

خطبة الأسبوع

أَحْكَامُ الْمَسْحِ Wiping Over Socks

(نسخة مختصرة)



إعداد: قناة الخطب الوجيزة
<https://t.me/alkhutab>

الخطبة الأولى



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

أَمَّا بَعْدُ: فَاتَّقُوا اللَّهَ حَقَّ التَّقْوَى، وَاسْتَمْسِكُوا مِنَ الْإِسْلَامِ بِالْعُرْوَةِ الْوُثْقَى ﴿وَتَزَوَّدُوا
فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

After this, fear Allah as He should be feared, and hold fast to the rope of Islam, which is a firm and strong grip. Allah says: '**And take provisions, but indeed, the best provision is Taqwa** (piety, righteousness).'

عِبَادَ اللَّهِ: مِنْ مَحَاسِنِ الشَّرِيعَةِ الْإِسْلَامِيَّةِ، أَنَّهَا مَبْنِيَّةٌ عَلَى **التَّيسِيرِ**، وَرَفْعِ الْحَرَجِ وَالْمَشَقَّةِ.

Servants of Allah, one of the virtues of Islamic Sharia is that it is built upon facilitation, the removal of hardship, and easing difficulties.

وَمِنْ أُمَّثِلَةٍ ذَلِكَ: الرُّخْصَةُ فِي الْمَسْحِ عَلَى الْخَفَّيْنِ، وَيُلْحَقُ بِهِ: الْمَسْحُ عَلَى الْجَوَارِبِ.

And among examples of that is the concession (rukhsa) for wiping over the two socks, and it is also applicable to **wiping over socks**.

وَيُشْتَرَطُ لِلْمَسْحِ عَلَى الْجَوَارِبِ ثَلَاثَةٌ شُرُوطٌ: الشَّرْطُ الْأَوَّلُ: أَنْ يَكُونَ أُنْسُهُمَا عَلَى طَهَارَةٍ.

And there are three conditions for wiping over the socks: **The first condition** is that they should be worn in a state of purity.

الشَّرْطُ الثَّانِي: أَنْ يَكُونَ الْمَسْحُ فِي الْحَدَثِ الْأَصْغَرِ: أَمَّا الْحَدَثُ الْأَكْبَرُ؛ فَلَا يَصِحُّ مَعَهُ الْمَسْحُ: (كَالْجَنَابَةِ وَالْحَيْضِ وَالنِّفَاسِ).

The second condition is that wiping (al-mash) should be for minor ritual impurity (al-ḥadath). As for major ritual impurity (al-ḥadath al-akbar), wiping is not valid in conjunction with it, such as in a state of sexual impurity (janābah), menstruation (ḥayḍ), or postpartum bleeding (nifās)

الشَّرْطُ الثَّلَاثُ: أَنْ يَكُونَ الْمَسْحُ فِي الْوَقْتِ الْمَحْدَدِ شَرْعًا: وَهُوَ (يَوْمٌ وَلَيْلَةٌ) لِلْمُقِيمِ. وَ(ثَلَاثَةُ أَيَّامٍ بَلِيَالِيهَا) لِلْمُسَافِرِ: أَيُّ أَرْبَعٍ وَعِشْرُونَ سَاعَةً لِلْمُقِيمِ، وَثِنْتَانِ وَسَبْعُونَ سَاعَةً لِلْمُسَافِرِ.

The third condition is that wiping should occur within the prescribed time according to Islamic law, which is a day and a night for a resident. And (three days for their nights) for the traveler, meaning twenty-four hours for the resident and seventy-two hours for the traveler.

وَتَبْدَأُ مُدَّةَ الْمَسْحِ: مِنْ أَوَّلِ مَسْحَةٍ بَعْدَ الْحَدَثِ، وَلَيْسَ مِنْ أَوَّلِ اللُّبْسِ.

The duration of wiping begins from the first wipe after becoming ritually impure, not from the first wearing of the socks.

وَمَنْ مَسَحَ مُسَافِرًا ثُمَّ أَقَامَ؛ فَإِنَّهُ يُتِمُّ مَسْحَ مُقِيمٍ. وَإِذَا مَسَحَ مُقِيمًا ثُمَّ سَافَرَ: فَإِنَّهُ يُتِمُّ مَسْحَ مُسَافِرٍ.

And whoever performs wiping as a traveler and then becomes a resident, he completes the wiping as a resident. And if he performed wiping as a resident and then travels, he completes the wiping as a traveler.

وَمَنْ أَحْدَثَ وَهُوَ مُقِيمٌ، ثُمَّ سَافَرَ قَبْلَ أَنْ يَمْسَحَ؛ فَإِنَّهُ يَمْسَحُ مَسْحَ مُسَافِرٍ؛ لِأَنَّهُ لَمْ يَبْتَدِئِ الْمَسْحَ فِي الْحَضَرِ، وَإِنَّمَا ابْتَدَأَهُ فِي السَّفَرِ.

Whoever becomes ritually impure while being a resident and then travels before performing wiping, he may perform wiping as a traveler. This is because he did not commence the wiping while in a state of residence; rather, he initiated it during travel.

وَإِذَا تَمَّتِ الْمُدَّةُ (وَهُوَ عَلَى طَهَارَةٍ): فَالْأَصْلُ: بَقَاءُ الطَّهَارَةِ.

And when the prescribed period (while being in a state of purity) is completed, the default is the continuity of purity.

وَصِفَةُ الْمَسْحِ عَلَى الْجَوَارِبِ: هِيَ أَنْ يَبِئَلَ الْمُتَوَضِّئُ يَدَيْهِ بِالمَاءِ، ثُمَّ يُمَرِّهُمَا عَلَى ظَاهِرِ قَدَمَيْهِ: يَبْدَأُ مِنْ أَصَابِعِ الْقَدَمِ، حَتَّى أَوَّلِ السَّاقِ، وَيَمْسَحُ (مَرَّةً وَاحِدَةً) فَقَطْ، وَلَا يَمْسَحُ أَسْفَلَ الْجَوْرَبَيْنِ وَلَا الْعُقْبَيْنِ.

The method of wiping over the socks is that the one performing ablution wets his hands with water, then passes them over the surface of his feet. He begins from the tips of the toes, moving up to the beginning of the shins. Wiping is done only once, and he does not wipe the bottoms of the socks or the ankles.

وَإِذَا كَانَ الْجَوْرِبُ شَفَافًا أَوْ مُحَرَّرًا؛ جَازَ الْمَسْحُ عَلَيْهِ: مَا دَامَ اسْمُهُ بَاقِيًا،
وَالْمَشْيُ بِهِ مُمَكِّنًا.

And if the socks are transparent or have holes, wiping over them is permissible, as long as their name remains, and they are still wearable.

وَإِذَا كَانَ الْجَوْرِبُ لَا يُعْطَى الْكَعْبَيْنِ؛ فَأَلْحَوْطُ إِلَّا تَمَسَحَ عَلَيْهِ.

And if the socks do not cover the ankles, it is preferable not to wipe over them.

وَإِذَا مَسَحَ عَلَى الْجَوْرِبِ، ثُمَّ لَبَسَ عَلَيْهِ جَوْرِبًا آخَرَ، وَهُوَ عَلَى طَهَارَةٍ؛ جَازَ
الْمَسْحُ عَلَى الْفُوقَانِي، لَكِنْ تُحْسَبُ الْمُدَّةُ مِنَ الْمَسْحِ عَلَى التَّحْتَانِي. قَالَ ابْنُ
عَثِيمِينَ: (وَعَلَى هَذَا، فَلَوْ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوَارِبِ، ثُمَّ لَبَسَ عَلَيْهَا جَوَارِبَ
أُخْرَى، أَوْ كُنَادِرَ لَا تَسْتُرُ الْكَعْبَ، وَمَسَحَ الْأَعْلَى؛ فَلَا بَأْسَ).

If one wipes over the socks and then puts on another pair of socks while still in a state of purity, it is permissible to wipe over the upper pair. However, the duration is calculated from the time of wiping over the lower pair. Ibn Uthaymeen said: **'In this case, if someone performed ablution, wiped over the socks, and then wore another pair of socks or foot coverings that do not cover the ankles, and wiped over the upper ones, there is no harm.**

أَمَّا لَوْ لَبَسَ الْفُوقَانِيَّ (وَهُوَ مُحَدِّثٌ) فَإِنَّهُ لَا يَمْسَحُ عَلَيْهِ؛ لِأَنَّهُ لَبَسَهُ عَلَى غَيْرِ
طَهَارَةٍ.

But if he put on the upper socks (while being in a state of impurity), then he does not wipe over them because he wore them without being in a state of purity

وَإِذَا لَبَسَ الْفُوقَانِيَّ (على طَهَارَةٍ)، ثُمَّ خَلَعَهُ بَعْدَ مَسْحِهِ؛ جَازَ أَنْ يَمْسَحَ التَّحْتَانِيَّ.

But if he puts on the upper socks (while in a state of purity), then removed them after wiping, it is permissible to wipe over the lower ones.

وَإِذَا خَلَعَ الْجُورِبَ (وَهُوَ عَلَى طَهَارَةٍ)؛ فَإِنَّ وُضُوءَهُ لَا يَنْتَقِضُ، لَكِنْ لَوْ أَعَادَ لَبَسَ الْجُورِبَ؛ فَلَا يَمْسَحُ عَلَيْهِ، حَتَّى يَخْلَعَهُ وَيَتَوَضَّأَ، ثُمَّ يَلْبَسُهُ عَلَى طَهَارَةٍ.

If he removes the socks (while in a state of purity), his ablution is not invalidated. However, if he puts the socks back on, he does not wipe over them. He must remove them, perform ablution, and then puts them back on while in a state of purity to be able to wipe over them again.

أَقُولُ قَوْلِي هَذَا، وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

الْحُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَآلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ.

عِبَادَ اللَّهِ: يَجُوزُ الْمَسْحُ عَلَى الْجَبِيرَةِ، وَنَحْوَهَا مِنَ اللَّفَافِ وَاللِّوَاصِقِ الَّتِي تُوضَعُ عَلَى الْجُرُوحِ وَالْكُسُورِ. وَلَا يُشْتَرَطُ أَنْ يَلْبَسَهَا عَلَى طَهَارَةٍ، وَلَيْسَ لِلْمَسْحِ عَلَيْهَا مُدَّةٌ، وَيَجُوزُ الْمَسْحُ عَلَيْهَا فِي الْحَدَثِ الْأَصْغَرَ وَالْأَكْبَرَ؛ لِأَنَّ مَسْحَهَا ضَرُورَةٌ، وَالضَّرُورَةُ تُقَدَّرُ بِقَدْرِهَا.

Servants of Allah, it is permissible to wipe over bandages, and the like, such as wraps and patches placed on wounds and fractures. It is not required for them to be worn in a state of purity, and there is no specified duration for wiping over them. Wiping over them is allowed for both minor and major ritual impurities, because wiping over them is a necessity, and necessity is assessed according to its extent.

وَمَنْ بِهِ جُرْحٌ فِي أَحَدِ أَعْضَاءِ الْوُضُوءِ؛ فَإِنَّهُ يَغْسِلُهُ بِالْمَاءِ، فَإِنْ شَقَّ عَلَيْهِ: مَسَحَهُ بِالْمَاءِ، فَإِنْ شَقَّ عَلَيْهِ: تَيَمَّمَ عَنْهُ.

If someone has a wound on any of the parts of ablution, he washes it with water. If it causes him pain, he wipes over it with water. If it still causes him pain, he performs tayammum instead.

وَيُسْتَنْزَطُ لِلْمَسْحِ عَلَى الْجَبِيْرَةِ، وَنَحْوِهَا: أَلَّا تَتَجَاوَزَ قَدْرَ الْحَاجَةِ؛ فَإِنْ أَمَكْنَ نَزْعُ (الزَّائِدِ) بِلَا ضَرَرٍ: وَجَبَ ذَلِكَ، وَإِلَّا مَسَحَ عَلَى الْجَمِيعِ؛ لِأَنَّهُ لَمَّا كَانَ يَتَضَرَّرُ بِنَزْعِ الزَّائِدِ: صَارَ الْجَمِيعُ بِمَنْزِلَةِ الْجَبِيْرَةِ.

And a condition for wiping over the bandage and the like is that it should not exceed the necessary amount. If it is possible to remove the excess without harm, then it is obligatory to do so; otherwise, wiping is done over the entire bandage, as when removing the excess would cause harm, the entire bandage is treated like the bandage itself.

- * **اللَّهُمَّ** أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.
- * **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.
- * **اللَّهُمَّ** أَمِنَّا فِي أَوْطَانِنَا، وَأَصْلِحْ أَيْمَتَنَا وَوُلَاةَ أُمُورِنَا، وَوَفِّقْ وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ لِمَا تُحِبُّ وَتَرْضَى، وَخُذْ بِنَاصِيَتَيْهِمَا لِلْبِرِّ وَالتَّقْوَى.
- * **عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.**
- * **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**



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