



PURIFICATION

بَابُ الْوُضُوءِ

1. WUDŪ'

١ - قَالَ مُحَمَّدُ بْنُ الْحَسَنِ: أَخْبَرَنَا أَبُو حَنِيفَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ مِثْنَى وَتَمَضَّضَ مِثْنَى، وَاسْتَنْشَقَ مِثْنَى وَغَسَلَ وَجْهَهُ وَغَسَلَ ذِرَاعَيْهِ مِثْنَى، مُقْبِلًا وَمُدْبِرًا، وَمَسَحَ رَأْسَهُ مِثْنَى وَغَسَلَ رِجْلَيْهِ مِثْنَى وَقَالَ حَمَّادٌ: الْوَاحِدَةُ تُجْزَى إِذَا أُسْبِغَتْ.

1. Muḥammad ibn al-Ḥasan said, “Abū Ḥanīfah informed us from Ḥammād from Ibrāhīm [an-Nakhaṭī] from al-Aswad ibn Yazīd that ‘Umar ibn al-Khaṭṭāb رضي الله عنه performed *wudū’*, and washed his hands twice, rinsed his mouth¹ twice, rinsed his nose² twice, washed his face twice, washed his forearms twice:³ forwards and backwards,⁴ then wiped⁵ his head twice,⁶ and washed his feet twice. Ḥammād said, ‘Once suffices⁷ if it is done fully.’^{8,9}

¹ The definition of washing out the mouth comprises all of the mouth, and going to the utmost in it is to make the water reach the head of the throat, which is the Sunnah, except when fasting.

² It is to enter water in the nose, and it and the preceding act are both sunnah, and the order in which they are done is sunnah, as is in *al-Badā’i’*.

³ Up to the elbows.

⁴ It is more appropriate to leave “forwards and backwards” out of the text as is in *Jāmi’ al-masānīd*. On the basis that it is confirmed [to be a part of the text] then “forwards and backwards” in washing the forearms is to let the water pass and pour it over them from the forepart and the rear, as is the custom when washing the hands from leathern vessels and ewers and the like. It is possible that [forwards and backwards] may be related to wiping the head as is in at-Tirmidhī and others.

⁵ Wiping consists of passing the moistened hand over the member [the head].

⁶ With two movements by wiping with the hands from front to back and then from back to front again, thus making it twice.

⁷ Without there being any disapproval, as is in *Jāmi’ al-mu’ mirāt* from the commentary of at-Taḥāwī, or [it suffices] but is disapproved as is the apparent sense of the words of the dominant majority who count doing it three times as a part of the confirmed (*mu’ akkadah*) sunnah.

⁸ Either in the second person meaning when “you do it fully” or in the passive sense [as we have translated it]. The word *isbāgh* means perfecting it and doing it fully.

⁹ Ibn Abī Shaybah narrated it from ‘Umar (Vol.1 p.17).

قَالَ مُحَمَّدٌ : هَذَا قَوْلُ أَبِي حَنِيفَةَ وَبِهِ نَأْخُذُ .

Muḥammad said, “This is the verdict of Abū Ḥanīfah,¹⁰ and we adhere to it.”

٢- مُحَمَّدٌ قَالَ أَخْبَرَنَا أَبُو حَنِيفَةَ ، عَنْ حَمَّادٍ ، عَنْ إِبْرَاهِيمَ قَالَ : اغْسِلْ مُقَدَّمَ أُذُنَيْكَ مَعَ الْوَجْهِ وَامْسَحْ مُؤَخَّرَ أُذُنَيْكَ مَعَ الرَّأْسِ .

2. Muḥammad said, “Abū Ḥanīfah informed us from Ḥammād that Ibrāhīm said, ‘Wash¹¹ the front of your ears along with the face, and wipe the back of your ears along with the head.’”¹²

٣- قَالَ مُحَمَّدٌ : قَالَ أَبُو حَنِيفَةَ : بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْأَذْنَانِ مِنَ الرَّأْسِ

3. Muḥammad said, “Abū Ḥanīfah said, ‘It has reached us that the Messenger of Allah ﷺ said, “The ears are a part of the head.”’”^{13 14}

قَالَ مُحَمَّدٌ : يُعْجِبُنَا أَنْ يَمْسَحَ مُقَدَّمَهُمَا وَمُؤَخَّرَهُمَا مَعَ الرَّأْسِ ، وَبِهِ نَأْخُذُ .

Muḥammad said, “It pleases us¹⁵ that one¹⁶ should wipe both their fronts and their backs along with the head. And we adhere to this.”¹⁷

¹⁰ Indicating that which is in the tradition of washing the limbs twice, and that which Ḥammād said about washing each limb once being sufficient as long as it is done fully and by which the obligation of *wuḍūʿ* is discharged, even if there is double reward for washing each limb twice, and the perfection of the Sunnah is in doing it three times.

¹¹ That was his position and ash-Shaʿbī gave that verdict too, because the forepart of the ears is a part of the face and the rear part of them is a part of the head.

¹² Abū Yūsuf narrated it (p.4).

¹³ Meaning that they should be wiped along with the head with its water, as he ﷺ did not intend by this saying to explain the form [of a human being], but rather to determine the ruling which is that they should be wiped along with the head using the water used for the head, and that is firmly established as having been done by him ﷺ.

¹⁴ Abū Yūsuf narrated it (p.7) from ‘Abd al-Karīm ibn Abī’l-Mukhāriq from a man from Ibn ‘Umar as a *mauqūf* statement and the man was Nāfi‘ as has been clearly mentioned by ad-Dāraqutnī. It has also been narrated from Ibn ‘Umar as a *marfūʿ* hadith and has been narrated with a *ṣaḥīḥ* chain of transmission, as narrated by Ibn Mājah from ‘Abdullāh ibn Zayd and ad-Dāraqutnī from Ibn ‘Abbās that the Prophet ﷺ said, “The ears are a part of the head.”

¹⁵ Meaning that “it is preferable and a part of the Sunnah in our view.”

¹⁶ In one edition of the book it is “that we should wipe.”

¹⁷ They differed as to whether the ears should be wiped with the remainder of the water from the head or with new water, and our people took the former position, and Mālik, ash-Shāfi‘ī and Aḥmad took the latter.

٤- مُحَمَّدٌ قَالَ : أَخْبَرَنَا أَبُو حَنِيفَةَ قَالَ : حَدَّثَنَا أَبُو سُوَيْفَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْوُضُوءُ مِفْتَاحُ الصَّلَاةِ ، وَالتَّكْبِيرُ تَحْرِيمُهَا ، وَالتَّسْلِيمُ تَحْلِيلُهَا ، وَلَا تُجْزَى صَلَاةٌ إِلَّا بِفَاتِحَةِ الْكِتَابِ ، وَمَعَهَا غَيْرُهَا ، وَفِي كُلِّ رَكْعَتَيْنِ فَسَلَّمَ ، يَعْنِي : فَتَشَهَّدَ .

4. Muḥammad said, “Abū Ḥanīfah informed us, ‘Abū Sufyān [Ṭarīf ibn Shihāb] narrated to us from Abū Naḍrah [al-Mundhir ibn Mālik] from Abū Sa‘īd al-Khudrī رضي الله عنه that the Prophet صلى الله عليه وسلم said, “*Wuḍū’* is the key¹⁸ to the prayer, and *takbīr*¹⁹ is what renders actions not fitting with the prayer impermissible and *as-salāmu ‘alaykum*¹⁷ is what renders actions other than the prayer [such as speech and other things] permissible. A prayer without the Opening of the Book [al-Fātiḥah] and some other [*āyāt*] along with it is not valid,²¹ and give greetings²² in every two *rak‘ahs*,” meaning the *tashahhud*.”²³

قَالَ مُحَمَّدٌ : وَبِهِ نَأْخُذُ ، وَإِنْ قَرَأَ بِأَمِّ الْكِتَابِ وَحَدَهَا ، فَقَدْ أَسَاءَ ، وَ يُجْزِئُهُ .

Muḥammad said, “We adhere to this, and one has done badly if he only recites the Mother of the Book [*Umm al-Kitāb* – al-Fātiḥah],²⁴ but it suffices him.”

٥- قَالَ مُحَمَّدٌ : بَلَّغْنَا أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ سِئَلَ عَنِ الْقِرَاءَةِ فِي الصَّلَاةِ ، فَقَالَ : هُوَ إِمَامُكَ إِنْ شِئْتَ فَأَقْبَلْ مِنْهُ ، وَإِنْ شِئْتَ فَأَكْزِرْ ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى .

¹⁸ Meaning that *wuḍū’* in relation to the prayer is like the key in relation to locks, for without *wuḍū’* the prayer is not valid just as a lock cannot be opened without the key, and this is a metaphor for the fact that Allah does not accept prayer without *wuḍū’*.

¹⁹ That is, to say *takbīr*: *Allāhu akbar* (Allah is greater), or *Allāhu ‘l-akbar* (Allah is the greatest). – Trans.

²⁰ Here *salām*, which is held to cover all such formulations as *as-salāmu ‘alaykum wa raḥmatullāh* (peace be upon you and the mercy of Allah). – Trans.

²¹ In another narration there is that it is not sound (*ṣaḥīḥ*), meaning that a cycle (*rak‘ah*) of the prayer in which recitation is obligatory is not completely valid without the Fātiḥah of the Book and a sūrah along with it because of the fact that both of them are incumbent (*wājib*) in it. The hadith indicates that joining a sūrah to the Fātiḥah is incumbent. As for the recitation itself, whether the Fātiḥah or something else, that is obligatory (*farḍ*).

²² As in most of the narrations, in every two *rak‘ahs* there is a greeting, and it is the greeting of the *tashahhud* and the final greeting.

²³ The hadith of Abū Sa‘īd has been narrated by at-Tirmidhī in the section on purification in the chapter on “what has been narrated concerning the fact that the key to the prayer is purification,” and by Ibn Mājah in the book on “purification and its sunnahs” in the chapter on “the key to prayer is purification,” and by Ibn Abī Shaybah in the book on “the prayer” in the chapter on “what is the key to prayer?”

²⁴ Because he has abandoned something incumbent, and thus the prayer is abhorrent to the degree of being forbidden (*makrūh taḥrīm*). This expression “he has done badly” denotes being more repugnant than does the term abhorrent (*makrūh*) which is what is appropriate here.

5. Muḥammad said, “It has reached us²⁵ that Ibn ‘Abbās ؓ was asked²⁶ about recitation in the prayer and he said, ‘It²⁷ is your *imām*,²⁸ so if you wish recite a little,²⁹ and if you wish recite much.’ That is the verdict of Abū Ḥanīfah ؓ.”



بَابُ مَا يُجْزَى فِي الْوُضُوءِ مِنْ سُورِ الْفَرَسِ وَالْبُغْلِ وَالْحِمَارِ وَالسَّنَّورِ

2. WHAT WATER LEFT BY HORSES, MULES, DONKEYS³⁰ AND CATS IS PERMISSIBLE FOR USE IN *WUDŪʾ*

٦- مُحَمَّدُ بْنُ الْحَسَنِ قَالَ : أَخْبَرَنَا أَبُو حَنِيفَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ ، فِي السَّنَّورِ يَشْرَبُ مِنَ الْإِنَاءِ قَالَ : هِيَ مِنْ أَهْلِ الْبَيْتِ ، لَا بَأْسَ بِشُرْبِ فَضْلِهَا ، فَسَأَلْتُهُ أَبْطَهُرُ بِفَضْلِهَا لِلصَّلَاةِ ؟ فَقَالَ : إِنَّ اللَّهَ قَدْ أَرْحَصَ الْمَاءَ ، وَلَمْ يَأْمُرْهُ وَلَمْ يَنْهَهُ .

6. Muḥammad ibn al-Ḥasan said, “Abū Ḥanīfah informed us from Ḥammād that Ibrāhīm said concerning a cat which drinks from a vessel, ‘It is a member of the household and there is no harm³¹ in drinking what it leaves,’ and so I [Ḥammād] asked him, ‘Does one use what it leaves over in purification for the prayer?’ He said, ‘Allah has made³² water licit, but He has not commanded nor forbidden [the use of water left over by a cat].’”^{33 34}

²⁵ And his traditions that are narrated in wordings such as “it has reached us” do have chains of transmission.

²⁶ The one who asked was Abū’l-Āliyah.

²⁷ Meaning the Qur’ān, which is what we understand from the “recitation.”

²⁸ *Imāmuka* “your imām” meaning: which is followed and emulated, because the Qur’ān is what people follow. Possibly, it may also be *amāmaka* meaning “in front of you.”

²⁹ Meaning that of it which is easy for you whether a little or a lot.

³⁰ Meaning the domestic donkey; as for the wild donkey it is *ḥalāl* [to eat] and the water it leaves after drinking is pure.

³¹ *Lā ba’sa bihi* “there is no harm in it” is predominantly used in cases where one uses it but it would be better not to, which is a proof that what is recommended (*mustahabb*) is to do something else, because “harm” (*ba’s*) is severity, but [this expression “there is no harm”] is also used for that which is recommended (*mandūb*).

³² It means that Ibrāhīm is saying that since the cat is one of the inhabitants of the house and it is permissible to drink water that it leaves, then purification performed with it is also permissible, because Allah, exalted is He, has permitted water and made it inexpensive (*rakhīs*) so that fundamental permissibility exists in it and thus there is no need to ask about purification by means of it, which he explained further by his saying in the next footnote.

³³ Meaning that Allah, exalted is He, has not ordered His slaves to use it nor has He forbidden it to them, and so He has left them in the condition that it is fundamentally permitted [in the view of those who take the view that everything is fundamentally permitted unless there is a proof that indicates it is forbidden]. It is possible that the sentence, “And he did not command it...” is part of the statement of Ḥammād or that of Abū Ḥanīfah, meaning, “When I asked Ibrāhīm about using it for purification, he said, ‘Allah, exalted is He, has licensed water, but [Ibrāhīm] has not commanded me nor forbidden me to use it,’ or “Ibrāhīm did not command nor forbid Ḥammād to use it.”

³⁴ Abū Yūsuf narrated the like of it (p.7).

قَالَ مُحَمَّدٌ : قَالَ أَبُو حَنِيفَةَ : غَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ ، وَإِنْ تَوَضَّأَ مِنْهُ أَجْزَأَهُ ، وَإِنْ شَرِبَهُ فَلَا بَأْسَ بِهِ . قَالَ مُحَمَّدٌ : وَبِقَوْلِ أَبِي حَنِيفَةَ نَأْخُذُ .

Muḥammad said, “Abū Ḥanīfah said, ‘Something other than it³⁵ would be preferable to me, but if one does perform *wuḍū*’ with it, that is valid, and if one drinks of it, there is no harm.” Muḥammad said, “We adhere to the verdict of Abū Ḥanīfah.”

٧- مُحَمَّدٌ قَالَ : أَخْبَرَنَا أَبُو حَنِيفَةَ ، عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ قَالَ : لَا خَيْرَ فِي سُورِ الْبُغْلِ وَالْحِمَارِ ، وَلَا يَتَوَضَّأُ أَحَدٌ بِسُورِ الْبُغْلِ وَالْحِمَارِ ، وَيَتَوَضَّأُ مِنْ سُورِ الْفَرَسِ وَالْبُرْدُونِ ، وَالشَّاةِ وَالْبَعِيرِ .

7. Muḥammad said, “Abū Ḥanīfah informed us from Ḥammād that Ibrāhīm said, ‘There is no good in water left over by mules and donkeys, and no one ought to do *wuḍū*’³⁶ with water left over by mules and donkeys, but one can do *wuḍū*’ with water left over by horses³⁷ and non-Arabian horses,³⁸ sheep and camels.”

قَالَ مُحَمَّدٌ : وَهُوَ قَوْلُ أَبِي حَنِيفَةَ ، وَبِهِ نَأْخُذُ .

Muḥammad said, “That is the verdict of Abū Ḥanīfah and we adhere to it.”



بَابُ الْمَسْحِ عَلَى الْخَفَيْنِ

3. WIPING OVER LEATHER SOCKS³⁹

٨- مُحَمَّدٌ قَالَ : أَخْبَرَنَا أَبُو حَنِيفَةَ قَالَ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي جَهْمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمْتُ الْعِرَاقَ لِعَزْوَةِ جُلُولَاءَ ، فَرَأَيْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ يَمْسُحُ عَلَى الْخَفَيْنِ ، فَقُلْتُ : مَا هَذَا يَا سَعْدُ؟ فَقَالَ : إِذَا

³⁵ This is a clear declaration that water left over by a cat is pure in the view of Abū Ḥanīfah رحمه الله but that it is contrary to what is most appropriate.

³⁶ Meaning, deliberately and voluntarily, when there is pure and purifying water, due to the doubt about it from the contradictory nature of the evidence and because of the reasons for assigning the weightiest position with respect to it. So it is not appropriate for anyone to do *wuḍū*’ with such water and he should be cautious about it since the soundest position is that there is doubt about its capacity to purify, and that is the verdict of the dominant majority.

³⁷ Because the water left over by them is pure.

³⁸ “Non-Arabian horses” (*birdhawm*) are Turkish horses as opposed to Arabian horses.

³⁹ There is no disagreement about the transmission of wiping over leather socks from the

لَقِيْتُ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَاسْأَلَهُ ، قَالَ : فَلَقِيْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَأَخْبَرْتُهُ بِمَا صَنَعَ سَعْدٌ ، قَالَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : صَدَقَ سَعْدٌ ، رَأَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ ، فَصَنَعْنَاهُ .

8. Muḥammad said, “Abū Ḥanīfah informed us saying, ‘Abū Bakr ibn ʿAbdullāh ibn Abī Jahm narrated to us that ʿAbdullāh ibn ʿUmar said, “I went to Iraq on the military expedition of Jalūlā’,⁴⁰ and I saw Sa’d ibn Abī Waqqāṣ ؓ wiping over leather socks, so I said, ‘What is this,⁴¹ Sa’d?’ He answered, ‘When you meet⁴² Amīr al-Mu’minīn ʿUmar ؓ, ask him.’” He said, “So I met ʿUmar⁴³ ؓ and informed him of what Sa’d had done. ʿUmar ؓ said, ‘Sa’d spoke the truth. We saw the Messenger of Allah ؐ doing it, so we did it.’”⁴⁴

قَالَ مُحَمَّدٌ : وَهُوَ قَوْلُ أَبِي حَنِيفَةَ ، وَبِهِ نَأْخُذُ .

Muḥammad said, “That is the verdict of Abū Ḥanīfah, and we adhere to it.”

٩- مُحَمَّدٌ قَالَ : أَخْبَرَنَا أَبُو حَنِيفَةَ قَالَ : حَدَّثَنَا حَمَادٌ عَنْ إِبْرَاهِيمَ ، عَنْ حَنْظَلَةَ بْنِ نَبَاتَةَ الْجُعْفِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : الْمَسْحُ عَلَى الْخَفَيْنِ لِلْمَقِيمِ يَوْمًا وَوَيْلَةً ، وَ لِلْمَسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيْلِيْنِ ، إِذَا لَبَسْتَهُمَا ، وَأَنْتَ طَاهِرٌ .

9. Muḥammad said, “Abū Ḥanīfah informed us, ‘Ḥammād narrated to us from Ibrāhīm from Ḥanzalah ibn Nabātah⁴⁵ al-Ju’fī that ʿUmar ibn al-Khaṭṭāb said, “Wiping over leather socks is permitted to the resident for a day and a

Companions, since each one about whom it has been narrated that he repudiated it has also had it narrated of him that he affirmed it. It is narrated of al-Ḥasan al-Baṣrī that he said, “I saw seventy of the people of Badr from among the Companions all of whom held the view that one wipes over leather socks.” It is for this reason that Abū Ḥanīfah held the view that it is one of the preconditions of [being one of] the people of the Sunnah and the Community (*Ahl as-sunnah wa'l-Jamā'ah*) and he said, “We give preference to the two Shaykhs (Abū Bakr and ʿUmar, preferring them over all the other Companions) and we love the two who were related through their daughters [to the Prophet ؐ, and they were Abū Bakr and ʿUmar], and we hold the view that one wipes over leather socks.”

⁴⁰ The battle of Jalūlā’ took place in 17 AH but some have said both 16 AH and 19 AH. It is the site of Baghdad [i.e., where it was later built].

⁴¹ In a narration from Aḥmad there is, “So I repudiated that action of his,” because wiping over leather socks had not reached him even given the precedence of his being a Companion. The Ḥāfiẓ said, “In this there is that an eminent Companion may have important matters of the *Shawāḥ* hidden from him which others may know. It can also be interpreted that Ibn ʿUmar only repudiated wiping over leather socks while resident but not when travelling.”

⁴² Meaning: when you get to Madīnah and meet ʿUmar then ask him about that.

⁴³ Meaning: after I came to Madīnah from Iraq and after forgetting to ask after ʿUmar, Sa’d came to Madīnah and asked me, “Did you ask the Amīr al-Mu’minīn about wiping over leather socks?” I said, “No.” So we got together with him and at the command of Sa’d I asked him about it.

⁴⁴ Ibn Abī Shaybah narrated it in the *Muṣannaf*, vol.1, p.164, and Abū Yūsuf on p.16.

⁴⁵ This is a mistake. The original chain of transmission is Ḥanzalah from Nabātah al-Ju’fī.

Purification

night, and to the traveller for three days⁴⁶ and their nights, provided that you put them on⁴⁷ while you are in a state of purity.”⁴⁸

قَالَ مُحَمَّدٌ: وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَبِهِ نَأْخُذُ.

Muḥammad said, “That is the verdict of Abū Ḥanīfah, and we adhere to it.”

١٠- مُحَمَّدٌ قَالَ أَخْبَرَنَا أَبُو حَنِيفَةَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: اخْتَلَفَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُمَا فِي الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ سَعْدٌ: أَمْسَحُ. وَقَالَ عَبْدُ اللَّهِ: مَا يُعْجِبُنِي. فَأَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ. فَقَصَا عَلَيْهِ الْقِصَّةَ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: عَمَّكَ أَفْقَهُ مِنْكَ.

10. Muḥammad said, “Abū Ḥanīfah informed us saying, ‘Ḥammād narrated to us that Sālim ibn ‘Abdullāh ibn ‘Umar said, “‘Abdullāh ibn ‘Umar and Sa’d ibn Abī Waqqāṣ differed⁴⁹ about wiping⁵⁰ over leather socks, and Sa’d said, ‘I wipe⁵¹ [over leather socks],’ and ‘Abdullāh said, ‘It doesn’t please me.’ So they came to ‘Umar ibn al-Khaṭṭāb and told him the story, and ‘Umar ﷺ said, ‘Your paternal uncle has greater understanding (*fiqh*) than you.’”⁵²

١١- مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو حَنِيفَةَ عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ عَنِ الشَّعْبِيِّ عَنِ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَنْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَضَى حَاجَتَهُ، ثُمَّ رَجَعَ وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيْفَةُ الْكُمَيْنِ، فَرَفَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ضَيْقِ كَمِيهَا، قَالَ الْمُغِيرَةُ: فَجَعَلْتُ أَصْبُ عَلَيْهِ الْمَاءَ مِنْ إِدَاوَةٍ مَعِي، فَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، وَمَسَحَ عَلَى خُفَّيْهِ، وَلَمْ يَنْزِعْهُمَا، ثُمَّ تَقَدَّمَ وَصَلَّى.

⁴⁶ This is the position of Abū Ḥanīfah, ash-Shāfi‘ī, and Aḥmad. Mālik said in the well-known transmission from him that there is no specific period of time that one wipes [over leather socks].

⁴⁷ The saying of ‘Umar ﷺ in *Ma‘ānī al-āthār*: “Whoever enters his feet [in leather socks] while they are pure” clarifies his saying [here], “While you are pure,” in which what is meant by purity is purity of the feet at the moment of donning [the leather socks], and it also covers both forms [of purity].

⁴⁸ Abū Yūsuf narrated it in a shorter form on p. 15-16.

⁴⁹ When he [‘Abdullāh ibn ‘Umar] came to Kufa.

⁵⁰ As to whether it is permitted when one is resident or not.

⁵¹ This is either in the first person singular: “I wipe,” or in the imperative: “wipe!”

⁵² Ibn Abī Shaybah narrated it in the *Muṣannaḥ*, vol. 1, p. 164.