129557 - Is the ruling on taking off the turban after wiping over it in wudu’ the same as the ruling regarding the khuffs?

the question

On what basis did the jurists differentiate between wiping over the khuffs and wiping over the turban, as they say that the one who takes off the khuffs after wiping over them invalidates his wudu, whereas the one who takes off his turban after wiping over it does not invalidate his wudu?

Detailed answer

Praise be to Allah.

Firstly:

Wiping over the turban is something that is proven in the sound prophetic Sunnah. In *Sahih al-Bukhari* (205), it is narrated that ‘Amr ibn Umayyah said: I saw the Prophet (blessings and peace of Allah be upon him) wiping over his turban and his khuffs.

The view that it is permissible to wipe over the turban is the view of Imam Ahmad.

As for the majority of jurists, they do not allow wiping over the turban.

Ibn Rushd said: The scholars differed with regard to wiping over the turban. Ahmad ibn Hanbal allowed that… And a number of them, including Malik, ash-Shafa‘i and Abu Hanifah, did not allow it."(*Bidayat al-Mujtahid* 1/15).

An-Nawawi said: If he limits it to wiping over the turban and does not wipe any part of his head, that is not valid, and there is no difference of opinion among us regarding that. This is the view of most of the scholars."(A*l-Majmu‘* 1/407).

Hence al-Mirdawi regarded the issue of wiping over the turban as one of the views that was unique

to the Hanbali madhhab. See: *al-Insaf* 1/185.

The view of Imam Ahmad is the soundest view in terms of evidence.

Secondly:

Those who say that it is permissible to wipe over the turban do not differentiate between the turban and the khuffs in terms of the ruling on whether wudu is invalidated by taking them off or not. Rather the ruling in this regard is the same in both cases.

Those who say that wudu is invalidated for the one who takes off the khuffs after wiping over them also say that with regard to the one who takes off his turban after wiping over it. This is the view of the Hanbalis.

Ibn Qudamah said regarding the turban: The ruling is the same with regard to the timescale, and he stipulated that one should already be in a state of purity when putting it on, and wudu is invalidated by taking off the turban [after wiping over it], as is the ruling with regard to the khuffs, because in both cases, wiping is done instead of doing something else."(A*l-Kafi* 1/39).

Al-Mirdawi said: If the foot or head of the one who wiped it becomes bare, or the timescale for wiping over them comes to an end, then the individual must purify himself in the normal way."(A*l-Insaf* 1/190)

Those who say that taking off the khuffs does not invalidate wudu also say the same with regard to taking off the turban. This is the view of Ibn Hazm az-Zahiri (the literalist), and was narrated from Imam Ahmad. It was also the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him). See: *al-Muhalla* (1/173, 1/340); *al-Insaf* by al-Mirdawi (1/190).

Shaykh al-Islam said: The wudu of one who wipes over his khuffs and turban is not invalidated by taking them off."(A*l-Ikhtiyarat al-'Ilmiyyah*, p. 26).

We have previously discussed the opinions of the scholars regarding the ruling on purification for one who takes off his khuffs, and which view is most likely to be correct, in the answers to

questions no. 45788 and 26343 .

And Allah knows best.