

**Shaykh Mashhūr Hasan Āl Salmān**  
*(hafidhahullāh)*

## **WIPING OVER THE SOCKS AND THEN THE SHOES<sup>1</sup>**

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**Question:**

“A person made wudu and then put on cotton socks and then shoes. When the prayer was about to begin he made wudu again and wiped over the shoes, then he removed the shoes when he entered the Masjid. Is this action correct? If the action is correct what should he do for the next prayer? Should he wipe over the cotton socks or the shoes?”

**Answer from Shaykh Mashhūr (hafidhahullāh):**

There is a difference of opinion over the people of knowledge regarding wiping over the socks and then removing them; does this break wudu or the wiping? The majority of the jurists say that this breaks wudu, yet upon close investigation [the correct view is that] it breaks the wiping and not the wudu [i.e. the feet have to be washed without sufficing with wiping]. Meaning for example: you put on cotton socks, or leather socks, wiped over them and then you remove them, what should you do? Has your wudu broken or not? The majority of the people of knowledge say that it has been broken, [but] what is the proof? The basis for nullifiers is the transmitted text and nullifiers cannot be reached via Qiyās [analogy]. Whoever says for example that “so and so has disbelieved and nullified his Islām” needs to bring proof; whoever says a person has nullified his prayer needs to bring proof; whoever says that “so and so has nullified his fast” needs to bring proof and whoever says that “so and so has nullified his wudu” needs to bring proof. The Nawāqid are not known via the intellect they are known via transmitted texts, so beware of being one who says that “whoever removes his socks has broken his wudu”. Do you have any proof

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<sup>1</sup> Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī. From our Shaykh's Q&A session dated 5<sup>th</sup> April 2013 CE, after 36:54 minutes. It can be referred to here:

<http://www.youtube.com/watch?v=PofyyJb9BR4>

for this? You have no proof for this, and rather the transmitted and intellectual evidences are in opposition to that.

As for the transmitted proofs then it has been authenticated with Ibn Abī Shaybah [in his Musannaf] that Abū Bakr and 'Alī (*radi Allaahu 'anhumaa*) wiped over their socks, removed their socks and then prayed. Abū Bakr and 'Alī wiped over their leather socks [Khuffayn], removed them and then prayed without their Khuffayn. As for intellectual proofs then: a man makes wudu and has wiped over his head, then he goes to the barbers to have his hair cut, then he goes and prays, what should he do? He wiped over hair which has since been cut off and no longer on his head, he does not have to do anything [in terms of repeating wudu etc.]. Thus, the most accurate view is that wiping over the socks [and then removing them] renders the wiping as invalidated. Should he wipe over the cotton socks, as the question indicates? As long as one wore the cotton socks while in a state of wudu then he can wipe over them and this is like the one who wears the Khuffayn while in a state of wudu and then wears over that a pair of shoes then he should wipe over the first [i.e. the socks]. Yet if he has [just] wiped over the cotton socks and then puts on second pair [of either socks or shoes] not while being in wudu [wherein the feet have been washed] but after wiping [over the socks only] then he should not wipe over the second [pair of socks or shoes].