it is obligatory to wash the feet, however, since it is established firstly from the Prophet sallAllaahu alayhi wa ahlihi wa sallam.

Then it is established from some of the Khulafah Rashideen.

Secondly, and I specifically mean by this Ali RadhiAllaahu anhu, since indeed it has been affirmed from him that he wiped over his shoes, and when he came to the Masjid, he took them off and led the people in the prayer.

What we also understand here is another easy ruling, which is that removing the wiped over item (sock or shoe) does not invalidate Wudu, in fact, the ruling is not attached to washing feet again after having wiped over the covering.

Therefore, the obligation is, of adhering to the texts [of the Qur'aan and the Sunnah] whether they are in our favour or not in our favour, whether the texts illustrate something easy or difficult.

Allaah Azza wa Jal orders us to worship Him with whatever He wills. We never use our intellects towards these texts, whether they are absolute or restrained.'

[Taken from Fatawa Jeddah tape no. 5 @ 20:30 mins]

## Part 3

# The Issue of wiping over Khuff and wiping over shoes

By Shaykh Muhammad Nasiruddeen al-  
Albaani

Questioner:

O noble shaykh, regarding the issue of wiping over Khuff and is this issue the same as wiping over shoes as many of the people of knowledge have opposed this?

## Answer

Shaykh Al-Albaani:

‘Of course, indeed many of the people of knowledge opposed it and others agreed with it, and so what?

Is there an issue about which the scholars did not differ except for very few issues.

When it comes to differences, it is necessary that a Muslim does not cause doubts about that which is authentic from the Prophet sallAllaahu alayhi wa aalihi wa sallam- or from our



Salaf as-Salih as long as there is not anything in the Book or in the Sunnah that opposes that which could perhaps be established from some of the Salaf as-Salih.

As for wiping over shoes then several Ahadeeth have been mentioned from the Prophet sallAllaahu alayhi wa alaihi wa sallam and also from his Companions.

The most well-known from these Ahadeeth is what is collected by Abu Dawood in his book 'Sunnan' from Al-

Mughira bin Shu'aba -RadhiAllaahu

anhu-

" أن النبي - صلى الله عليه وآله وسلم - كان يمسحُ

على الجوربين وعلى النعلين "

That the Prophet sallAllaahu alayhi  
wa alihi wa sallam- used to wipe  
over socks and over shoes.'

When I mention this hadeeth, I would  
also like to mention that some of those  
who make it conditional for wiping  
over the sock and shoe, whereby they  
mean by this that 'the feet should be  
covered' but they also make it

mandatory that the covering has to include covering the ankles, which has to be similar to washing the feet including the ankles as is mentioned textually in the Noble Qur'aan.

They have interpolated the Hadeeth of al-Mughira and said, indeed as for the wiping over which is done over socks and over shoes then the intent is actually wiping over socks, and the intent is not to actually wipe over shoes.

We say: indeed, it is possible to interpret this hadeeth with many interpretations, however, if we were to gather the Ahadeeth present from al-Mughira bin Shu'aba regarding what is connected to this text

We would find them in three divisions.

The most well-known and most authentic of them is what is mentioned in Bukhari and Muslim that when the Prophet sallAllaahu alayhi wa alihi wa sallam was travelling and made Wudu and was wearing his Khuff, and al-

Mughira bin Shu'aba wanted to take the Prophet's Khuff off for him,

The Prophet -alayhi as salat wa Salam- said to him:

دعهما ؛ فإني أدخلتهما طاهرتين

'Leave them on, indeed I put them on whilst I had wudu.'

Therefore, this is a type of wiping over which was narrated by Al-Mughira bin Shu'aba from the Prophet sallAllaahu alayhi wa alihi wa sallam.

The second type: is what I mentioned earlier that Al-Mughira said:

The Messenger of Allaah - sallAllaahu alayhi wa alihi wa sallam- used to wipe over socks and over shoes.

So, both these things were worn, sometimes the Messenger alayhi as-Salam used to wipe over al-Khuff, sometimes, over socks and sometimes over shoes.

Wiping over socks, as has been mentioned from al-Mughira has also been mentioned by other than him as

well. Abu Dawood collected it from Abu Musa al-Ashari and other narrators.

Also, wiping over shoes has been mentioned specifically without the mention of wiping over socks along with wiping over shoes, and that had been mentioned in the narration of the well-known Companion Aws bin Aws ath-Thaqafi and that narration is also in Sunnan Abu Dawood.

The fourth and last type of 'wiping over' was also mentioned from al-

Mughira bin Shu'aba that the Prophet sallAllaahu alayhi wa alihi wa sallam used to wipe over his head covering.

Therefore, since it is established to wipe over shoes from the Prophet sallAllaahu alayhi wa alihi wa sallam, then it is not allowed to be doubtful about accepting this action, just because, many or a few from the scholars did not hold the opinion of the permissibility of 'wiping over' as mentioned earlier.



I say, if we only had the Athar (narration) which was collected by Imam Abu Jafar at-Tahawi in his famous book 'Sharh Ma'aani al-Athaar' and by Abu Bakr al-Bayhaqi in his well-known book 'as-Sunnan al-Kubra' and they both collected with their authentic chains from Ali RadhiAllaahu Ta'ala anhu:

" أنه تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ ، ثُمَّ أَتَى الْمَسْجِدَ  
فَخَلَعَهُمَا وَصَلَّى بِالنَّاسِ إِمَامًا "

'That he performed Wudu and wiped over his shoes, then when he

came to the Masjid, he removed them and led the people in prayer.'

This was Ali RadhiAllaahu anhu one of the rightly guided Khulafah, and one of the ten promised Paradise doing what you just heard mentioned in those Ahadeeth about wiping over shoes.

Therefore, after all this, how can it be permissible for the Muslim to be doubtful and undecided in accepting this concession.

They are doubtful and undecided in accepting the likes of this concession

[wiping over shoes], just like the many who are doubtful and undecided about accepting the concession of wiping over socks. That is due to them making conditions which have not occurred in the Sunnah let alone in the Qur'aan.

The likes of conditions are, that it is obligatory that the socks must be thick, and that it is obligatory they cling and hold on to the shin by themselves and not tied up etc. And it is obligatory that it would be possible to walk in them (socks) for such and such distance.

All of this is opinions and assumptions, none of this whatsoever came from the Prophet sallAllaahu alayhi wa alihi wa sallam, nor from the Salaf as-Salih.

In fact, more than one from the people of Hadeeth narrated from al-Hasan al-Basri Rahimahullaah that he said:

" ما كانت جوارب المهاجرين والانصار إلا مخرّقة "

،

'Were not the socks of the Muhajroon and Ansaar except that they had holes in them.'

He illustrates by this a rejection of the condition that the socks must not be torn, because torn socks would allow water in from the place they are torn,

All of this causes complexity for the concession which the Messenger of Allaah sallAllaahu alayhi wa alihi wa sallam contracted and there is no doubt that was with revelation from his Lord, and consequently in fulfilling the likes of the saying of Allaah Azza wa Jal:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

« Allaah wants ease for you and does not want hardships for you »

Therefore, if the Hadeeth is authentic and is also affirmed by the action of some of the Salaf, especially if they were from the ten promised Paradise. In fact, from the Khulafah Rashideen, then there does not remain any scope for hesitation in accepting this concession.

It has been mentioned from the Prophet -SallAllaahu alayhi wa Sallam- him saying:

إن الله - تبارك وتعالى - يحبُّ أن تُؤتي رخصه كما  
يحبُّ أن تُؤتي عزائمه

‘Indeed Allaah -Tabaraka wa Ta’ala-  
loves that you take His concessions  
just like He loves you take His  
original Islaamic ruling.’

In another narration:

كما يكره أن تُؤتي معاصيه

‘Just as He dislikes that you sin.’

Therefore, it is necessary for a Muslim  
to to take the concession where the  
Sharia gave concessions, because

Allaah -Azza wa Jal loves that from His slaves.'

[Rihlata Noor no. 33 @ 04:09]

## **Part 4**

# **How to wipe over shoes & what are its conditions?**

By

Shaykh Muhammad Nasiruddeen al-Albaani

Questioner:

It is affirmed from the Prophet - SallAllaahu alayhi wa Salam- that he



made it permissible to wipe over shoes, how do we wipe over shoes and what are its conditions?

Shaykh:

The conditions are the same as those linked to wiping over the Khuff, which are not to wipe over them for more than a day and a night for a person who is a resident, and a traveller does not wipe over for more than three days and nights. Also, when you begin wiping, then here begins the period for wiping over, then after twenty-

four hours have passed the wiping over time period expires.

As for the way of wiping over then there is no particular or specific way. Therefore, the linguistic meaning is applied, because whether a person wipes over the Khuff or wipes over shoes with one finger or two, three, four or, five fingers, then this is not important. What is important that wiping over shoes or Khuff, or upon socks takes place.'

[Silsilah al-Huda wa Noor no. 679 @  
34:25 mins]

**Part 5 – What is the ruling on wiping  
over shoes which do not cover the  
ankles?**

By Shaykh Muhammad Nasiruddeen Al-  
Albaani

Questioner:

Regarding wiping over shoes, is it a  
condition that the shoes must cover  
the ankle?

Shaykh:

If they cover the ankles, then they are

not regarded as shoes.

Questioner:

So we cannot wipe over them?

Shaykh:

You can wipe over them however, I am correcting your wording. (the Shaykh means if they cover your ankle then they are called boots.)

[Silsilah al-Huda wa noor no. 345 @  
57:21 mins]

## Arabic Reference

### مسألة المسح على الخفّين والمسح على النّعلين

السائل: فضيلة الشيخ ، في مسألة المسح على الخفّين إذا كان الجواب المسح على النعلين وقد خالف في ذلك كثير من أهل العلم ... ؟

الشيخ: نعم ، لقد خالف في ذلك كثير من أهل العلم ووافق ؛ فماذا كان ؟ فهل هناك مسألة لم يختلف فيها العلماء إلا مسائل قليلة جدًّا ، الخلاف ينبغي ألا يشكك المسلم فيما صحَّ عن النبي - صلى الله عليه وآله وسلم - أو عن سلفنا الصالح دون أن يكون هناك في الكتاب ولا في السنّة ما يُخالف ما قد يكون ثبت عن بعض السلف الصالح ، فالمسح على النّعلين قد جاء في عديد من الأحاديث عن

النبي - صلى الله عليه وآله وسلم - وعن غيره من أصحابه ، من أشهر هذه الأحاديث ما رواه أبو داود في " سننه " عن المغيرة بن شعبة - رضي الله عنه - : " أن النبي - صلى الله عليه وآله وسلم - كان يمسحُ على الجوربين وعلى النعلين " ،

وأنا حين أذكر هذا الحديث أذكر أن بعض مَنْ يشترطون إن لم نوصِ على القدمين أن يكون ساتراً لمكان المفروض غسله من القدمين وهو إلى الكعبين كما في نصِّ القرآن الكريم ؛ لقد تأوَّلوا حديث المغيرة هذا فقالوا : إن المسح الذي وقع على الجوربين وعلى النعلين كان المقصود به المسح على الجوربين ، وليس المقصود به المسح على النعلين ، نحن نقول : إن هذا الحديث يمكن

تأويله بتأويل كثيرة ، ولكننا إذا جمعنا الأحاديث الواردة عن المغيرة بن شعبة فيما يتعلق بالنصّ لوجدناها ثلاثة أقسام ؛ أشهرها وأصحّها ما جاء في " الصحيحين " أن النبي - صلى الله عليه وآله وسلم - لما كان في سفر وتوضّأ وكان لابسًا لخُفّيه فلما همّ المغيرة بن شعبة على خلعهما قال - عليه الصلاة والسلام - له : ( دعهما ؛ فإني أدخلتهما طاهرتين ) ، فهذا نوع من أنواع المسح الذي رواه المغيرة بن شعبة عن النبي - صلى الله عليه وآله وسلم . -

النوع الثاني : ما ذكرته آنفًا أنه قال : كان رسول الله - صلى الله عليه وآله وسلم - يمسح على الجوربين

وعلى النعلين فهما ملبوسان ، كان الرسول - عليه السلام - يمسح تارةً على الخفّين ، وتارةً على الجوربين ، وتارةً على النعلين ، والمسح على الجوربين كما جاء عن المغيرة جاء عن غيره - أيضًا - وأبو داود رواه عن أبي موسى الأشعري وغيره ، كذلك جاء المسح على النعلين لوحدهما دون أن يُذكر المسح على الجوربين معهما ، جاء ذلك من رواية صحابي مشهور بأوس بن أوس الثقفي ، وهو - أيضًا - في " سنن أبي داود. "

المسح الرابع والأخير : جاء - أيضًا - عن المغيرة بن شعبة أن النبي - صلى الله عليه وآله وسلم - كان يمسح على العمامة ؛ فإذا ثبت المسح على



النعلين عن النبي - صلى الله عليه وآله وسلم - فلا يجوز أن نتردد في قبوله ؛ لأن كثيراً أو قليلاً من العلماء لم يذهبوا إلى جواز المسح على النعلين لما ذكرته آنفاً ، وأنا أقول : لو لم يَكُنْ عندنا سوى الأثر الذي أخرجه الإمام أبو جعفر الطحاوي في كتابه الشهير " شرح معاني الآثار " وأبو بكر البيهقي في كتابه المعروف بـ " السنن الكبرى " فقد أخرج بإسنادهما الصحيح عن علي - رضي الله تعالى عنه - : " أنه توضأ ومسح على نعليه ، ثم أتى المسجد فخلعهما وصلّى بالناس إماماً " ، هذا علي - رضي الله عنه - أحد الخلفاء الراشدين وأحد العشرة المبشرين بالجنة يفعل ما سمعتم وروده في تلك الأحاديث من المسح على النعلين ، فبعد هذا كلّهُ

كيف يجوز للمسلم أن يتردد في قبول هذه الرخصة  
، وما تردد مثل هذا في قبول هذه الرخصة إلا كما  
يتردد كثيرون في قبول رخصة المسح على الجوربين  
؛ وذلك باشتراط شروط لم تأت في السنة ؛ فضلاً  
عن الكتاب من مثل قولهم : يجب أن يكون ثخيناً ،  
يجب أن يثبت على الساقين بنفسه ، يجب أن  
يتمكّن من السير عليهما - أي : على الجوربين -  
مسافة كذا وكذا ، كل هذه ظنون ما جاء شيء منها  
عن النبي - صلى الله عليه وآله وسلم - ولا عن  
السلف الصالح ، بل قد روى غير ما واحد من أهل  
الحديث عن الحسن البصري - رحمه الله - أنه قال  
: " ما كانت جوارب المهاجرين والانصار إلا مخرقة  
" ، يشير بذلك إلى ردّ اشتراط ألا يكون مخرقاً ؛ لأنه

ينفذ الماء من هذا الخرق ، كل هذا تعقيد لرخصةٍ  
رخصها رسول الله - صلى الله عليه وآله وسلم - بلا  
شك بوحى من ربه ، وتنفيذًا لمثل قوله - عز وجل -  
: (( يُريد الله بكم اليسر ولا يُريد بكم العسر )) ، فإذا  
صحَّ الحديث وتأكد - أيضًا - بعمل بعض السلف  
به ؛ وبخاصة إذا كان من العشرة المبشرين بالجنة ،  
بل ومن الخفاء الراشدين ؛ فلن يبقى هناك مجال  
للتردُّد لقبول هذه الرخصة ، فقد جاء عن النبي -  
صلى الله عليه وآله وسلم - قوله : ( إن الله - تبارك  
وتعالى - يحبُّ أن تُؤتى رخصه كما يحبُّ أن تُؤتى  
عزائمه ) وفي رواية أخرى : ( كما يكره أن تُؤتى  
معاصيه ) ، فينبغي أن يحافظ المسلم على أن  
يترخَّص فيما رخص فيه الشارع ؛ لأن الله - عز

وجل - يحبُّ ذلك من عبده - تبارك وتعالى. -

هذا جواب السؤال الأخير.

. رحلة النور - شريط 33 :

. توقيت الفهرسة : 00:04:09

3 - كيفية المسح وما هي الشروط

السائل : ثبت عن النبي صلى الله عليه وسلم أنه

يجوز المسح على النعلين كيفية المسح وما هي

الشروط ؟ .

الشيخ : الشروط هو كما يتعلق بالمسح على

الخفين أن لا يمسخ أكثر من يوم وليلة للمقيم ولا

يمسخ أكثر من ثلاثة أيام بلياليها للمسافر ، وأنه

مجرد ما يبدأ بالمسح فهنا تبدأ المدة ، فإلى مثلها  
بعد مضي أربع وعشرين ساعة تكون انتهت المدة  
، والمسح صورته ليس له كيفية معينة ، أي  
معنى لغوي تحقق لأنه مسح على الخفين أو  
مسح على النعلين بأصبع بأصبعين بثلاثة بأربعة  
بخمسة مش مهم ، المهم أن يقع المسح على  
النعلين أو على الخفين أو على الجوربين ، بس  
هيك

• سلسلة الهدى والنور - شريط : 679

• توقيت الفهرسة : 00:34:25

## Part 5

السائل : المسح على النعلين ، هل يشترط في ذلك

أن النعلين يغطيا الكعبين ؟

الشيخ : هما إذا غطيا الكعبين خرج عن كونهما

نعلين .

السائل : إذا لا يمسخ عليهما ؟

. الشيخ : يمسخ عليهما لكن أنا أصح اللغة

. السائل : أي نعم جزاك الله خيرا

.

• سلسلة الهدى والنور – شريط : 345

• توقيت الفهرسة : 00:57:21