# 151461 - With regard to wiping over the head cover for a woman, are the same conditions stipulated as for wiping over the khuffs?

## the question

What are the rulings for a woman wiping over her head cover when doing wudu? Are they the same as the rulings on wiping over the socks?

## Detailed answer

Praise be to Allah.

Firstly:

We have previously discussed the ruling on wiping over the head cover, and the difference of scholarly opinion concerning that, in the answer to question no. 148129.

Secondly:

Those Hanbali scholars who say it is permissible for a woman to wipe over her head cover, say that it comes under the same ruling as the khuffs and socks, so they stipulated that it must have been put on when in a state of purity, and said that the time period during which it is permissible to wipe over it is the same as that for the khuffs and socks.

Ibn Qudamah (may Allah have mercy on him) said regarding the ruling on wiping over the turban:

The ruling on the turban with regard to the time period during which it is permissible to wipe over it, and the stipulation that it should be put on when one is in a state of purity, and that the state of purity is broken if it is taken off, is the same as the ruling on khuffs, because they are both to be wiped over when purifying oneself, on the basis of comparison.(*Al-Kafi*, 1/39).

But it does not seem that this view is correct, because neither the head cover nor the turban come

under the same ruling as the khuffs. Therefore what is stipulated in the case of the head cover and turban is not the same as what is stipulated with regard to wiping over the khuffs, and drawing an analogy with the khuffs is far-fetched. The original ruling regarding the feet is that they are to be washed [when doing wudu], in contrast to the head, regarding which the original ruling is that it is to be wiped. Moreover, only the top of the khuff is to be wiped, but wiping over the head cover is not like wiping over the khuffs; rather the correct view is that the entire head is to be wiped, whether all of it is uncovered or covered, or part of it is uncovered and the other part is covered.

Ibn Hazm (may Allah have mercy on him) said:

There is no reason in common between the rulings on wiping over the turban or head cover and wiping over the khuffs. Rather the Messenger of Allah (blessings and peace of Allah be upon him) stated that one must be in a state of purity when putting on the khuffs in order to be able to wipe over them, but he did not make any such stipulation in the case of the turban and head cover. Allah, may He be Exalted, says: {… that you may make clear to the people what was sent down to them} [An-Nahl 16:44], {And never is your Lord forgetful} [Maryam 19:64]. If that were required with regard to the turban and head cover, the Prophet (blessings and peace of Allah be upon him) would have explained it as he explained that with regard to the khuffs. The one who says that the turban and head cover are the same as the khuffs in this regard is making a claim with no proof, and he must provide proper evidence to support this claim. So it should be said to him: How do you conclude from the Prophet's words about wiping over the khuffs and the requirement to be in a state of purity before putting them on that this also applies to the turban and head cover? There is no way to come up with such an argument except on the basis of individual opinion, which carries no weight. Allah, may He be Exalted, says: {Produce your evidence if you are telling the truth} [Al-Baqarah 2:111].

*Al-Muhalla*, 1/310.

And he (may Allah have mercy on him) said:

If someone were to say: Because wiping over the khuffs is permitted for a specific time limit when

travelling and for a different specific time limit when not travelling, then wiping over the turban should be likewise, this is a claim for which there is no proof of its soundness, and a statement for which there is no evidence that it is obligatory. It should be said to him: What is your evidence to prove what you are saying about the ruling for wiping over the turban being the same as the two times mentioned with regard to wiping over the khuffs? This is something for which there is no proof at all except his statement. The Messenger of Allah (blessings and peace of Allah be upon him) wiped over his turban and head cover, and he did not stipulate a time limit for that as he did for wiping over the khuffs. Therefore we must say what he (blessings and peace of Allah be upon him) said, and not say anything about issues of religion that he (blessings and peace of Allah be upon him) never said. Allah, may He be Exalted, says: {These are the limits ordained by Allah, so do not transgress them} [Al-Baqarah 2:229].

*Al-Muhalla*, 1/310.

There is not even a single soundly-narrated religious text stipulating that the turban must be put on when in a state of purity in order to be able to wipe over it, and there is no time limit regarding that for one who is not travelling or one who is travelling. What has been narrated concerning that is weak (da`if), such as the hadith of Abu Umamah, which says that the Prophet (blessings and peace of Allah be upon him) used to wipe over his khuffs and turban for three days when travelling and for one day and one night when not travelling.

Ash-Shawkani (may Allah have mercy on him) said:

But its chain of narrators includes Marwan Abu Salamah. Ibn Abi Hatim said: He is not strong. Al-Bukhari said: His hadith is odd. Al-Azdi said: He is nothing. Ahmad ibn Hanbal was asked about this hadith and he said: It is not authentic.(*Nayl al-Awtar*, 1/204).

See also the answers to questions no. 129557, 72391 and 139719.

And Allah knows best.