

129778 - He used to wipe over his khuffs without having put them on in a state of purity

the question

For a while, I prayed after wiping over the khuffs (socks), but I forgot that one of the conditions of it being permissible to wipe over the khuffs is that they must have been put on when in a state of purity. After I realised that, I started to not put on the khuffs except when I am in a state of purity. My question is: do I have to make up what I omitted of prayers and fasts, or not? And do I have to make up the prayers that I offered when I had put on the khuffs when I was not in a state of purity? Please note that I do not know the number of prayers that I offered when I had put on the khuffs (socks) when I was not in a state of purity?

Summary of answer

If the situation is as you describe, that you wiped over your socks after having put them on when you were not in a state of purity, because you were unaware that that was required, then you do not have to make up those prayers according to the view of a number of scholars, but if you are able to make them up, that is better and is more prudent.

Detailed answer

Several conditions are stipulated for it being permissible to wipe over the khuffs or socks, one of which is that they must have been put on when in a [state of purity](#), because of the hadith of al-Mughirah ibn Shu`bah (may Allah be pleased with him), when he wanted to take off the Prophet's khuffs in order to wash his feet when he was doing wudu'. The Prophet (blessings and peace of Allah be upon him) said: "Leave them, for I put them on when my feet were clean [i.e., when I was in a state of purity]," and he wiped over them. Narrated by al-Bukhari (206) and Muslim (274).

If the situation is as you describe, that you wiped over your socks after having put them on when you were not in a state of purity, because you were unaware that that was required, then

you do not have to make up those prayers according to the view of a number of scholars, but if you are able to make them up, that is better and is more prudent.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: Based on that, if someone did not purify himself in the obligatory manner because the text had not reached him, such as if he ate camel meat and did not do wudu' afterwards, then the text reached him and it became clear to him that it is obligatory to do wudu' in that case, or he used to pray in a camel pen, then the text reached him and it became clear to him [that praying in camel pens is prohibited], does he have to repeat his past prayers? There are two views concerning that, which are mentioned in two views narrated from Ahmad.

A similar case is if he touches his penis and prays, then it becomes clear to him that it is obligatory to do wudu' after touching one's penis.

The correct view in all these cases is that it is not obligatory to repeat those prayers, because Allah pardons mistakes and what one forgets, and because He says (interpretation of the meaning): {And never would We punish until We sent a messenger} [al-Isra' 17:15]. So if the Prophet's command about a particular matter did not reach someone, the ruling that it is obligatory was not established for him. Therefore the Prophet (blessings and peace of Allah be upon him) did not instruct `Umar and `Ammar (may Allah be pleased with them) to repeat the prayer when they became junub and `Umar did not pray whilst `Ammar prayed after rolling in the dust. Similarly, he did not instruct the Companion who ate until the white thread became distinct from the black thread to make up his fast, and he did not instruct those who had prayed facing towards Bayt al-Maqdis [Jerusalem] before news of the abrogation reached them to repeat their prayers.

Similar to that is the case of the woman who suffers from prolonged and irregular bleeding [istihadah] and does not pray for a while, because she believes that prayer is not obligatory for her in that state. There are two views as to whether she must make up the missed prayers, one of which is that she does not have to make them up – as was narrated from Malik and others – because when the woman who was suffering from istihadah said to the Prophet (blessings and peace of Allah be upon him: I am suffering from prolonged and painful bleeding that prevents

me from praying and fasting, he gave her instructions as to what she should do in the future, but he did not instruct her to make up the past prayers.

(End quote from *Majmu` al-Fatawa*, 21/101)

What the Muslim must do is learn what is essential for his acts of worship and interactions with others to be valid and correct. This is the knowledge that he is obliged to acquire, and neglecting it is a sin and disobedience. Therefore what is most prudent in your case is to make up those prayers, as noted above. If you do not know the number of prayers, then pray as much as you think most likely will reach the required number.

If you did not pray and fast for some time after you reached puberty, then what you must do is repent to Allah, may He be exalted, but you do not have to make up what you missed, but you should do a lot of supererogatory (nafil) fasts and prayers.

We ask Allah, may He be Exalted, to accept your repentance.

For more information, please see the following answers: [9640](#) and [12796](#).

And Allah knows best.