The Messenger of Allah (may Allah's peace and blessings be upon him) set a limit of three days with their nights for the traveler, and one day and night for the one who is not traveling

Shurayh ibn Hāni' reported that he went to ʻĀ'ishah to ask her about wiping over the leather socks. She said: "You better go to ʻAli ibn Abi Tālib and ask him, because he used to travel with the Messenger of Allah (may Allah's peace and blessings be upon him)." So, we asked him and he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) set a limit of three days with their nights for the traveler, and one day and night for the one who is not traveling."

[Authentic hadith] [Narrated by Muslim]

Shurayh ibn Hāni' is one of the companions of ʻAli (may Allah be pleased with him). He went to ʻAli seeking a ruling on the period of time wherein it is allowed to wipe over the leather socks. This inquiry came after our Mother ʻĀ'ishah (may Allah be pleased with her) had advised him to address his question to ʻAli, who was an expert in the Sunnah of wiping (over the leather socks). Shurayh said: "We asked him about wiping", i.e. about the duration of its validity. "Wiping" means passing a wet hand over the organ and the leather sock, which is a foot covering made from leather that covers the heels and the ankles. A sock is anything that covers the feet and the ankles. It can be made from hair or wool, and can be thick or thin, and is worn in the cold. 'Ali ibn Abi Tālib (may Allah be pleased with him) told them that the duration for wiping is three days with their nights for the traveler, and one day and night for the one who is not traveling. This evidence supports the opinion held by the majority of scholars that the duration in which wiping remains valid is three days for the traveler and one day and night for the non-traveler. The traveler is granted a longer duration because he is more entitled to the concession than the non-traveler due to the hardship involved in traveling.


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