

FATWA

Wiping the neck in Wudhu.

Q. Please tell me all the proofs for wiping the neck in wudhu.

A. The Masla regarding wiping the neck in wudhu is one which has a slight difference of opinion. According to the Jamhoor (the majority) of the Fuqaha (Jurists) it is not considered to be from the Adab (etiquettes) or Mustahab acts of wuzu. However, the scholars of the Hanafi Mazhab has considered it to be a commendable act of Wuzu. (Not as a Sunnah of Wuzu).

See Al Fiqhul Islami wa Adilitihi - Vol.1 Pg. 406 / Al Badai was Sanai - Vol.1 Pg.23

The proofs which have been given for this position are:

Fulaih bin Sulaiman has narrated from Nafi from Abdullah bin Umar (RA) that the Prophet (SAW) said, 'Whoever performs wuzu and wipes his hands on his neck, he shall be protected from thirst on the day of judgement. This tradition has been recorded in Al Talkheesul Habeer from the riwayat of Abul Hasan Ibn Faris with his Sanad and he said, 'This Hadeeth is Saheeh, Ishaah Allah). The tradition has also been narrated from Abu Mansoor Ad Dailami in Musnad Al Firdaus with a weak Sanad.

Laith has recorded from Talha bin Musarif from his father from his grand father that he saw the Prophet (SAW) making masah of the head until he reached to the back of the head and the front part of the neck. (Ahmad)

Laith is Thiqah (a reliable narrator) and the Hadith of Talha from his father and grand father is hasan (good). Tahaawi has also narrated the tradition in his Na'ani Al Athaar and has stated that all the narrators until Laith (i.e. from himself) are Thiqaat (reliable and sound). (Ilaa'us Sunan)

And Allah knows best.

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