

The Ruling Regarding Wiping After Touching The Imamah, Headscarf Or Tap With Wet Hands

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the scholars of Islam say regarding the following matter: If we moisten our hands with water and then touch something prior to wiping the head, such as when closing the tap or moving the headscarf, do we have to wash our hands again or can we wipe (mash) without doing so?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Before explaining the answer, let us understand some principles in relation to wiping (Masah). This will allow us to understand the issue easily:

Definition of wiping in *wuḍū*: Wiping wet hands over the parts that have been commanded to be wiped. The hands should be wet; whether this wetness remained on the hands from washing the limbs or whether the hands are washed again, it is sufficient in both scenarios.

If that moisture is used, for example, if one wets the hands and uses them to wipe a limb, these hands cannot now be used to wipe something else.

If wiping did not take place after wetting the hands, but something else was touched instead (e.g. tap, ‘*imāmah* or headscarf), and the hands are still wet, they can be used for wiping. If the wetness no longer remains after touching, then they will need to be moistened again prior to wiping. Jurisprudential books mention in relation to wiping the ears that if the hands were wet and one touched something, they can still be used for wiping as long as moisture is upon them. If not, they must be wetted again.

After this preface, the ruling regarding the above-mentioned scenario is clear. If wetness still remains after wetting the hands for wiping and touching something, such as a tap, ‘*imāmah* or headscarf, they can be used for wiping. (Generally speaking, the wetness remains after touching the tap, etc., so wiping will be valid).

If the wetness no longer remains after touching the ‘*imāmah* or headscarf, the hands will need to be washed again for wiping.

The definition of wiping as mentioned in *al-Ḥalabī al-Kabīr* is:

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾ المسح في اللغة امرار الشئ على الشئ بطريق البساسة وفي الشرح إصابة اليد البتلة ما امر بيسحه هذا في الوضوء اما في التيمم فإريد

البعنى اللغوى¹

Whether the hands are placed in a vessel of water or wet due to washing the limbs, both are sufficient.

It is stated in *Fatāwā ‘Ālamgīrī*:

¹ *Al-Ḥalabī al-Kabīr, Kitāb al-Ṭahārah, p. 15*

لو كان في كفه بلل فمسح به اجزاه سواء كان اخذ الباء من الاناء او غسل ذراعيه وبقي بلل في كفه هو الصحيح²

Fatāwā Qādī Khān contains the following explanation of when wiping can be performed with wetness and when it cannot:

اذا توضأ ثم مسح الخف ببيلة بقيت على كفه بعد الغسل جاز ولو مسح براسه ثم مسح الخف ببيلة بقيت على الكف بعد المسح لا يجوز، لانه مسح الخف ببيلة مستعبله بخلاف الاول³

After citing this ruling from Qādī Khān, ‘Allāmah Ibn Nujaym al-Miṣrī رَحْمَةُ اللهِ عَلَيْهِ said: ”والحاصل ان البلل اذا بقي في كفيه بعد غسل عضو من المغسولات جاز المسح به، لانه بمنزلة ما لو اخذ من الاناء واذا بقي في يده بعد مسح عضو ممسوح او اخذ من عضو من اعضائه لا يجوز المسح به مغسولا كان ذلك العضو او ممسوحا، لانه مسح ببيلة مستعبله ويستثنى من هذا الاطلاق مسح الاذنين، فإنه جائز ببيلة بقيت بعد مسح الراس بل سنة عندنا⁴

It written in al-Durr al-Mukhtār regarding wiping the ears:

﴿ومسح كل راسه مرة واذنيه بهائيه﴾ لكن لو مس عمامته فلا يد من ماء جديد

This condition only applies if the wetness no longer remains after touching one’s ‘imāmah. ‘Allāmah Ibn ‘Ābidīn al-Shāmī رَحْمَةُ اللهِ عَلَيْهِ says in this regard:

﴿لكن -- الخ﴾ ذكره في شرح المنية ولعله محمول على ما اذا انعدمت البيلة بس العمامة -- قال في الفتوح: واذا انعدمت البيلة لم يكن يد من الاخذ⁵

According to a narration, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ moistened his hands again before wiping his ears. The reason for this has been explained in *al-Lubāb fī Sharḥ al-Kitāb*:

وان ما روى أنه صلى الله عليه وسلم: اخذ لاذنيه ماء جديداً -- فيجب حمله على انه لفناء البيلة قبل الاستيعاب⁶

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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² Fatāwā ‘Ālamgīri, Kitāb al-Ṭahārah, vol. 1, p. 7

³ Fatāwā Qādī Khān, Kitāb al-Ṭahārah, vol. 1, p. 48

⁴ Al-Baḥr al-Rā’iq, Kitāb al-Ṭahārah, vol. 1, p. 183

⁵ Radd al-Muḥtār ‘alā al-Durr al-Mukhtār, Kitāb al-Ṭahārah, vol. 1, p. 264

⁶ Al-Lubāb fī Sharḥ al-Kitāb, Kitāb al-Ṭahārah, vol. 1, p. 9