

## 265015 - Is it permissible to wipe over socks that were put on when in a state of purity, after having been compelled to do tayammum?

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### the question

I did wudu, after which I put on socks so that I could wipe over them. When I woke up for Fajr prayer, I felt unwell and was unable to do wudu with water, so I did tayammum and prayed Fajr, and I completed my wudu by wiping over the socks. Is my completing it by wiping over the socks valid?

### Detailed answer

If someone puts on khuffs after doing a complete wudu, he may wipe over them within the timeframe that is allowed, which is one day and night for one who is not travelling, and three days for one who is travelling.

He does not have to take the khuffs off until that period ends, or he finds himself in a state of major impurity, in which case he must take them off when he wants to purify himself (ghusl). It was narrated from 'Abd ar-Rahman ibn Abi Bakrah, from his father, that the Prophet (blessings and peace of Allah be upon him) granted a concession to travellers: if a traveller did wudu and put on khuffs, then he invalidated his wudu, he could wipe over the khuffs for three days and nights; the non-traveller could do so for one day and one night.

Narrated by Ibn Majah (556) and others. Ibn 'Abd al-Hadi (may Allah have mercy on him) said in *Tanqih al-Tahqiq* (1/334): This isnad of this hadith is qawiy. End quote. It was classed as hasan by al-Albani.

Please see also the answer to question no. [9640](#) .

So if he put them on when he was in a state of purity, then did tayammum after that, then the excuse that made tayammum permissible was no longer applicable, so he did wudu and wiped over his socks, there is nothing wrong with that, and there is no report from the Prophet (blessings and peace of Allah be upon him) to suggest that doing tayammum -

during the period in which wiping over the socks is permissible – invalidates the concession that allows wiping over the khuffs.

The basic principle is that things remain as they are and cannot be changed except on the basis of evidence, and we do not know of any evidence to indicate that this is not allowed.

And Allah knows best.