



## Modern Substitutes for the Khuffs

### Introduction

Historically we find, due to the lack of technology, little could be done to change the environment around humans; this included the material that was used to build, furnish and wear. Consequentially we find amongst the body of hadith literature the use of wools, cottons and leathers for various types of clothing to suit purpose and climate. One type of clothing was the khuffs which have been described as leather footwear; I intentionally chose not to use the word sock as it will bring a particular image to the mind of the reader and may complicate further discussions. These were permitted to wipe over as they acted as a substitute for washing the feet as substantiated by many ahādīth; see below for example transmitted by Imam Bukhārī رحمه الله in his Ṣaḥīḥ;

عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزِعَ خُفِّيهِ، فَقَالَ: «دَعُهُمَا، فَإِنِّي أَذْخَلْتُهُمَا طَاهِرَتَيْنِ». فَمَسَحَ عَلَيْهِمَا

‘Urwa ibn al-Mughīra رحمه الله narrates from his father who said, ‘I was travelling with the Messenger of Allah ﷺ when I moved to attempt to remove his khuffs to which he said, “Leave them; for I wore them when my feet were in a state of ritual purity.” He subsequently wiped them.

The books of fiqh discuss the specifics.<sup>1</sup>

We also find the books of fiqh discussing two other types of footwear which are similar to khuffs as they are also made of leather but contain other material as well; they are termed Muna‘alayn (leather-soled) and Mujjaladayn (leather covered); the latter not being too dissimilar to khuffs whilst the former not leathered at the top.

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فتاوى عثمان ج 1 ص 338-347

احسن الفتاوى ج 2 ص 61

البحر الرائق شرح كنز الدقائق ج 1 ص 192 الناشر: دار الكتاب الإسلامي... لا يجوزُ المَسْحُ عَلَى الْمُجُوزِ الرِّقِيقِ مِنْ غَزَلٍ أَوْ شَعْرِ يَلَا جِلَافٍ وَلَوْ كَانَ ثَخِينًا يَمْشِي مَعَهُ فَرَسًا. هَكَذَا فِي الْمَجِيطِ.  
الفتاوى الهندية ج 1 ص 34 الناشر: دار الفكر: (ومنها) أَنْ يَكُونَ الْحَدُثُ بَعْدَ اللِّبْسِ طَارِئًا عَلَى طَهَارَةٍ كَامِلَةٍ كَمَلَتْ قَبْلَ اللِّبْسِ أَوْ بَعْدَهُ. هَكَذَا فِي الْمَجِيطِ.  
حَتَّى لَوْ غَسَلَ رِجْلَيْهِ أَوَّلًا ثُمَّ لَبَسَ خُفِّيهِ أَوْ غَسَلَ إِحْدَى رِجْلَيْهِ وَلَبَسَ الْخُفَّ عَلَيْهِ ثُمَّ غَسَلَ الرِّجْلَ الأُخْرَى وَلَبَسَ الْخُفَّ عَلَيْهِ ثُمَّ اكْتَمَلَ الطَّهَارَةَ قَبْلَ الْحَدُثِ جَازًا. هَكَذَا فِي فَتَاوَى قَاضِي خَانٍ

وَلَوْ غَسَلَ رِجْلَيْهِ وَلَبَسَ خُفِّيهِ ثُمَّ أَحْدَثَ قَبْلَ الْإِكْتِمَالِ لَمْ يَجُزِ الْمَسْحُ. كَذَا فِي الْكَافِي

الجامع الترمذي رقم الحديث 95: عَنْ حُرَيْمَةَ بِنْتِ ثَابِتٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سُئِلَ عَنِ الْمَسْحِ عَلَى الْخُفِّينِ؟ فَقَالَ: لِلْمَسَافِرِ ثَلَاثَةٌ، وَلِلْمَقِيمِ يَوْمٌ



However, with the advancement of technology we have developed new materials and as a result footwear can be made to have a variety of properties which have not been possible previously. For instance a number of firms who produce hiking socks boast many properties including being waterproof. This has raised many enquiring Muslims to pose questions to Dār al-Iftās to determine their suitability for wiping over and use as alternatives to khuffs. A number of responses are available but they lack detail concerning the methodology of the experiments carried out to determine suitability or have relied on the manufacturer's claims. Due to the large number of queries we have received on this topic we will set out to test and determine the suitability of the main alternatives to khuff which are readily available.

We will start by detailing the criteria by which a footwear can be a substitute for a khuff; this will be followed by the experimental design discussing how these various criteria will be tested. A section in which the data is collected will follow and then analysis and discussion before we conclude with our findings.

## Criteria for Khuff

Imam Ibn 'Abidīn رحمه الله explains in detail what is defined as al-jawrab al-thakhīn 'thick' socks so I will quote him in full from Radd al-Muḥtār 'alā al-Durr al-Mukhtār, Vol 1, pp 269-70 but before we discuss al-jawrab al-thakhīn we need to establish the conditions which are required to wipe on khuffs as we establish principles on those before we then transfer and establish the criteria on the 'thick socks'. The following can be found in the chapter on wiping on khuffs in the same text mentioned above; the relevant parts has been quoted. I will loosely translate and highlight the relevant parts in order to construct the criteria;

(شَرَطُ مَسْحِهِ) ثَلَاثَةٌ أُمُورٌ: الْأَوَّلُ (كَوْنُهُ سَاتِرًا) مَحَلِّ فَرَضِ الْغُسْلِ (الْقَدَمِ مَعَ الْكَعْبِ) أَوْ يَكُونُ نُفْصَانُهُ أَقْلَ مِنْ الْخَرْقِ الْمَانِعِ، فَيَجُوزُ عَلَى الزُّبُونِ لَوْ مَشْدُودًا إِلَّا أَنْ يَظْهَرَ قَدْرُ ثَلَاثَةِ أَصَابِعَ، وَجَوَزَ مَشَايِخُ سَمَرْقَنْدَ سَتْرَ الْكَعْبَيْنِ بِاللِّفَافَةِ.

(وَ) الثَّانِي (كَوْنُهُ مَشْغُولًا بِالرِّجْلِ) لِيَمْنَعَ سَرَايَةَ الْحَدَثِ، فَلَوْ وَاسِعًا فَمَسَحَ عَلَى الرَّائِدِ وَمَ يُقَدِّمُ قَدَمَهُ إِلَيْهِ لَمْ يَجُزْ وَلَا يَضُرُّ رُؤْيَهُ رِجْلِهِ مِنْ أَعْلَاهُ.

(وَ) الثَّلَاثُ (كَوْنُهُ مِمَّا يُمْكِنُ مُتَابَعَةُ الْمَشْيِ) الْمُعْتَادِ (فِيهِ) فَرَسْحًا فَأَكْثَرَ

There are three conditions originally noted for the permissibility of wiping on the khuff as a substitute for washing the foot. The first condition is that it must completely cover that part of the foot which is required to be washed so that is the foot including the ankle. The second condition is that the place of wiping on the khuff should have part of the foot under



it so that the wiping prevents the ḥadath reaching it and thirdly that a person is able to walk normal day to day walking in them for a farsakh<sup>2</sup> at least.

(قَوْلُهُ ثَلَاثَةُ أُمُورٍ إِخْرَجَ) زَادَ الشُّرُنْبُلَايُ: لُبْسُهُمَا عَلَى طَهَارَةٍ، وَحُلُوُّ كُلِّ مِنْهُمَا عَنِ الْحَزْقِ الْمَانِعِ، وَاسْتِمْسَاكُهُمَا عَلَى الرَّجْلَيْنِ مِنْ غَيْرِ شَدِّ، وَمَنْعُهُمَا وَصُولَ الْمَاءِ إِلَى الرَّجْلِ، وَأَنْ يَبْقَى مِنَ الْقَدَمِ قَدْرٌ ثَلَاثَةٌ أَصَابِعٍ. اهـ.

Imam Shurumbulāī ؒ adds a number of others; there should not be a preventative tear in the kuff (also mentioned by Imam Ibn ‘Ābidīn ؒ and he concurs with the others), they should hold onto the foot without the need for tying, they should prevent water reaching the foot and at the very maximum three toes worth of foot can be visible.

قُلْتُ: وَيُرَادُ كَوْنُ الطَّهَارَةِ الْمَذْكُورَةِ غَيْرَ النَّيِّمِ، وَكَوْنُ الْمَاسِحِ غَيْرَ جُنْبٍ وَسَيِّئِي بَيَانٌ جَمِيعٌ ذَلِكَ فِي مَحَالِّهِ (قَوْلُهُ الْقَدَمِ) بَدَلٌ مِنْ مَحَلِّ ح (قَوْلُهُ أَوْ يَكُونُ) مَنْصُوبٌ بِأَنَّ مُقَدَّرَةَ وَالْمُنْسَبِكُ مَعْطُوفٌ عَلَى كَوْنِ الْأَوَّلِ ط فَهَوَ نَظِيرُ قَوْلِهِ تَعَالَى { أَوْ يُرْسِلَ رَسُولًا } [الشورى: ٥١] (قَوْلُهُ نَقْصَانُهُ) أَيُّ نَقْصَانِ الْخُفِّ الْوَاحِدِ لَوْ كَانَ وَاحِدًا أَوْ كُلِّ وَاحِدٍ مِنَ الْإِثْنَيْنِ قَالَ ط: فَلَا يُعْتَبَرُ الْمُجْتَمِعُ مِنْهُمَا (قَوْلُهُ الْحَزْقِ) بِالضَّمِّ: الْمَوْضِعُ الْمَقْطُوعُ، وَبِالْفَتْحِ الْمَصْدَرُ ح. وَالْأَطْهَرُ إِزَادَةُ الْأَوَّلِ ط (قَوْلُهُ فَيَجُوزُ عَلَى الرُّبُوبِ) بِفَتْحِ الرَّايِ وَسُكُونِ الرَّاءِ: هُوَ فِي عَرْفِ أَهْلِ الشَّامِ مَا يُسَمَّى مَرْكُوبًا فِي عَرْفِ أَهْلِ مِصْرَ. اهـ ح وَهَذَا تَفْرِيعٌ عَلَى مَا فَهِمَ مِمَّا قَبْلَهُ مِنْ أَنَّ النُّقْصَانَ عَنِ الْقَدْرِ الْمَانِعِ لَا يَصْرُهُ ط (قَوْلُهُ لَوْ مَشْدُودًا) ؛ لِأَنَّ شَدَّهُ بِمَنْزِلَةِ الْخِيَاطَةِ وَهُوَ مُسْتَمْسِكٌ بِنَفْسِهِ بَعْدَ الشَّدِّ كَالْخُفِّ الْمَخِيْطِ بَعْضُهُ بِنَعْضٍ فَافْتَهَمَ: وَفِي الْبَحْرِ عَنِ الْمِعْرَاجِ: وَجُوزٌ عَلَى الْجَارِقِ الْمَشْفُوقِ عَلَى ظَهْرِ الْقَدَمِ وَلَهُ أَرْزَاؤُ يَشُدُّهَا عَلَيْهِ تَسُدُّهُ؛ لِأَنَّهُ كَعَبْرِ الْمَشْفُوقِ، وَإِنْ ظَهَرَ مِنْ ظَهْرِ الْقَدَمِ شَيْءٌ فَهُوَ كَحُرُوقِ الْخُفِّ. اهـ.

قُلْتُ: وَالظَّاهِرُ أَنَّ الْخُفَّ الَّذِي يَلْبَسُهُ الْأَثْرَاكُ فِي زَمَانِنَا (قَوْلُهُ وَجُوزٌ إِخْرَجَ) فِي الْبَحْرِ عَنِ الْخُلَاصَةِ الْمَسْنُوعِ عَلَى الْجَارِقِ إِنْ كَانَ يَسْتُرُ الْقَدَمَ وَلَا يُرَى مِنْهُ وَلَا مِنَ الْكَعْبِ إِلَّا قَدْرٌ أَصْبَعٍ أَوْ أَصْبَعَيْنِ يَجُوزُ، وَإِلَّا يَكُنْ كَذَلِكَ وَلَكِنْ سَتَرَ الْقَدَمَ بِجِلْدٍ، إِنْ كَانَ الْجِلْدُ مُتَّصِلًا بِالْجَارِقِ بِالْحَزْقِ جَارَ أَيْضًا، وَإِنْ شُدَّ بِشَيْءٍ فَلَا، وَلَوْ سَتَرَ الْقَدَمَ بِاللِّقَافَةِ جَوَّزَهُ مَشَايخُ سَمَرْقَنْدٍ وَلَمْ يُجَوِّزْهُ مَشَايخُ بُخَارَى. اهـ. قَالَ ح: وَالْحَقُّ مَا عَلَيْهِ مَشَايخُ بُخَارَى؛ لِأَنَّ الْمَذْهَبَ أَنَّهُ لَا يَجُوزُ الْمَسْحُ عَلَى الْخُفِّ الَّذِي لَا يَسْتُرُ الْكَعْبَيْنِ إِلَّا إِذَا خِيَطَ بِهِ تَخِينٌ كَجُوحٍ كَمَا ذَكَرَهُ فِي الْإِمْدَادِ، فَمَا ذَكَرَهُ الشَّارِحُ ضَعِيفٌ. اهـ. أَقُولُ: أَيُّ؛ لِأَنَّ الْمُتَبَادَرَ مِنَ اللَّقَافَةِ أَهْمًا مَا يُلْفُ عَلَى الرَّجْلِ غَيْرَ مَحْرُورٍ بِالْخُفِّ، فَيَكُونُ حُكْمُهَا حُكْمَ الرَّجْلِ، بِخِلَافِ مَا إِذَا كَانَتْ مُتَّصِلَةً بِالْخُفِّ فَتَكُونُ تَبَعًا لَهُ كِبِطَاتِهِ.

وَإِذَا جُمِلَ كَلَامُ السَّمَرْقَنْدِيِّينَ عَلَى مَا إِذَا كَانَتْ مُتَّصِلَةً فَلَا نُسَلِّمُ أَنَّهُ ضَعِيفٌ، لِمَا فِي الْبَحْرِ وَالرَّيْلَعِيِّ وَغَيْرِهِمَا: لَوْ انْكَشَفَتْ الطَّهَارَةُ وَفِي دَاخِلِهَا بَطَانَةٌ مِنْ جِلْدٍ أَوْ خِرْقَةٍ مَحْرُورَةٍ بِالْخُفِّ لَا يُمْتَع. اهـ وَهَذَا إِذَا بَلَغَ قَدْرُ ثَلَاثِ أَصَابِعٍ وَكَأَنَّهُ لَمْ يُقَيَّدَ بِهِ لِلْعِلْمِ بِهِ كَذَا فِي الْحَلِيَّةِ.

وَفِي الْمُجْتَبَى إِذَا بَدَأَ قَدْرُ ثَلَاثِ أَصَابِعٍ مِنْ بَطَانَةِ الْخُفِّ دُونَ الرَّجْلِ، قَالَ الْقَفِيهَةُ أَبُو جَعْفَرٍ: الْأَصَحُّ أَنَّهُ يَجُوزُ الْمَسْحُ عِنْدَ الْكُلِّ؛ لِأَنَّهُ كَالْجُورِبِ الْمُنْعَلِ. اهـ.

<sup>2</sup> One farskah is three sharī miles as we will see later, which in English miles is 3 x 1.15 = 3.45 miles.



وَفِي شَرْحِ الْمُنْبِيَةِ الْكَبِيرِ بَعْدَ كَلَامِ طَوِيلٍ قَالَ: عَلِمَ مِنْ هَذَا أَنَّ مَا يُعْمَلُ مِنَ الْجُوحِ يَجُوزُ الْمَسْخَ عَلَيْهِ لَوْ كَانَ تَحِينًا بِحَيْثُ يُمَكِّنُ أَنْ يَمْشِيَ مَعَهُ فَرَسْحًا مِنْ غَيْرِ تَجْلِيدٍ وَلَا تَنْعِيلٍ، وَإِنْ كَانَ رَقِيمًا فَمَعَ التَّجْلِيدِ أَوْ التَّنْعِيلِ، وَلَوْ كَانَ كَمَا يُزْعَمُ بَعْضُ النَّاسِ أَنَّهُ لَا يَجُوزُ الْمَسْخَ عَلَيْهِ مَا لَمْ يَسْتَوْعِبِ الْجِلْدُ جَمِيعَ مَا يَسْتُرُّ الْقَدَمَ إِلَى السَّاقِ لَمَا كَانَ بَيْنَهُ وَبَيْنَ الْكِرْبَاسِ فَرْقٌ، وَأَطَالَ فِي تَحْقِيقِ ذَلِكَ فَرَاغَهُ.

(قَوْلُهُ الْمَشْيُ الْمُعْتَادِ) بِأَنْ لَا يَكُونَ فِي غَايَةِ السَّرْعَةِ وَلَا فِي غَايَةِ الْبُطْءِ، بَلْ يَكُونُ وَسَطًا. وَنَظِيرُهُ مَا قَالُوهُ فِي السَّيْرِ الْمُعْتَادِ فِي مُدَّةِ السَّفَرِ لِقَصْرِ الصَّلَاةِ (قَوْلُهُ فَرَسْحًا فَأَكْثَرَ) تَقَدَّمَ أَنَّ الْفَرَسْحَ ثَلَاثَةُ أَمْيَالٍ اثْنَا عَشَرَ أَلْفَ حُطْوَةٍ، وَعَبَّرَ فِي السَّرَاحِ مَعْرِضًا إِلَى الْإِيضَاحِ بِمَسَافَةِ السَّفَرِ، وَبِهِ جَزَمَ فِي التَّقَايَةِ. وَقَالَ الْقُهُسْتَائِيُّ: أَمَّا الشَّرْعِيُّ كَمَا هُوَ الْمُتَبَادَرُ، وَيَدُلُّ عَلَيْهِ كَلَامُ الْمُحِيطِ وَيُخَالِفُهُ كَلَامٌ حَاشِيَّةِ الْهَدَايَةِ حَيْثُ قَالَ: مَا يُمَكِّنُ الْمَشْيُ فِيهِ فَرَسْحًا فَأَكْثَرَ. اهـ.

The ability to walk in them must be according to his natural pace for a minimum distance of a farskh which is equated to be three sharī miles.

[تَنْبِيْهُ] الْمُتَبَادَرُ مِنْ كَلَامِهِمْ أَنَّ الْمُرَادَ مِنْ صُلُوْحِهِ لِقَطْعِ الْمَسَافَةِ أَنْ يَصْلَحَ لِدَلِّكَ بِنَفْسِهِ مِنْ غَيْرِ لُبْسِ الْمَدَاسِ فَوْقَهُ فَإِنَّهُ قَدْ يَرِثُ أَسْفَلَهُ وَيَمْشِي بِهِ فَوْقَ الْمَدَاسِ أَيَّامًا وَهُوَ بِحَيْثُ لَوْ مَشَى بِهِ وَخَدَهُ فَرَسْحًا نَحْرَقَ قَدْرُ الْمَانِعِ، فَعَلَى الشَّخْصِ أَنْ يَتَفَقَّهَهُ وَيَعْمَلَ بِهِ بِعَلْبَةِ ظَنِّهِ.

وَقَدْ وَقَعَ اضْطِرَابٌ بَيْنَ بَعْضِ الْعَصْرِيِّينَ فِي هَذِهِ الْمَسْأَلَةِ وَالظَّاهِرُ مَا قَدَّمْتُهُ وَهُوَ الْأَحْوَطُ أَيضًا، وَقَدْ تَأَيَّدَ ذَلِكَ عِنْدِي بِرُؤْيَا رَأَيْتُ فِيهَا النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ تَحْرِيرِ هَذَا الْمَحَلِّ بِأَيَّامٍ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَجَابَنِي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنَّهُ إِذَا رَقَّ الْخُفُّ قَدْرَ ثَلَاثِ أَصَابِعَ مُنِعَ الْمَسْخَ، وَكَانَ ذَلِكَ فِي ذِي الْقَعْدَةِ سَنَةِ ١٢٣٤ - وَبِاللَّهِ الْحَمْدُ - ثُمَّ رَأَيْتُ التَّصْرِيحَ بِدَلِّكَ فِي كُتُبِ الشَّافِعِيَّةِ

A key point to note that the experiment needs to be conducted without any shoes on in order to determine the robustness of the footwear.

Therefore to summarise we have the criteria for khuffs;

1. Foot is completely covered including the ankle,
2. The garment is such that the place of wiping on the khuff should have part of the foot under it so that the wiping prevents the ḥadath reaching it,
3. A person can walk at a natural pace for 3.45 miles without them tearing greater than the extent of the three small toes, calculated to be 16cm<sup>2</sup>,
4. The khuff should hold onto the foot without the need for tying; in other words it should hold its own form,
5. They should prevent water from reaching the foot and,
6. Maximum of the three small toes is not required to be covered, see point three above in that it is also excused if the tear takes place during the walking.



We now turn our attention towards al-jawrab al-thakhīn;

(أَوْ جَوْرَبِيهِ) وَلَوْ مِنْ عَزَلٍ أَوْ شَعْرِ (الثَّخِينِينَ) بِحَيْثُ يَمْشِي فَرَسْحًا وَيَثْبُتُ عَلَى السَّاقِ وَلَا يُرَى مَا تَحْتَهُ وَلَا يَشْفُ إِلَّا أَنْ يَنْفَذَ إِلَى الْخُفِّ قَدْرُ الْغَرَضِ

(قَوْلُهُ أَوْ جَوْرَبِيهِ) الْجَوْرَبُ لِفَافَةِ الرَّجْلِ قَامُوسٌ، وَكَأَنَّهُ تَفْسِيرٌ بِاعْتِبَارِ اللَّعَةِ، لَكِنَّ الْعُرْفَ حَصَّ اللَّفَافَةِ بِمَا لَيْسَ بِمَخِيطٍ وَالْجَوْرَبُ بِالْمَخِيطِ، وَنَحْوُهُ الَّذِي يُلْبَسُ كَمَا يُلْبَسُ الْخُفُّ شَرَحَ الْمُثَنِّيَّةُ (قَوْلُهُ وَلَوْ مِنْ عَزَلٍ أَوْ شَعْرِ) دَخَلَ فِيهِ الْجَوْحُ كَمَا حَقَّقَهُ فِي شَرْحِ الْمُثَنِّيَّةِ. وَقَالَ: وَخَرَجَ عَنْهُ مَا كَانَ مِنْ كِرْبَاسٍ بِالْكَسْرِ: وَهُوَ الثَّوْبُ مِنَ الْقُطْنِ الْأَبْيَضِ؛ وَيُلْحَقُ بِالْكَرْبَاسِ كُلُّ مَا كَانَ مِنْ نَوْعِ الْحَيْطِ كَالْكَتَّانِ وَالْإِبْرَيْسِمِ وَنَحْوِهِمَا. وَتَوَقَّفَ ح فِي وَجْهِهِ عَدَمَ جَوَازِ الْمَسْحِ عَلَيْهِ إِذَا وُجِدَ فِيهِ الشُّرُوطُ الْأَرْبَعَةُ الَّتِي ذَكَرَهَا الشَّارِحُ. وَأَقُولُ: الظَّاهِرُ أَنَّهُ إِذَا وُجِدَتْ فِيهِ الشُّرُوطُ يَجُوزُ، وَأَنْتُمْ أَحْرَجْتُمُوهُ لِعَدَمِ تَأْتِي الشُّرُوطِ فِيهِ غَالِبًا، يُدَلُّ عَلَيْهِ مَا فِي كَافِي التَّسْفِيهِ حَيْثُ عَلَّلَ جَوَازَ الْمَسْحِ عَلَى الْجَوْرَبِ مِنْ كِرْبَاسٍ بِأَنَّهُ لَا يُمَكِّنُ تَتَابُعَ الْمَشْيِ عَلَيْهِ، فَإِنَّهُ يُفِيدُ أَنَّهُ لَوْ أَمَكَّنَ جَازًا، وَيُدَلُّ عَلَيْهِ أَيْضًا مَا فِي ط عَنْ الْحَاثِيَّةِ أَنَّ كُلَّ مَا كَانَ فِي مَعْنَى الْخُفِّ فِي إِدْمَانِ الْمَشْيِ عَلَيْهِ وَقَطْعِ السَّفَرِ بِهِ وَلَوْ مِنْ لِبَدٍ رُومِيٍّ يَجُوزُ الْمَسْحُ عَلَيْهِ. اهـ

(قَوْلُهُ عَلَى الثَّخِينِينَ) أَيِ اللَّذِينَ لَيْسَا مُجَلَّدِينَ وَلَا مُنْعَلِينَ هَرًّا، وَهَذَا التَّفْهِيمُ مُسْتَفَادٌ مِنْ عَطْفِ مَا بَعْدَهُ عَلَيْهِ، وَبِهِ يُعْلَمُ أَنَّهُ نَعَتْ لِلْجَوْرَبِينَ فَقَطُّ كَمَا هُوَ صَرِيحٌ عِبَارَةِ الْكَنْزِ. وَأَمَّا شُرُوطُ الْخُفِّ فَقَدْ ذَكَرَهَا أَوَّلَ الْبَابِ، وَمِثْلُهُ الْجُرْمُوقُ وَلِكُونِهِ مِنَ الْجِلْدِ غَالِبًا لَمْ يُفِيدَهُ بِاللَّحَانَةِ الْمُفَسَّرَةِ بِمَا ذَكَرَهُ الشَّارِحُ؛ لِأَنَّ الْجِلْدَ الْمَلْبُوسَ لَا يَكُونُ إِلَّا كَذَلِكَ عَادَةً (قَوْلُهُ بِحَيْثُ يَمْشِي فَرَسْحًا) أَيِ فَأَكْثَرَ كَمَا مَرَّ، وَقَاعِلٌ يَمْشِي ضَمِيرٌ يَعُودُ عَلَى الْجَوْرَبِ وَالْإِسْنَادُ إِلَيْهِ بَجَازِيٍّ، أَوْ عَلَى اللَّابِسِ لَهُ وَالْعَائِدُ مُخَدَّوْفٌ أَيِ بِهِ (قَوْلُهُ بِنَفْسِهِ) أَيِ مِنْ غَيْرِ شَدِّ ط (قَوْلُهُ وَلَا يَشْفُ) بِتَشْدِيدِ الْفَاءِ، مِنْ شَفَّ الثَّوْبُ: رَقَّ حَتَّى رَأَيْتَ مَا وَرَاءَهُ، مِنْ بَابِ ضَرَبَ مُعْرَبٌ.

وَفِي بَعْضِ الْكُتُبِ: يَنْشَفُ بِالثَّوْبِ قَبْلَ الشَّيْنِ، مِنْ نَشَفَ الثَّوْبَ الْعَرَقَ كَسَمِعَ وَنَصَرَ شَرِبَهُ قَامُوسٌ، وَالثَّانِي أَوْلَى هُنَا لِغَلَا يَتَكَرَّرُ مَعَ قَوْلِهِ تَبَعًا لِلزَّبَلِيِّ وَلَا يُرَى مَا تَحْتَهُ، لَكِنَّ فُسِّرَ فِي الْحَاثِيَّةِ الْأُولَى بِأَنَّ لَا يَشْفُ الْجَوْرَبُ الْمَاءَ إِلَى نَفْسِهِ كَالْأَدِيمِ وَالصَّرْمِ، وَفُسِّرَ الثَّانِي بِأَنَّ لَا يَجَاوِزُ الْمَاءَ إِلَى الْقَدَمِ وَكَأَنَّ تَفْسِيرَهُ الْأَوَّلَ مَاخُودٌ مِنْ قَوْلِهِمْ اشْتَفَّ مَا فِي الْإِنَاءِ شَرِبَهُ كَلَّةً كَمَا فِي الْقَامُوسِ، وَعَلَيْهِ فَلَا تَكَرَّرَ فَافَهُمْ (قَوْلُهُ إِلَّا أَنْ يَنْفَذَ) أَيِ مِنَ الْبَلَلِ، وَهَذَا رَاجِعٌ إِلَى الْجُرْمُوقِ لَا الْجَوْرَبِ؛ لِأَنَّ الْعَادَةَ فِي الْجَوْرَبِ أَنْ يُلْبَسَ وَحْدَهُ أَوْ تَحْتَ الْخُفِّ لَا فَوْقَهُ

**Al-jawrab** even if made from spun thread or hair [this would also include broadcloth but white cotton fabric would be excluded in addition others similar to this, like linen. However there is no mention that if the four conditions are found then one is not permitted to wipe on them. I would say that if the conditions are found it should be permissible however the possibility of walking the distance is not possible.] **Al-thakhīn** [those which are not leather-soled or leather-coated...this descriptor of thick has not been added to the khuffs as they naturally are of this nature] in that a person can walk in them for a distance of a farsakh and they remain on his shin and one cannot see though them (in other words they are not



transparent so that the skin can be seen through them); nor do they allow water to pass through.

Therefore to summarise the criteria for al-jawrab al-thakhīn is:

1. Foot is completely covered including the ankle,
2. A person can walk at a natural pace for 3.45 miles without them tearing,
3. The jawrab should hold onto the shin, in other words it should hold its own form,
4. The skin should not be seen through the jawrab and,
5. They should prevent water from reaching the foot.

In the following section we will outlay the method in which each of these criterion will be tested.

## Experimental Design

The method of analysis will be qualitative rather than quantitative as we are measuring capability to meet a criterion rather to what extent it meets or fails it.

1. Foot is completely covered including the ankle. [**Coverage**]  
Observation – Yes/No
2. A person can walk at a natural pace for 3.45 miles without them tearing.  
[**Robustness**]  
Experiment followed by observation – Yes/No  
We will consider walking on normal terrain, we will not consider concrete as normal we would consider the natural outdoors maintaining a balance between rocky, muddy and hard ground surfaces.
3. The jawrab should hold onto the shin due to its form. [**Body**]  
Observation – Yes/No
4. The skin should not be seen through the jawrab. [**Opaque**]  
Observation – Yes/No
5. They should prevent water from reaching the foot. [**Waterproof**]  
Observation – Yes/No  
We will utilise blotting paper to determine if water has passed through the test material after having walked in wet conditions during the robustness test taking in to consideration the possibility of sweat. We are not determining absolute waterproof but rather sufficient to allow wiping so in essence it is a level of water resistance we are measuring and it is for this reason we have a the khuff control.



## Results

**Table 1 – Determining Which Test Material are al-Jawrab al-Thakhīn**

Test Material	Body	Coverage	Opaque	Waterproof	Robustness	al-jawrab al-thakhīn
<b>Khuff</b>	Yes	Yes	Yes	Yes	Yes	<b>Control</b>
<b>Polyester</b>	No	Yes	Yes	No	No	<b>No</b>
<b>Sealskinz Mid Socks (Mid Weight)</b>	Yes	Yes	Yes	Yes	Yes	<b>Yes</b>
<b>Heat your Feet (Aldi)</b>	Some	Yes	Yes	No	Yes	<b>No</b>
<b>Dexshell Thermlite</b>	Yes	Yes	Yes	Yes	Yes	<b>Yes</b>
<b>Dexshell Ultralite</b>	Yes	Yes	Yes	Yes	Yes	<b>Yes</b>
<b>British Army MVP</b>	Yes	Yes	Yes	Yes	Yes	<b>Yes</b>
<b>Umbro (Football Socks)</b>	No	Yes	Yes	No	Abandoned	<b>No</b>
<b>Crane Waterproof Breathable (Aldi)</b>	Yes	Yes	Yes	Yes	Yes	<b>Yes</b>

Images are available of the footwear before and after the experiment which will demonstrate and evidence the various properties required on a ‘sock’ in order to permit wiping and are available from the author upon request. A further experiment was conducted comparing the Crane Sock with the Khuff in order to determine its waterproof capacity by standing them in a quantity of water for 10 minutes. It was found the Khuff drew in considerable amount of water, mostly through the seams, almost instantly, whilst the Crane sock remained dry throughout. This was to demonstrate that absolute waterproof is not sought but rather sufficient water resistant properties to allow wiping; noting that the interior of the khuff remained dry throughout the robustness test.

## Analysis & Discussion

The permissibility of wiping on khuffs has been established by scriptural evidence as quoted in the Introduction. The permissibility then upon ‘thick socks’ has been established by syllogistic reasoning not by scriptural proof; as a result the ‘thick socks’ **must** possess **all** the properties of the khuff in order for the permissibility of wiping to be equally applied. These properties were termed the criteria and were tested alongside the modern khuff as a standard. One in particular may be viewed as a secondary quality its opaqueness, however based on the materials it was standard throughout.



## Conclusion

It was found that the common sock was not acceptable as a substitute for the khuff; even the thicker football sock did not possess the necessary properties. It was found that the more expensive brand specially designed sock did meet the criteria and as a result may be used as substitutes to the khuff.

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Amjad M Mohammed

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