

أحكام المسافر

RULINGS RELATED TO  
**THE TRAVELER**



BY SHAYKH 'ABDUL-'AZEEZ IBN BAAZ

أحكام المسافر

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# Rulings for the Traveler

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# Rulings for the Traveler

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## BRIEF AUTOBIOGRAPHY OF THE AUTHOR<sup>1</sup>

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**The Eminent Shaykh ‘Abdul-‘Azeez conferred a favor upon us by dictating a brief synopsis regarding his life. It was read to him after it was written and he confirmed it. He said:**

I am ‘Abdul-‘Azeez ibn ‘Abdullaah ibn ‘Abdur-Rahmaan ibn Muhammad ibn ‘Abdullaah of the Baaz family. I was born in the city of Riyaadh in Dhul-Hijjah in the year 1330 H. I had my vision in the beginning of my studies, then the illness afflicted me in my eyes in the year 1346 H; and my vision was weakened due to that. Then it went completely in the beginning of Muharram in the year 1350 H; and all the praise is for Allaah for that. I ask Allaah, the Mighty and Majestic, that he replace it for me with insight in the Dunyaa and the goodly reward in the hereafter; as He has promised upon the tongue of His Prophet Muhammad ﷺ. I likewise ask Him, Glorified be He, to make the end result praise worthy in the Dunyaa and the hereafter.

I began studying from childhood and I memorized the Noble Qur’aan before reaching puberty then I began studying the Legislative sciences and ‘Arabic and the hands of many of the scholars of Riyaadh. From the most notable of them are:

- ❖ **Shaykh Muhammad ibn ‘Abdul-Lateef ibn ‘Abdur-Rahmaan ibn Hasan ibn Shaykh Muhammad ibn ‘Abdul-Wahhaab; may Allaah have mercy upon them.**
- ❖ **Shaykh Saalih ibn ‘Abdul-‘Azeez ibn ‘Abdur-Rahmaan ibn Husayn ibn Shaykh Muhammad**

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<sup>1</sup> *Majmoo’ Fataawaa wa Muqaalaat Mutanawwi’ah 1/9*



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- ibn ‘Abdul-Wahhaab** (the judge of Riyaadh); may Allaah have mercy upon them.
- ❖ **Shaykh Sa’d ibn Hamd ibn ‘Ateeq** (the Judge of Riyaadh); may Allaah have mercy upon him.
  - ❖ **Shaykh Hamd ibn Faaris** (the secretary of the treasury in Riyaadh); may Allaah have mercy upon him.
  - ❖ **Shaykh Sa’d Waqqaas Al-Bukhaaree** (from the scholars of Makkah Al-Mukarramah); may Allaah have mercy upon him. I took from him the knowledge of Tajweed in the year 1355 H. in Makkah Al-Mukarramah.
  - ❖ **The Eminent Shaykh Muhammad ibn Ibraaheem ibn ‘Abdul-Lateef Aalish-Shaykh**; may Allaah have mercy upon him. I attended his circles for nearly ten years and I studied with him all of the legislative sciences; beginning in the year 1347 H. until year 1357 H. to the point that I was appointed to the judiciary by his eminence.

May Allaah reward all of them with the best and most suitable reward; and may He cover them all in His mercy and pleasure.

I have been appointed to a number of posts. They are:

- ❖ The Judiciary in Al-Kharj province for a long period spanning 14 years and some months. It extended from the year 1357 H. until 1371 H. The appointment was in Jumaadaa Al-Akhirah in the 1357 H. and continued until the end of the year 1371 H.
- ❖ An Instructor at the Learning Institute in Riyaadh in the year 1372 H. and the College of Sharee’ah in Riyaadh after its inception in the year 1373 H. (teaching) the sciences of Fiqh (jurisprudence), Tawheed, and Hadeeth. My work in that continued for 9 years ending in the year 1380 H.

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- ❖ I was appointed in the year as the vice president of the Islamic University of Al-Madeenah Al-Munawwarah. I remained in this post until the year 1390 H.
- ❖ I was appointed as the president of the Islamic University in the year 1390 H. after the death of its president; our Shaykh Muhammad ibn Ibraheem Aalish-Shaykh, may Allaah have mercy upon him, in Ramadhaan the year 1389 H. and I remained in this post until the year 1395 H.
- ❖ On 14/10/1395 H. the royal order was issued to appoint me to the post of President of the Committee for Knowledge-Based Research, Verdicts, Propagation, and Guidance. I remained in this post until the year 1414 H.
- ❖ On 20/1/1414 the royal order was issued to appoint me to the post of Grand Muftee for the Kingdom, the President of the Committee of Senior Scholars, and the President of the Committee of Knowledge based Research and Verdicts; and I am still in this post at this time.<sup>2</sup>

I ask Allaah for help, success, and uprightness.

I have, by way of this job, within this present time, membership in many Islamic knowledge-based committees. From them:

- ❖ Presidency of the Committee of Senior Scholars in the Kingdom
- ❖ Presidency of the Permanent Committee for Knowledge-Based Research and Verdicts within the aforementioned committee

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<sup>2</sup> Translator's note: Of course this was dictated by the Shaykh when he was still alive, may Allaah have mercy upon him.

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- ❖ Membership and Presidency of Board of Directors for the Muslim World League
- ❖ Presidency of the Higher Committee of World Mosques
- ❖ Presidency of the Council of Islamic Fiqh in Makkah Al-Mukarramah; a constituent of the Muslim World League
- ❖ Membership on the Higher Council for the Islamic University in Al-Madeenah Al-Munawwarah
- ❖ Membership on the Higher Committee for Islamic Da'wah in the Kingdom

As for my books, they are as follows:

- ❖ Clear Benefits regarding the Obligatory Matters
- ❖ Verification and Clarification for many of the Issues of Hajj, 'Umarah, and Ziyaarah (Clarification of the Rites)
- ❖ Warning against Innovations; it is comprised of four beneficial articles: (1.) The Ruling on Celebrating the Birthday of the Prophet (2.) The Night Journey and Ascension (3.) The Night of the Half-way point of Sha'baan (4.) Proving False the Alleged Dream of the Custodian of the Prophetic Apartment whose name is Shaykh Ahmad
- ❖ Two Concise Treatises regarding Az-Zakat and Fasting
- ❖ The Correct 'Aqeedah and that which Opposes It
- ❖ The Obligation of Acting Upon the Sunnah of the Messenger ﷺ and the disbelief of the one who Rejects It
- ❖ Calling to Allaah and the Manners of the Caller
- ❖ The Obligation of Ruling by the Legislation of Allaah and Criticism of that which Opposes It
- ❖ The Ruling of Unveiling and the Hijaab and Temporary Marriage

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- ❖ Condemnation of 'Arab Nationalism
- ❖ The Beneficial Response regarding the Ruling of Photography
- ❖ Shaykh Muhammad ibn 'Abdul-Wahhaab: His Call and his Life
- ❖ Three Treatises on Prayer: (1.) Description of the Prayer of the Prophet ﷺ (2.) The Obligation of Performing the Prayer in Congregation (3.) Where Should the Worshipper Place his hands after rising from Rukoo'?
- ❖ The Islamic Ruling Regarding the one who reviles the Qur'aan or the Messenger of Allaah ﷺ
- ❖ Beneficial Notes on Fat-h Al-Baaree; I reached therein up to the Book of Hajj
- ❖ The Treatise of the textual and Intellectual Evidences that the Sun Orbits and the Earth Remains Fixed; and the Possibility of Ascending to the Planets
- ❖ Establishing the Proofs in the Ruling of Seeking Help from other than Allaah or believing the Fortunetellers and Diviners
- ❖ Jihaad in Allaah's Path
- ❖ Important Lessons for Every Muslim
- ❖ Verdicts Connected to the Rulings of Hajj, 'Umrah, and Ziyaarah
- ❖ The Indispensable Obligation of the Sunnah and Warning against Innovation

## Death of the Shaykh

Shaykh 'Abdul-'Azeez ibn Baaz died on 27 Muharram 1420 H. which corresponds with May 13, 1999; may Allaah have mercy upon him and reward him greatly for his service to Al-Islam and the Muslims.

# Rulings for the Traveler

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## THE PURIFICATION OF THE TRAVELER

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### THE CATEGORIES OF WATER

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#### Question:

There occurred a debate regarding the categories of water; from them (the disputants) was he who holds that water is of two categories: purifying or impure. From them is he who holds that water is divided into three categories: Pure, purifying, and impure.

Is the correct answer with the former or the latter? We hope, from your eminence, clarification regarding this issue.

#### Answer:

What is correct is that unrestricted water<sup>3</sup> is of two categories: pure and impure. Allaah the Exalted has said:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

“And We send down pure water from the sky.”

(Al-Furqan 25:48)

He, the Most High, has said:

إِذْ يُغَشِّبِكُمُ النَّعَاسَ آمِنَةً مِنْهُ وَيَنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهَّرَكُم بِهِ وَيُدْهَبَ عَنْكُم رَجَزَ الشَّيْطَانِ

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<sup>3</sup> Translator's note: الماء المطلق Unrestricted water: This is water which is not classified by any other description; hence, it is water and nothing else. This can either be pure or impure. As opposed to الماء المقيد restricted water: This is water which is connected to something else; such as grape water, apple water, etc. This cannot be used to perform ritual purification.

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**“(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaytaan (Satan)” (Al-Anfal 8:11)**

The Prophet ﷺ said:

إن الماء طهور لا ينجسه شيء

*“Water is pure and nothing makes it impure.”<sup>4</sup>*

His ﷺ intent is: with the exception of that which alters its taste, smell, or color, by way of something from the impurities; for then it is impure by consensus of the scholars. As for that which falls into the water from liquid or leaves or the likes, then this does not render it impure nor is its purity lost as long as it still bears the name water.

As for if the name “water” is changed by that which mixes with it until it (now) has another name, such as milk, coffee, tea, or the likes of that, then by that it is removed from the title “water” and it is not referred to as water. However, in of itself it is pure (even) with this which has mixed with it, and something is not defiled by way of it.

As for the restricted water, such as rose water, grape water, and pomegranate water, then this is referred to as pure and it is not referred to as purifying; purification from minor impurities and filth is not attained by it. Because it is a restricted water and not unrestricted. So the legislative evidences which prove the purification by way of water do not include it. The legislation has only described the unrestricted water as being purifying; like rain water, sea

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<sup>4</sup> Reported by Imaam Ahmad, Aboo Daawud, At-Tirmidhee, and An-Nasaa’ee with a Saheeh chain of narration, on the authority of Aboo Sa’eed Al-Khudree

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water, river water, lake water; and Allaah is the Granter of success.

### Question:

If water is less than two liters and impurity mixes with it, whether it be urine or defecation, does its purity cease due to that?

### Answer:

The scholars have differed regarding that. From them is he who holds that if the water is less than two liters and impurity gets into it then it is made impure by way of that, even if its color, taste, or smell has not been altered. This is due to the statement of the Prophet ﷺ :

إذا كان الماء قلتين لم يحمل الخبث

*“If the water is two liters it does not hold impurity.”*

And in another wording:

لم ينجس

*“... it has not become impure (due to it).”*

Imaam Ahmad reported it as well as the compilers of the four Sunan. Ibn Khuzaymah, Ibn Hibbaan, and Al-Haakim declared it to be Saheeh.

They said: *“That which is understood from this Hadeeth is that that which is less than two liters is defiled by that which falls into it from impurities.”*

Others from the people of knowledge said that to say that it indicates this is weak. That which is correct is that that which is less than two liters is not defiled unless it changes, as is the case with that which is more than two liters. This is due to the statement of the Prophet ﷺ



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إن الماء طهور لا ينجسه شيء

*“Indeed water is pure and nothing makes it impure.”<sup>5</sup>*

The Prophet ﷺ only mentioned “two liters” to show that that which is less than it is in need of diligence, scrutiny, and due consideration; because it generally becomes defiled, due to the aforementioned Hadeeth of Aboo Sa’eed.

What is deduced from that is the fact that the very small container is affected by impurity in most cases. So it is befitting that it be rinsed out and taken care of. Due to this, it is established from him ﷺ that he said:

إذا ولغ الكلب في إناء أحدكم فليرفه فليغسله سبع مرات

*“If a dog licks the vessel of one of you, then let him rinse it then wash it seven times.”<sup>6</sup>*

That is not except due to the fact that the containers which the people use, in most cases, are small and are hence affected by the licking of the dog and by impurities. Therefore it is obligatory to rinse out that which in within it if impurity falls into it, out of precaution and to repel any doubts. This is due to the statement of the Prophet ﷺ

دخ ما يريبك إلى ما لا يريبك

*“Leave that which makes you doubt for that which doesn’t make you doubt.”*

And his ﷺ statement:

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<sup>5</sup> Reported by Imaam Ahmad, Aboo Daawud, At-Tirmidhee, and An-Nasaa’ee with a Saheeh chain of narration, from the Hadeeth of Aboo Sa’eed Al-Khudree

<sup>6</sup> Muslim reported it in his Saheeh

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فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرُضِهِ

*“He who avoids the doubtful matters has safeguarded his religion and his honor.”*

And Allaah is the Granter of success.

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## ABLUTION WITH WATER THAT IS SOILED WITH DIRT AND GRASS

---

### Question:

A group of us went out to the valley and we sat at a pool of water. The water was soiled with dirt and some grass. Is it permissible to perform ablution and for the prayer with this water?

### Answer:

It is permissible to perform ablution with the likes of this water. It is also permissible to perform Ghusl with it and to drink it, because the name “water” remains applicable to it and by virtue of that it is pure. That which fell into is from dirt and grass does not remove the name of the pure things. And will Allaah is the success.

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## EATING FROM DOUBTFUL VESSELS

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### Question:

There has come within a Hadeeth that Al-Mustafaa صلی اللہ علیہ وسلم forbade eating from the vessels of the people of the Book, except in cases of necessity. That is because they perhaps eat pork or drink alcohol within them. My question is: Are the

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vessels of the Muslim who drinks alcohol included in this ruling and is it permissible to perform ablution from them? May Allaah reward you with good.

**Answer:**

In the name of Allaah; all the praise is for Allaah. If it is feared that there is alcohol within these vessels, or some traces of pork, then it is upon the person to wash them if he needs them, then eat from them. If he does not need them, then all the praise is for Allaah. Every vessel in which it is feared that it contains impurity, whether it belong to a disbeliever or other than a disbeliever, one should wash it, then eat from it. As he ﷺ said:

فَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَاغْسِلُوهَا وَكُلُوا فِيهَا

*“And if you do not find other than them, then wash it and eat from it.”<sup>7</sup>*

Likewise, there if no harm to perform ablution from them after one washes them.

### ISTINJAA' WITH ZAM-ZAM WATER

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**Question:**

Is it permissible to perform Istinja' with Zam-Zam water?

**Answer:**

The authentic Ahadeeth have proven that Zam-Zam water is a noble and blessed water. It is established, within Saheeh Muslim that the Prophet ﷺ said concerning Zam-Zam:

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<sup>7</sup> The Musannaf of Ibn Aboo Shaybah on the authority of Jurthoom ibn Naashim

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إِنَّهَا مُبَارَكَةٌ طَعَامٌ طَعِيمٌ

*"Indeed it is blessed; it is food that nourishes."*

In another narration by Aboo Daawud with a good chain of narration there is an addition which says:

وَشِفَاءٌ سَقَمٍ

*"... and it is a healing for illness."*

This authentic Hadeeth indicates the virtue of Zam-Zam water, and that it is a food which nourishes and a healing for illness; and that it is blessed. The Sunnah is to drink from it as the Prophet ﷺ drank from it, and it is permissible to perform ablution, Istinjaa', and Ghusl from sexual defilement from it as well if the need calls for that.

It is affirmed from him ﷺ that he made water to flow from between his fingers and the people took that which they needed from this water, to drink, perform ablution, wash their clothes, perform Istinjaa' etc.; all of this occurred.

The water of Zam-Zam, if it is not similar to the water which flowed from between the fingers of the Prophet ﷺ then it is not more than it. Both of them are noble waters. So if it is permissible to perform ablution, bathe, perform Istinjaa', and wash clothes from the water which flowed from between his fingers, then likewise it is permissible to do these things from Zam-Zam water.

At any rate, it is a pure and good water and it is permissible to drink from it; there is no harm in performing ablution from it as has preceded. It has been narrated from the Prophet ﷺ that he said:

مَاءُ زَمْزَمَ لِمَا شَرِبَ لَهُ

*"The water of Zam-Zam is for whatever it is drank for."*

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Its chain of narration contains weakness, yet the authentic Hadeeth which has preceded acts as a supporting witness for it, and the praise is for Allaah.

### ISTIJMAAR WITH TOILET PAPER AND ONE STONE

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#### Question:

What is the ruling on performing Istijmaar with toilet paper and is one stone sufficient in performing Istijmaar?

#### Answer:

It is permissible to perform Istijmaar with all pure things which will remove the filth; such as stones, mud-rocks, coarse pure napkins, paper upon which there is no mention of Allaah or His names, or other than that from those things with which the objective is reached, with the exception of bones and dung. This is because the Messenger ﷺ prohibited that one should clean their private parts with them. He said:

إِنَّهُمَا لَا يُطَهَّرَانِ

*“Indeed they do not purify.”<sup>8</sup>*

In Saheeh Muslim it has come on the authority of Salmaan Al-Faarisee, may Allaah be pleased with him, that he said: *“Allaah’s Messenger ﷺ forbade us from facing the Qiblah when we defecate or urinate and from cleaning our private parts with our right hand and from cleaning our private part with less than three stones; and (he prohibited us from) cleaning our private parts with dung or bones.”*

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<sup>8</sup> Nayl Al-Awtaar in the Book of Purification Hadeeth no. 110

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Muslim has narrated within the Saheeh as well, on the authority of ‘Abdullaah ibn Mas’ood, may Allaah be pleased with him, that he said: “Allaah’s Messenger ﷺ forbade that one should clean his private parts with dung or bones. He said:

إِنَّهَا زَادَ إِخْوَانَكُمْ مِنَ الْجِنَّ

*“They are the provisions of your brothers from the Jinn.”*

It is not sufficient to purify oneself with less than three stones based upon the aforementioned Hadeeth of Salmaan and other than it from the Ahadeeth which have come regarding that.

If one has not become pure (from three stones) then it is obligatory that one increase to four or more until the area becomes clean; and Allaah is the Granter of success.

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## THE DESCRIPTION OF THE WUDOO’

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### Question:

I would like clarification on the description of Wudoo’ and prayer in light of that which is established from the Prophet ﷺ due to the severity of the need for that, may Allaah reward you with good.

### Answer:

All the praise is for Allaah, the Lord of all that exists. May prayers and peace be upon our Prophet Muhammad, his family and companions. To proceed:

There has been established from the Prophet ﷺ that which indicates that in the beginning of the Wudoo’ he would wash his hands three times with the intention of Wudoo’ and he

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would say: “*Bismillaah*.” Because it is legislated. It has been narrated from him صلى الله عليه وسلم through many routes of transmission that he said:

لا وُضوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ

*“There is no Wudoo’ for one who did not mention the name of Allaah upon it.”<sup>9</sup>*

So it is legislated for the one performing ablution that he mentions the name of Allaah at the beginning of the Wudoo’. Some of the people of knowledge hold that to be obligatory for the one who remembers; and if one forgets or is ignorant of it, then there is no sin upon him.

Then he would rinse his mouth and nose three times and wash his face three times. Then he would wash his hands up to (and including) the elbows three times, beginning with the right hand and then the left. Then he would wipe his head and ears once. Then he would wash his feet along with the ankles three times beginning with the right foot.

If the person limits (the washing of all the body parts) to one or two times, then there is no problem with this; because the Prophet صلى الله عليه وسلم performed Wudoo’ washing the limbs once each, twice each, and three time each. Perhaps he would wash some of his body parts twice and some of them tree times. That indicates that the affair is broad, and the praise is for Allaah. However, to wash all parts three times is better. This is if there has not occurred anything from urination of defecation. For if anything from that has occurred, then it is a must that one begin with Istinja’ then perform the aforementioned Wudoo’.

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<sup>9</sup> From the Musnad of Ar-Rabee’ ibn Hubayb from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with them both.

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As for passing gas, sleep, touching the private parts, eating camel meat, then for all of this it is not legislated that one perform Istinja'. Rather, it is sufficient that one perform the legislated Wudoo' which we have mentioned.

After the Wudoo', it is legislated for the believing man and woman to say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Ash-Hadu An-Laa Ilaha Illa-Allaah wa Ash-Hadu Anna  
Muhammadan 'Abduhu wa Rasooluhu. Allaahoomma Ij'alnee  
Minat-Tawwaabeen wa Ij'alnee Minal-Mutatahhireen.*

***"I bear witness that none has the right to be worshipped other than Allaah and I bear witness that Muhammad is His slave and Messenger. O Allaah, make me from those who turn to You in repentance and make me from those who purify themselves."***

This is due to that which is affirmed from the Prophet ﷺ.

It is also legislated for the one who performs ablution to perform two units of prayer which are called: The Sunnahs of Wudoo'; however, if he prays the fixed Sunnah prayers after his ablution, then they suffice him from performing the Sunnahs of Wudoo'.

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## HOW TO WIPE OVER THE SOCKS AND ITS CONDITIONS

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### Question:

How is the wiping over the socks to be done and what are its conditions?



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### Answer:

It is permissible to wipe over the socks if they cover the feet and the ankles just as it is permissible to wipe over the Khuffs if one dons the socks and the Khuffs while is a complete state of purity. (Doing so) for one day and one night for the resident and for three days and nights for the traveler; beginning from the time of the first wiping after one becomes impure. This is because there has come from the Prophet صلی اللہ علیہ وسلم in the authentic Ahadeeth that which indicates that, and Allaah is the Granter of success.

### DOES SHAKING THE HAND OF A CHRISTIAN OR JEW NULLIFY ABLUTION?

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#### Question:

If a man performs ablution for prayer and a Christian or Jew meets him in the pathway and he shakes his hand, is his ablution nullified? And what is the ruling inviting the Christian to eat in the house of a Muslim?

#### Answer:

If the Muslim shakes the hand of a Christian, a Jew, or other than them from the disbelievers, then his ablution is not nullified due to that. However, he is not to shake their hand (first) and he is not to initiate the greetings of peace to them, due to the statement of the Prophet صلی اللہ علیہ وسلم

لا تُبَدِّعُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ

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*“Do not initiate the greetings of peace to a Jew nor to a Christian.”<sup>10</sup>*

Handshaking is worse than initiating the greetings of peace. So he does not initiate the greetings of peace and he does not shake their hands unless they initiate the greetings of peace and they extend their hand to a handshake; then there is no harm in reciprocating. This is because in this case (the Muslim) did not initiate it, but they are the ones who initiated it.

As for inviting them to a Waleemah and to have food, then there are details in this matter. If one is inviting them to attract them to Islaam, and to advise and direct them towards Al-Islaam, then there is no harm in this. This is the case if they are the guests. As for if one is inviting them due to friendship and to be sociable, then that is not appropriate, because there is enmity and hatred between us and them. As He, the Most High, has said:

فَدَكَانَتْ لَكُمْ أَسْوَأَ حَسَنَةٍ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

**“Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allaah Alone.’”**

(Al-Mumtahinah 60:4)

And Allaah is the Granter of success.

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<sup>10</sup> Ahmad on the authority of Aboo Hurayrah

# Rulings for the Traveler

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## DOES BATHING IN THE SEA SUFFICE FOR ABLUTION?

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### Question:

If there is a sea or river near me and I bathe in it, and after that the time for prayer comes and I have no water other than it with which to perform ablution, does my bathing in it suffice for ablution or not?

### Answer:

It is upon you to perform ablution with that which is near you, be it sea or river. For he عليه وسلم said:

هُوَ الطَّهْرُ مَاؤُهُ الْحِلُّ مَبْنِيَّتُهُ

*"Its water is pure and its dead is permissible."*<sup>11</sup>

If you have bathed (simply) to remove impurity and dirt then it does not suffice. Hence, it is a must that one perform Wudoo'. As for if you bathe after sexual defilement and you intend purifying yourself from the two occurrences; the major and the minor impurity, by way of Ghusl, then it is sufficient. However, it is better that you perform ablution and then perform Ghusl. This is what the Prophet عليه وسلم used to do. He would wash his private parts first, then perform ablution like the ablution for prayer, then perform Ghusl. This is the Sunnah. However, if he intends both of them with at once then it suffices him according to the people of knowledge, but it is better for the Muslim that he does that which the Prophet عليه وسلم did. Likewise for the woman when she performs Ghusl for her menses and post natal bleeding; it is the same whether it be the water from the seas or rivers, wells, or lakes. Allaah, Glorified be He, has said:

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<sup>11</sup> Imaam Maalik reported it from the Hadeeth of Aboo Hurayrah and Ibn Hibbaan authenticated it.

# Rulings for the Traveler

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وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

**“But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.” (Al-Ma'idah 5:6)**

## THE CORRECT MANNER OF PERFORMING AT-TAYAMMUM

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### Question:

I would like for your eminence to clarify for us the correct manner of performing At-Tayammum.

### Answer:

The correct At-Tayammum is such as Allaah the Mighty and Majestic has stated within Soorah Al-Maa'idah:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

**“If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.” (Al-Maa'idah 5:6)**

That which is legislated is that there be one strike for the face and the hands. The description of that is that one strikes the dust with his hands one time, then he wipes his face and palms with them, as is in the two Saheehs that the Prophet

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ﷺ said to ‘Ammaar ibn Yaasir, may Allaah be pleased with him:

إِنَّمَا يَكْفِيكَ أَنْ تُضْرِبَ بِيَدَيْكَ بِيَدَيْكَ هَكَذَا

*“It suffices you to strike (the earth) with your hands like this...”*

Then he stuck the ground with his hands and wiped his face and palms with them.<sup>12</sup>

It is a condition that the dirt be pure; and it is not legislated that one wipe the arms. Rather, it is sufficient that one wipe the face and the palms due to the aforementioned Hadeeth. At-Tayammum takes the place of water in the removal of impurity, according to that which is correct. Hence, one can perform At-Tayammum and pray with this Tayammum the optional prayer and the obligatory prayer, the present prayer and the subsequent prayer, as long as one is in a state of purity, until one nullifies the purification or finds water, if it was not present for him, or until he is able to use it if he was unable to use it. So At-Tayammum is a purification which takes the place of water, just as the Prophet ﷺ referred to it as “purification”.

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## AT-TAYAMMUM WHEN WATER IS PRESENT

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### Question:

What is the ruling on At-Tayammum when there is water present?

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<sup>12</sup> Sunan Ad-Daraqutnee in the Book of Purification; from the Hadeeth of Aboo Moosaa Al-Ash’aree no. 599

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### Answer:

All the praise is for Allaah. May prayers and peace be upon Allaah's Messenger, his family member and companions. To proceed:

Some of the trustworthy people have mentioned to me that some of the Bedouins perform At-Tayammum while they have an abundance of water with them. This is a great evil which it is obligatory to pay attention to. That is because Wudoo' for the prayer is a condition from the conditions of its validity when one has water. As He, the Most High, has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

**“O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.”**

(Al-Maa'idah 5:6)

In the two Saheehs there has come from the Messenger of Allaah ﷺ that he said:

لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْتَضَ حَتَّىٰ يَتَوَضَّأَ

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*“The prayer of one of you is not accepted when he nullifies his ablution until he performs Wudoo’.”<sup>13</sup>*

Allaah, Glorified be He, has permitted At-Tayammum and has made it to take the place of ablution in a case where there is no water or one is unable to use it due to illness or the like, based upon the preceding verse, and due to His, the Most High, statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

**“O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaabah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allaah is Ever Oft-Pardoning, Oft-Forgiving.”**  
(An-Nisa 4:43)

On the authority of ‘Imraan ibn Husayn, may Allaah be pleased with him, who said: *“We were with the Messenger of Allaah on a journey when he led the people in prayer. Behold, there was a man who withdrew (from the prayer). He asked him:*

مَا مَنَعَكَ أَنْ تُصَلِّيَ

*‘What prevented you from praying?’*

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<sup>13</sup> Saheeh Al-Bukhaaree in the Book of Purification on the authority of Aboo Hurayrah

## Rulings for the Traveler

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He said: 'I am in a state of Janaabah and there is no water.' He صلی اللہ علیہ وسلم said:

عَلَيْكَ بِالصَّعِيدِ ، فَإِنَّهُ يَكْفِيكَ

*"Use the ground, for it will suffice you."* (Agreed upon)

From this it is known that At-Tayammum for the prayer is not permissible when there is water and one has the ability to use it. Rather, it is obligatory upon the Muslim to use water for his ablution and his Ghusl from sexual defilement whenever it may be, as long as he is able to and he is not excused to leave it off being sufficed by At-Tayammum, and his prayer, at that time (if he does) is not correct due to a condition from its conditions not being met; and that its purification with water while one has the ability to use it. Many of the Bedouins, may Allaah guide them, and other than them from those who go on excursions perform At-Tayammum while they have a lot of water and there is easy access to it. This, without doubt, is great negligence and a repugnant act which it is not permissible to do due to it being in opposition to the legislative evidences. The Muslim is only allowed to perform At-Tayammum when the water is far away from him or there does not remain except a small amount with him which he keeps to preserve his life and the life of his family and his animals and the (other) water is far away from him.

So it is obligatory upon every Muslim, wherever he may be, that he has Taqwaa of Allaah in all of his affairs and that he adhere to that which Allaah has obligated upon him. From that is the ablution with water when he is able to use it. He is also required to beware of that which Allaah has prohibited him from. From that is At-Tayammum while water is present and he has the ability to use it.

I ask Allaah to grant us and the Muslims all success in comprehending His religion and firmness upon it; and that



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He give us all refuge from the evils of ourselves and our bad actions. Indeed He is Kind and Generous.

May prayers and peace be upon our Prophet Muhammad, his family and companions.

# THE PRAYER OF THE TRAVELER

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### THE ADHAAN AT THE BEGINNING OF ITS TIME AND ITS RULING FOR THE SINGLE WORSHIPPER IN THE DESERT

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**Question:**

Some of the people say that if you do not call the Adhaan at the beginning of its time then there is no need for the Adhaan; because the Adhaan is to proclaim the entrance of the time for prayer. What is the opinion of your eminence regarding that? And is it legislated for the lone worshipper to call the Adhaan in the desert?

**Answer:**

If the Mu'adhin does not call the Adhaan at the beginning of the time then it is not legislated for him to call the Adhaan thereafter. If there are, in a particular place, other callers to prayer besides him then the objective can be reached. If he is slightly late, then there is no harm in him calling the Adhaan.

As for if there is not, in the land, another caller to prayer besides him, then it is a requirement for him to call the Adhaan even if he delays it by some time. This is because the Adhaan, in this case, is a communal obligation and none besides him has established it, so it is obligatory upon him due to him being responsible for that and because in most cases the people are waiting (to hear the call).

As for the traveler, it is legislated for him to call the Adhaan, even if he is alone, due to that which is affirmed within the

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Saheeh on the authority of Aboo Sa'eed, may Allaah be pleased with him, that he said to a man:

إِذَا كُنْتَ فِي غَمِّكَ أَوْ بَادِيَتِكَ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَدِّنِ جِنَّ  
وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ

*“If you are amongst your sheep or in your pastures, then raise your voice with the call to prayer. For none hears the voice of the Mu’adhin, neither Jinn, nor man, nor anything else, except that it will testify for him on the day of Standing.”<sup>14</sup>*

It was narrated from the Prophet ﷺ; also due to the generality of the other Ahadeeth which mention the legislation of the Adhaan and its benefits.

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### THE INTENTION AND THE CONDITION FOR THE PERMISSIBILITY OF COMBINING PRAYERS

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#### Question:

Is the intention a condition for the permissibility of combining the prayers? For many are those who pray Salat-ul-Maghrib without the intention of combining and after Maghrib, they consult one another and deem that they should combine, then they pray ‘Ishaa’.

#### Answer:

The scholars have differed regarding that. The stronger statement is that the intention (to combine) is not a condition when beginning the first prayer. Rather, it is permissible to combine after the completion of the first prayer if the conditions (for combining) are present; from fear, or sickness, or rain, and Allaah is the Granter of success.

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<sup>14</sup> Saheeh Al-Bukhaaree in the Book of Adhaan Hadeeth no. 584

## Rulings for the Traveler

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### PRAYING TOWARDS OTHER THAN THE QIBLAH AFTER STRIVING TO ASCERTAIN ITS DIRECTION

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**Question:**

What is the ruling when it becomes clear to a person that the prayer was completed towards other than the Qiblah after striving to ascertain its direction; and is there a difference between doing so if one is in the land of the Muslims, the disbelievers, or the desert?

**Answer:**

If the Muslim is on a journey or in a land wherein it is not easy to find one who can direct him to the direction of the Qiblah, then his prayer is valid if he strives to ascertain the direction of the Qiblah then it becomes clear that he prayed towards other than it.

As for if he is within the land of the Muslims then his prayer is not valid. Because he was able to ask someone who can direct him to the direction of the Qiblah just as he was able to ascertain the direction of the Qiblah by way of the Masjids.

### THE TIME AND DISTANCE WHEREIN IT IS PERMISSIBLE TO COMBINE AND SHORTEN PRAYERS

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**Question:**

What is the view of your eminence regarding the journey which allows one to shorten prayers; is it restricted to a particular distance? And what is your view concerning one who intends, within his travel, to reside for more than four days; is he allowed to shorten his prayers?

## Rulings for the Traveler

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### Answer:

The majority of the people of knowledge are in agreement upon the fact that it is restricted to the distance of one day and one night's travel for a normal caravan of a camel and a sheep; and that is about 80 kilometers. This is because this distance is considered travel a customary journey, as opposed to that which is less than that.

The Jumhoor also hold that whoever intends to reside for more than four days then it is obligatory upon him complete his prayer and fast in the month of Ramadhaan. If the time is less than that then he may shorten and combine his prayers and he may break his fast. This is because the general principle is with regard to the resident is that he completes his prayer and it is only legislated for him to shorten if he is actually within his journey. It is affirmed from the Prophet ﷺ that he resided, in the farewell pilgrimage, for four days, shortening the prayer. Then he mounted up and headed to Minaa and 'Arafaat. That indicates the permissibility of shortening the prayer for the one who intends to reside for four days or less.

As for his ﷺ residing for 19 days in the year of the Conquest, and 20 days at Tabook, then it is interpreted to mean that he was not resolved upon residing; he only combined because he did not know when he would be leaving. This is how the Jumhoor interpreted his residing in Makkah in the year of the Conquest and at Tabook in the year of the Battle of Tabook, out of care and consideration for the religion and acting in accordance with the general rule; and it is the obligation of praying four Rak'ahs as it relates to the resident for Dhuhur, 'Asr, and 'Ishaa'. As for if one is not resolved upon residing; rather, he does not know when he will depart, then this person is permitted to shorten and combine his prayers and break his fast until he is resolved to

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reside for more than four days or he returns to his land; and Allaah is the Granter of Success.

### Question:

We would like some clarity regarding the issue of the shortened prayer (i.e. shortening the prayer when traveling). Is it affirmed from the Prophet ﷺ that he completed the prayer when traveling? Is the prayer when traveling subjected to a particular distance and time frame? We would like some clarity regarding these questions along with the evidences from the Book and the Sunnah, may Allaah reward you with good.

### Answer:

When the Prophet ﷺ traveled he would pray Dhuhr as two Rak'ahs, 'Asr as two Rak'ah, and 'Ishaa' as two rak'ahs, until he returned from his travel. This is that which is preserved from him ﷺ. It has been narrated from him that he shortened and that he completed, however, such has not been preserved from him ﷺ. That which is preserved from him in the authentic Ahadeeth is that when he was traveling he would shorten the prayers until he returned. As for Maghrib, then he would pray it in its original state, as three Rak'ahs, whether traveling or stationary (in his land). Likewise, for Salatul-Fajr; he would pray it as two Rak'ahs whether traveling or stationary; and he would pray the Sunnah prayers along with Fajr beforehand when traveling and when stationary, and they are two light Rak'ahs. As for the Sunnahs of Dhuhr, the Sunnahs of 'Asr, the Sunnahs of Maghrib, and the Sunnahs of 'Ishaa, then he would leave them off when traveling ﷺ. So it is befitting for the believer that he do that which he ﷺ used to do when traveling.

Traveling, according to the people of knowledge is that which its distance is covered in one day and a night. Meaning: Two

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phases (i.e. day and night). This is that which the Jumhoor of the people of knowledge are upon. The distance of that is approximately 80 kilometers as it relates to one who travels in a car; likewise in airplanes, boats, and trains. This distance, or somewhere near it, is that which is referred to as travel and is considered to be travel customarily; for it is known amongst the Muslims (to be such). So if the person travels upon a camel or on foot or in a car, or on a place or he rides a boat, for this distance or more, then he is a traveler.

Some of the people of knowledge said that it is demarcated by custom and it is not demarcated by any distance calculated by kilometers. So that which is considered travel within the custom of the people then it is referred to as travel, and one can shorten the prayers therein; and that which is not considered as such then he cannot. That which is correct is that which the Jumhoor of the people of knowledge have confirmed; i.e. demarcating it by the distance which I have mentioned. This is that which the majority of the people of knowledge are upon, so it is befitting to cling to that. It is that which has come from the companions, may Allaah be pleased with them and may He please them; and they are the most knowledgeable of the people regarding the religion of Allaah and the Sunnah of Allaah's Messenger ﷺ.

### WHEN SHORTENING OF THE PRAYER IS LEGISLATED THEN IT IS PERMISSIBLE TO COMBINE

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#### Question:

Some people assume that combining and shortening prayers necessarily go hand in hand, such that there is no combining without shortening and no shortening without combining. So what is your view regarding this? And is it better for the

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traveler to shorten without combining or combine and shorten?

### **Answer:**

He for whom Allaah has legislated the shortening of the prayer (i.e. the traveler) it is permissible for him to combine the prayers as well. However, there is no binding connection between them. So he may shorten without combining.

Leaving off combining is better if the traveler has alighted and is not in route; as the Prophet ﷺ did at Minaa in the farewell pilgrimage. He shortened and did not combine. And he combined and shortened during the Tabook expedition. So this indicates vastness regarding this issue.

He ﷺ would shorten and combine when he was in the midst of travel and was not stationary in a particular place. As for combining, the affair is more extensive. For it is permissible for the infirm, it is also permissible for the Muslims in their Masjids when there is rain or slippery ground, between Maghrib and 'Ishaa' or between Dhuhar and 'Asr, and it is not permissible for them to shorten; because shortening is specific to traveling only, and Allaah is the Granter of success.

### **COMBINING AND SHORTENING THE PRAYERS FOR THE ONE UPON WHOM THE TIME ENTERS YET HE WILL NOT BE MOBILE THEREAFTER**

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### **Question:**

If the time enters while one is stationary at his place of residence then he travels before performing the prayer, then is it proper for him to shorten and combine the prayers or not? Also, if one prayed Dhuhar and 'Asr, for example,



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shortening and combining them, then he arrives at his land during the time of 'Asr, then is this action of his correct while he knows during the time wherein he combined and shortened his prayers that he would arrive at his land within the time of the second prayer?

### **Answer:**

If the time for prayer enters upon the traveler while he is within his homeland, then he leaves before he prays then it is legislated for him that he may shorten his prayer if he has departed from the inhabited areas of the land (i.e. he has actually embarked upon his journey) based upon the most correct of the two statements of the scholars; and it is the statement of the Jumhoor. If he combines and shortens the prayers during travel, then he arrives at the land before the entrance of the time of the second prayer or during the time of the second then it is not necessary for him to repeat the prayer due to him having performed the prayer in the legislated manner. If he prays again with the people then it is a superogatory prayer for him.

### **Question:**

A man intends to travel after Dhuhr prayer and before the entrance of the time for 'Asr prayer; is it permissible for him to combine Dhuhr and 'Asr in the time of the first prayer?

### **Answer:**

He may not combine the prayers until he departs from the inhabited areas of the town or the city and he enters the deserts (i.e. he has embarked upon the journey); because the Prophet ﷺ prayed Dhuhr in the year of the farewell pilgrimage in Al-Madeenah as four Rak'ahs, then he left and prayed 'Asr in Dhul-Haleefah as two Rak'ahs. And Allaah is the Granter of success.

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### HE WHO IS TRAVELING AND PASSES A MASJID WHEREIN THE CONGREGATIONAL PRAYER IS BEING ESTABLISHED

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#### Question:

If we are travelers and we pass by a Masjid at the time for Dhuhr, for example, then is it recommended for us to pray Dhuhr with the congregation and then pray 'Asr shortening it or do we pray by ourselves? And if we pray with the congregation and we wish to pray 'Asr do we stand immediately after the Salaam for the purpose of making the next prayer closely behind the first (Muwaalah) or do we remember Allaah, glorify him, and declare His Oneness and then pray 'Asr?

#### Answer:

It is better for you to pray alone, shortening the prayer; because the Sunnah for the traveler is to shorten the four Rak'ah prayers. For if you prayed along with the residents then it becomes obligatory upon you to complete the prayer, as is authentically narrated in the Sunnah from the Prophet ﷺ. So if you wanted to combine, then it is legislated for you to do that immediately, acting in accordance with the Sunnah as has preceded in the previous question, after seeking forgiveness three times and saying:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

**Allaahumma Antas-Salaam wa Minkas-Salaam; Tabaarakta  
Dhaal-Jalaali wal-Ikraam**

*“O Allaah You are Peace and from You is peace. You are  
blessed O Owner of Majesty and Honor.”*

## Rulings for the Traveler

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However, if the traveler is alone then it is obligatory upon him to pray with the congregation of residents and complete the prayer; because the performance of the prayer in congregation is from the obligations whereas shortening the prayer is recommended. So the obligation takes precedence over the recommendation; and Allaah is the Granter of Success.

### MAKING THE PRAYERS IMMEDIATELY AFTER ONE ANOTHER WHEN COMBINING

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#### Question:

What is the ruling of Al-Muwaalah (making the next prayer immediately behind the first one)? For the people delay (the next prayer) for a period which can be considered separating the two prayers and combining.

#### Answer:

It is obligatory, when combining to give precedence to observing Al-Muwaalah between the two prayers; yet there is no harm in separating them what is customarily considered to be slight. This is due to what has been affirmed from the Prophet ﷺ regarding that. He ﷺ said:

صلوا كما رأيتموني أصلي

*"Pray as you have seen me praying."*<sup>15</sup>

That which is correct is intention is not a condition (for combining) as has preceded. As for the delayed combining, then the affair therein is broad. Because the second prayer is

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<sup>15</sup> Ahmad, Ad-Daarimee, and others on the authority of Maalik ibn Al-Huwayrith

## Rulings for the Traveler

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done within its time. However, it is better that one observes Al-Muwaalah between them, in following the Prophet ﷺ in doing so. And Allaah is the Granter of Success.

### IS IT BETTER TO COMBINE THE PRAYERS AT THE TIME OF THE FIRST OR SECOND PRAYER?

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#### Question:

If I am traveling and I want to combine the prayers, is it better that I combine the prayers at the time for the first prayer or the second?

#### Answer:

It is better to do the action which is easiest upon yourself and your companions. If you are stationary then you are not prevented from shortening and combining; while to leave it is better, by you and your companions praying each prayer at its time, as the Prophet ﷺ did in the farewell pilgrimage when stationary at Minaa. As for when you are in route, then it is better to combine at the time of the first prayer; if your travel is before the entrance of the time of the first prayer then combining at the time of the second prayer is better, because it is established from the Prophet ﷺ from the Hadeeth of Anas and other than him, that which indicates that; and Allaah is the Granter of Success.

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## THE TIME OF COMBINING THE PRAYERS AND THE TIME OF WITR

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### **Question:**

What is the time of combining the prayers and what is the time of Witr?

### **Answer:**

The combining of the prayers is done at the beginning of the time or at its end. The matter as it relates to combining is broad. The Pure Legislation has shown its permissibility at the time of the first prayer as well as the second or in between. This is because their time has become one and the same for the one who has an excuse to do so, such as the traveler and the sick person. And it is permissible to speak between the combining of the two prayers with that which the need calls for.

As for Witr, its time enters from the time of the completion of the 'Ishaa' prayer, even if it was combined with Maghrib, with the advanced combining (at the time of Maghrib). It ends with the entrance of Fajr.

We ask Allaah to grant us and you understanding of His religion and to make us and you firm upon it until we meet Him, indeed He is Kind and Generous; and Allaah is the Granter of Success.

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## THE IMAAMATE OF THE TRAVELER FOR THE RESIDENT AND THAT OF THE RESIDENT FOR THE TRAVELER

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### Question:

If a person travels and wants to pray Dhuhr in congregation and he finds a person who is a resident and he has performed the Dhuhr prayer, then does the resident pray with the traveler and does he shorten the prayer along with him or does he complete it?

### Answer:

If the resident prays behind the traveler seeking the virtue of congregational prayer, while the resident has already prayed his obligatory prayer, then he prays two Rak'ahs like the traveler; because it is a superogatory prayer for him. As for if the resident prays the obligatory prayer behind the traveler, such as Dhuhr, 'Asr, and 'Ishaa', then he prays four Rak'ahs, as it is binding upon him to complete his prayer after the traveler issues the Tasleem from the two Rak'ahs. As for if the traveler prays an obligatory prayer behind the resident, then the traveler must complete it as four Rak'ahs based on the most correct of the two statements of the scholars. This is due to that which Imaam Ahmad narrated in his Musnad and Imaam Muslim in his Saheeh, may Allaah's Mercy be upon both of them, that Ibn 'Abbaas was asked about the traveler who prays behind an Imaam who is a resident as four Rak'ahs, and he prays with his (traveling) companions as two Rak'ahs, and he said: "*Thus is the Sunnah.*"

This is also due to the generality of his عليه السلام statement:

إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تُخْتَلِفُوا عَلَيْهِ

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*“Indeed the Imaam is appointed to be followed, so do not differ from him.”<sup>16</sup>*

### Question:

The traveler catches the obligatory prayer with the residents and he has the most right amongst them to lead the prayer, does he pray with them the prayer of the resident or that of the traveler?

### Answer:

The Sunnah is that he prays with them the prayer of the traveler and when he ends the prayer with Tasleem, then they stand and complete their prayer individually. This is because when the Prophet ﷺ prayed with the people of Makkah in the year of the Conquest, he prayed with them the prayer of the traveler and he commanded them to complete their prayer. If he does complete the prayer with them then that is valid, but to leave it is better.

It is established from ‘Uthmaan, may Allaah be pleased with him, that he would complete his prayer with the people in Hajj in the latter years of his Caliphate, and it is established from ‘Aa’ishah, may Allaah be pleased with her, that she would complete the prayer when traveling and say: *“It is not difficult for me to do.”* However, that which is better is that which the Prophet ﷺ did; because he is the knowledgeable legislator; may his Lord give him the choicest of prayers and peace; and Allaah is the Granter of Success.

### Question:

I was traveling and in one of the rest stops I caught the Dhuhr prayer at the masjid of the rest stop and they were completing the prayer. When I entered the prayer, the Imaam

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<sup>16</sup> Agreed upon

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was in the first Tashahhud and when the Imaam issued the Tasleem, I issued the Tasleem along with him (thus ending my prayer as two Rak'ahs) since I was a traveler. Is this action of mine correct and if the affair is contrary to this do I need to repeat the prayer? Please issue a verdict and may you be rewarded.

### Answer:

It is upon you to repeat the prayer, because when the traveler prays behind the resident it is obligatory upon him to pray four Rak'ahs since the Sunnah has authentically reported that from the Prophet ﷺ. And Allaah is the Granter of Success.

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### PRAYER IN AN AIRPLANE

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#### Question:

How does the Muslim perform the prayer in an airplane and is it better for one to pray upon the plane at the beginning of the time or to wait until he reaches the airport if he will reach the airport at the end of the time?

#### Answer:

It is obligatory upon the Muslim who is upon the airplane when the prayer comes in to pray it to the best of his ability. So if he is able to pray standing, bow, and prostrate, then he does so; and if he is not able then he prays sitting and he indicates his bowing and prostrations. If he can find a place within the plane wherein he is able to stand and prostrate on the ground instead of indicating (these movements) then that is obligatory upon him, due to the statement of Allaah, Glorified be He:



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فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

**"So fear Allaah as much as you are able."**

(At-Taghaboon 64:16)

And the statement of the Prophet ﷺ to 'Imraan ibn Husayn, may Allaah have mercy upon him, when he was sick:

صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ

***"Pray standing; and if you are not able, then sitting; and if you are not able then on your side."***

Al-Bukhaaree reported it in As-Saheeh as did An-Nasaa'ee with an authentic chain of narration, with the addition:

فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا

***"... and if you are not able, then laying down."***

It is better for him to pray at the beginning of the time; and if he delays it until the end of its time so that he may pray on the ground then there is no harm in that, due to the generality of the evidences; and the ruling of the car, the train, and the boat is the same as the ruling of the airplane. And Allaah is the Granter of Success.

### IS THE CONGREGATIONAL PRAYER OBLIGATORY UPON THE TRAVELER?

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#### Question:

This person says within his question: If a person wants to travel to a place far from his place of residence for the distance of an hour by airplane, then is it permissible for him to combine and shorten the prayers while he is stationary

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within his hotel or place of residence and can he break his fast in Ramadhaan?

### Answer:

It is not for anyone to shorten prayers while he is a resident; nor does he break his fast in Ramadhaan, except if he is ill and fasting will be difficult for him or if he is a traveler during his travels.

As for the one who wants to travel but he is within his land, then he is not to shorten the prayers until he is traveling and has departed from the residential area of the land; because when the Prophet ﷺ wanted to travel, he would not shorten the prayers until he had departed from Al-Madeenah. And one may not pray alone, whether he is a traveler or a resident, if he is in a place wherein the congregational prayer is being established. Rather, it is upon him to pray with the people and complete the prayer along with them, due to the statement of the Prophet ﷺ:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

*"He who hears the call to prayer and does not respond, then there is no prayer for him, except if he has a valid excuse."*<sup>17</sup>

It was said to Ibn 'Abbaas, may Allaah be pleased with them both: *"And what is a valid excuse?"* He said: *"Fear or illness."*<sup>18</sup>

Allaah's Messenger ﷺ was asked by a blind man: *"O Messenger of Allaah, I do not have anyone to guide me to the Masjid. So do I have an allowance to pray in my home?"* He ﷺ said to him:

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<sup>17</sup> Ibn Maajah reported it, as did Ibn Hibbaan, and Al-Haakim with a chain of narration that meets the condition of Imaam Muslim.

<sup>18</sup> Translator's note: This is by way of example and not by way of limitation, and Allaah knows best.

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هَلْ تَسْمَعُ النِّدَاءَ

*"Do you hear the call to prayer?"*

He said: "Yes." The Prophet ﷺ said:

فَاجِب

*"Then respond to it."*<sup>19</sup>

He ﷺ said:

لَقَدْ هَمَمْتُ أَنْ أَمَرَ بِالصَّلَاةِ فَنُقَامَ ثُمَّ أَمَرْتُ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ خَزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرِقُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ

*"I had a strong desire to order the prayer to be established, then order a man to lead the people in prayer, then I would go with some men carrying bundles of wood to a people not attending the prayer and burn down their houses upon them."*<sup>20</sup>

Ibn Mas'ood, may Allaah be pleased with him, said: "He who it pleases him that he should meet Allaah tomorrow as a Muslim, then let him preserve these prayers when the call is made for them. For indeed Allaah has legislated for your Prophet ways of guidance, and indeed they are from the ways of guidance. If you were to pray in your homes like this opposer prays within his home, then you will have left the Sunnah of your prophet. And if you leave the Sunnah of your Prophet then you will go astray. There is no man who purifies himself and perfects the purification, then heads to a Masjid from these Masjids, except that Allaah will write for him, with every footstep, a good deed and raise him, by way of it, a level and erase, by way of it, as sin. I have seen, that we were such that none stayed away from it except a hypocrite who was well known for

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<sup>19</sup> Muslim reported it in his Saheeh.

<sup>20</sup> Agreed upon

# Rulings for the Traveler

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*hypocrisy or a sick person. A man would be guided to the prayer between two men until he is placed within the rank.”<sup>21</sup>*

The Ahadeeth which bear this meaning are many. So it is obligatory upon every Muslim, whether a traveler or a resident, to pray in congregation, and that he beware of praying alone in he hears the call to prayer; and Allaah is the Granter of Success.

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## JUMU’AH PRAYER FOR THE TRAVELER

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### Question:

Is Jumu’ah prayer obligatory upon us in these Spanish lands, bearing in mind that there is no Masjid here and we came to these lands for educational purposes?

### Answer:

The people of knowledge have textualized the fact that it is not obligatory upon you and your likes to establish the Jumu’ah prayer. Rather, the correctness of the action must be looked into. It is only obligatory upon you to establish the Dhuhr prayer because you resemble travelers and inhabitants of the desert. Jumu’ah is only obligatory upon residents.

The proof for that is the fact that the Prophet ﷺ did not command the travelers with it nor did he command the inhabitants of the deserts. He did not do it in his journeys ﷺ nor did his companions, may Allaah be pleased with them. It is established within the authentic Ahadeeth that he ﷺ prayed Dhuhr prayer at ‘Arafah during the farewell pilgrimage on Friday and he did not prayer Jumu’ah prayer nor did he command the pilgrims to do so, because they have

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<sup>21</sup> Muslim reported it in his Saheeh.

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the ruling of travelers; and I do not know of a difference of opinion amongst the scholars of Al-Islaam regarding this issue, and for Allaah is the praise, except for an obscure difference from some of the Taabi'oon which it is not appropriate to depend upon.

However, if you were find those who were establishing the Jumu'ah prayer from amongst the resident Muslims, then it is legislated for you are you likes from those staying in the lands temporarily to seek knowledge, trade, or the likes of that, to pray with them to attain the virtue of Jumu'ah.

### HOW TO PRAY IN PLACES WHEREIN THE DAYS AND NIGHTS ARE VERY LONG

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#### **Question:**

Perhaps the night or the day continues in some places for a long period, and it is perhaps very short, such that it doesn't span the times for the five prayers. So how do the residents of these places perform their prayer?

#### **Answer:**

It is obligatory upon the residents of these lands wherein the days or nights are very long to pray the five prayers by calculating if there is no "high noon" or sunset in a 24 hour period, as has been authentically narrated from the Prophet ﷺ in the Hadeeth of An-Nawaas ibn Sam'aan, which reported in Saheeh Muslim, regarding the days of the Dajjaal (wherein one day would be) like a year. The companions asked Allaah's Messenger about that and he said:

اقْدُرُوا لَهُ قَدْرَهُ

*"Estimate its time."*

## Rulings for the Traveler

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Thus is the ruling regarding the second day from the days of the Dajjal, and it is a day which is like a month; and likewise for the day which is like a week.

As for the place wherein the night is short and the day is long, or the opposite in a 24 hour period, then its ruling is clear; they pray therein like the rest of the days, even if the nights or days are very short, due to the generality of the evidences; and Allaah is the Granter of Success.

### THE RULING ON PASSING IN FRONT OF THOSE PRAYING AT MASJID AL-HARAAM

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#### **Question:**

What is the ruling on passing in front of one praying at Masjid Al-Haraam, and should the one praying prevent someone from passing in front of him?

#### **Answer:**

There is no harm in that, and in is not for one in the sacred precincts (I am referring to Masjid Al-Haraam) to prevent one from passing in front of him, due to that which has come regarding that from narrations indicating that the righteous predecessors would not prevent the one who passes in front of them in Masjid Al-Haraam, from the people performing Tawaaf and other than them. From them was Ibn Az-Zubayr, may Allaah be pleased with him. Also, because Masjid Al-Haraam is a crowded place wherein one is unable to prevent the one who passes in front of the praying person, so there must be some leeway regarding that.

# Rulings for the Traveler

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## THE TWO RAK'AHS OF AT-TAWAAF DURING THE PROHIBITED TIMES FOR PRAYER

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### Question:

What is the ruling on praying the two Rak'ahs behind the Maqaam of our father, Ibraheem, upon him be prayers and peace, at the prohibited times for praying the superogatory prayers?

### Answer:

There is no harm in that, due to the statement of the Prophet

صلى الله  
عليه وسلم

يَا بَنِي عَبْدِ مَنَاةٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى فِيهِ أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ  
نَهَارٍ

*"O Banoo 'Abd Manaaf, do not prevent anyone from performing At-Tawaaf at this House and praying therein at any time he wishes, be it night or day."*<sup>22</sup>

Also, due to the fact that the prayer of At-Tawaaf is from the prayers for which there is a specific reason; so there is no harm for one to pray them at the prohibited times for prayer; such as Tahiyatul-Masjid and the eclipse prayer, due to the aforementioned Hadeeth and other than it from the Ahadeeth which have come regarding this issue. Such as his صلى الله عليه وسلم statement:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنَ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمَاهُمَا  
فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى تَنْكَشِفَ

*"The sun and the moon are two signs from the signs of Allaah. They are not eclipsed due to the death or life of*

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<sup>22</sup> Imaam Ahmad reported it, as did the companions of the four Sunan books with a Saheeh chain of narration.

## Rulings for the Traveler

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*anyone. So when you see them (in an eclipse) then supplicate to Allaah and pray until it is removed.”<sup>23</sup>*

And his صلواته statement:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكَعَيْنِ

*“If one of you enters a masjid, then let him not sit until he prays two Rak’ahs.”<sup>24</sup>*

### CAN THE ONE WHO WORKS ON A TRAIN SHORTEN THE PRAYERS?

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#### Question:

I am a worker at a train station at the ticket checking center. Sometimes I travel with the train for a distance of 200 kilometers; and at times it is 450 kilometers. Am I allowed to shorten the four Rak’ah prayers (in this situation) or no? Please benefit us, may Allaah bless you and accept your efforts for the service of Al-Islaam and the Muslims; As-Salaamu Alaykum wa Rahmatullaahi wa Barakatuh.

#### Answer:

Wa Alaykum As-Salaam wa Rahmatullaahi wa Barakatuh. Based upon what you have mentioned, it is permissible for you shorten the prayers for the aforementioned distance; because it is considered the distance which makes shortening permissible. It is confirmed with us, after studying the issue, that the permissible distance for shortening the prayer is approximately 80 kilometers or more. We ask Allaah to grant

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<sup>23</sup> Agreed upon

<sup>24</sup> The two Shaykhs reported in their Saheehs on the authority of Aboo Qataadah, may Allaah be pleased with him.



# Rulings for the Traveler

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us all Success. As-Salaamu Alaykum wa Rahmatullaahi wa Barakatuh.

## SHORTENING AND COMBINING THE PRAYERS FOR THE ONE WHOSE JOB REGULARLY REQUIRES HIM TO TRAVEL

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### **Question:**

This person is asking about the permissibility of shortening and combining the prayer for the one who always regularly travels from the Kingdom to outside of it, or from some cities within the kingdom to other cities wherein it is permissible to shorten and combine; such as chauffeurs and those who bear their ruling, from the buyers and sellers whose (regular) travel is known.

### **Answer:**

These people bear the ruling of travelers and it is legislated for them to shorten the prayers and it is permissible for them to combine prayers just like the rest of the travelers, according to the Jumhoor of the scholars, due to the generality of the legislative evidences regarding that. We do not know of any evidence to contradict that. As for the saying of some of the jurists that the driver who has his family with him and does not intend to stay at a particular place is not granted the concessions of the traveler, then this is a weak statement for which I do not know any premise in the legislation, as Ibn Qudaamah, may Allaah have mercy upon him, pointed out in Al-Mughnee.

## Rulings for the Traveler

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### SHORTENING AND COMBINING THE PRAYERS FOR THOSE WHO WORK IN THE NAVY

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**Question:**

I am a man who works in the navy along with the crew, sailing by ship from the harbor to the sea for a period of three or four days. Is it permissible for us to shorten and combine the prayers, knowing that we are not a far distance from the city often; rather, only for some of the jobs?

**Answer:**

The one who rides on a ship or rides other types of aquatic transportation is like the one who rides in a car on the land or a train upon the land. If the distance is the distance which makes shortening permissible, then he shortens and combines, and if it is not then he doesn't. So if he is upon a ship around a harbor or near the shore, and he doesn't go far, such as the distance of 10 or 20 kilometers or the likes, then he does not shorten and he does not have the ruling of the traveler. As for if he goes far beyond that which is considered traveling, such as 70 kilometers, 80 kilometers, 100 kilometers or more, then this is traveling. Those who do this may shorten and combine the prayers. This is because they are travelers, just like the one who goes out to the wilderness for an outing or the likes, (and he travels for) 80 kilometers, 70 kilometers, or 90 kilometers, or 100 kilometers or more.

### CAN THE ONE WHO GOES OUT TO THE MAINLAND SHORTEN AND COMBINE?

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**Question:**

If we go out to the mainland is it permissible for us to shorten and combine the four Rak'ah prayers?

## Rulings for the Traveler

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### Answer:

If the place to which you went from the “mainland” is far from your place of residence and going to it is considered travel, then nothing prevents you from shortening prayers if it is a distance of approximately 80 kilometers. And shortening is better than completing. This is that the traveler prays Dhuhur as two Rak’ahs, ‘Asr as two Rak’ahs, and ‘Ishaa’ as two Rak’ahs. And there is nothing to prevent one from combining Dhuhur and ‘Asr or Maghrib and ‘Ishaa; and leaving it (i.e. leaving combining the prayers) is better if the traveler is at a stationary interval (in his travel); because in the farewell pilgrimage the Prophet ﷺ for the duration of his stay at Minaa he shortened but did not combine. He only combined at ‘Arafah and Muzdalifah, due to the need calling for that.

When the traveler resolves to stay at a place for more than four days, then it is obligatory upon him to not shorten the prayers. Rather, he prays the four Rak’ah prayers and four Rak’ahs; and this is the statement of most of the people of knowledge. As for if the stay is four days or less, then it is better that he shorten the prayers; and Allaah is the Granter of Success.

### HE WHO TRAVELS TO A LAND WHEREIN HE HAS A RELATIVE AND THE LAND IS THE DISTANCE OF SHORTENING

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### Question:

If someone travels from Riyaadh to Makkah and on his way he passes by Al-Qaseem and in Al-Qaseem some of his relatives are present, so he stays with them for two days, is he considered a traveler or a resident?

## Rulings for the Traveler

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### **Answer:**

This person is considered a traveler as long as he is in other than his land, even if he has relatives there, like a brother, sister, or other than that. However, he is not to pray alone. Rather, he prays with the congregation and completes the prayer with them as four Rak'ahs, due to the obligation of congregational prayer. As for if he has another person with him or more, then they may pray (together) shortening their prayer or they may pray with the congregation of that land and complete the prayer.

As for if he intends to stay for more than four days, then he must complete the four Rak'ah prayers whether he is travelling alone or with a group.

### **THE 'EID PRAYER IN THE DESERT AND WHEN TRAVELLING**

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### **Question:**

I went to the outskirts of my land in Africa once and it occurred that the day of 'Eid Al-Adhaa came, and I saw the people, both women and men, racing to the graveyards to visit the graves, and I observed on the morning of the 'Eid that everyone who attended the prayer would stay in the graveyard and a middle aged man went in front of them and led them all in prayer, but I was confused and perplexity from that which I saw and I didn't pray with them this prayers which they refer to as the 'Eid prayer.

What is the ruling of Al-Islaam regarding this prayer, bearing in mind that the people who live in the outskirts, these who I am speaking about, do not have a Masjid or a place for

## Rulings for the Traveler

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congregational prayer; hence they live in tents which are far away from one another?

Note: When I say that they pray in the graveyard, this means they pray within its vicinity, but very far away from the graves.

### Answer:

All the praise is for Allaah, the Lord of all that exists. The 'Eid prayer is only established within the cities and the villages. It is not legislated to establish it within the deserts and when traveling. Thus has come in the Sunnah from Allaah's Messenger ﷺ and it has not been preserved from him ﷺ or from his companions, may Allaah be pleased with them, that they prayed the 'Eid prayer in travel or in the desert. He ﷺ performed the farewell pilgrimage and did not pray the Jum'u'ah prayer at 'Arafah, and that was on a Friday; and he did not pray the 'Eid prayer when he was at Minaa.

And in following him ﷺ and his companions, may Allaah be pleased with them, lies all good and happiness, and Allaah is the Granter of Success.

### TRAVELERS PRAYING THE PRAYER FOR SEEKING RAIN

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#### Question:

Is it upon the traveler to pray the prayer for seeking rain? We wish for you to favor us (with an answer) may Allaah reward you with good.

## Rulings for the Traveler

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### Answer:

It is legislated for the Bedouins and the travelers to pray the prayers for seeking rain if they are in need of that; acting in accordance with the Sunnah of Allaah's Messenger ﷺ; because he ﷺ would seek rain when there was a drought, and he would ask Allaah, Glorified be He, for succor for the Muslims. So when the need calls for the dwellers of the desert to seek help, then it is legislated for them to pray the prayer for seeking rain. Likewise for the travelers when they are in need of that, then it is legislated for them to seek help from their Lord; as Allaah, Glorified be He, has said:

ادْعُونِي أَسْتَجِبْ لَكُمْ

**"Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)!" (Ghafir 40:60)**

He, the Mighty and Majestic, has said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

**"When my servants ask you concerning Me, (tell them) I am indeed close (to them). I listen to the prayer of every suppliant when he calls on Me." (Al-Baqarah 2:186)**

And He said, Glorified be He:

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

**"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil." (An-Naml 27:62)**

If they seek help from their Lord and beseech Him without praying a prayer, then there is no harm in doing this, because it is legislated for the Muslims to ask their Lord for their needs and to draw near to Him by way of acts of obedience.

## Rulings for the Traveler

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He, Glorified be He, loves to be supplicated to and asked and He is King and Generous, Merciful and the Bestower of mercy. He gives due to wisdom and He withholds due to wisdom, while He is Able to do all things. He is not asked about what He does, but they will be asked. However, that which is legislated for servants is to ask Him, Glorified be He, for their needs and to draw near to Him with that which He loves, from prayers, supplication, charity, and other than that; and Allaah is the Granter of Success.

### COMBINING JUMU'AH PRAYER WITH 'ASR PRAYER

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#### **Question:**

Is it permissible for the traveler, if he prays Jumu'ah prayer along with residents, that he combines it with 'Asr prayer?

#### **Answer:**

That is not permissible for him; because Jumu'ah prayer is not combined with anything. Rather, it is upon him to pray 'Asr prayer in its time. As for if the traveler prays Dhuhr on Friday, and he does not pray Jumu'ah with the residents, then there is no harm on him to combine it with 'Asr; because Jumu'ah prayer is not binding upon the traveler. Also because the Prophet ﷺ combined Dhuhr prayer and 'Asr in the farewell pilgrimage, on the Day of 'Arafah, with one Adhaan and two Iqaamahs, and he did not pray Jumu'ah. And Allaah is the Granter of Success.

# Rulings for the Traveler

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## THE REGULAR FIXED SUNNAH PRAYERS WHILE TRAVELING

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### Question:

Some people differed regarding the priority of the regular fixed Sunnah prayers when shortening prayers due to travel. Some of them say: It is recommended to pray them, some say it is not recommended to pray them when the obligatory prayers have been shortened. So what do you view as correct in this issue, likewise regarding the superogatory prayers, such as the night prayer?

### Answer:

The Sunnah for the traveler is to leave off praying the regular Sunnah prayer of Dhuhr, Maghrib, and 'Ishaa, whilst praying the Sunnahs of Fajr, following the example of the Prophet ﷺ in that. Likewise, it is legislated for him to pray Tahajjud and Witr when traveling because the Prophet ﷺ used to do that. Likewise for all of the unrestricted prayers and the prayers for which there are reasons, such as the Duhaa prayer, the Sunnahs of Wudoo', and the eclipse prayer. It is likewise legislated for him to do prostration for recitation and Tahiyatul-Masjid; if he enters the masjid for the prayer of another objective, then he can pray the prayer for greeting the Masjid.

## COMBINING THE PRAYER AT THE END OF THE DAY

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### Question:

Is it permissible for the Muslim, if he is traveling for a long journey, to combine the prayer at the end of the day?



# Rulings for the Traveler

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## Answer:

This is a great evil which none from the people of knowledge has stated before. It is only permissible for the traveler to combine Dhuhr and 'Asr only at the time of one of them. Before the sun becomes yellow; and Maghrib and 'Ishaa within the time of one of them before the middle of the night. As for Fajr, then it is not combined with another prayer. Rather, it is to be always prayed within its time, whether traveling or at one's residence, before the rising of the sun; and Allaah is the Granter of Success.

## SHORTENING AND COMBINING PRAYERS AT THE AIRPORT

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### Question:

If a person arrives at the airport of Riyaadh after the 'Ishaa prayer and he has not prayed Maghrib and 'Ishaa' does he shorten and combine Maghrib and 'Ishaa'?

### Answer:

It is legislated for the traveler, as long as he is traveling, to shorten. As for combining, then there are some details to it. If he is within the journey, then it is better for him to combine, either advancing them (to the time of the earlier prayer) or delaying them (to the time of the second prayer), in accordance to what the situation dictates. This is due to the action of the Prophet ﷺ. For he, when he was in the course of his travels, would combine Maghrib with 'Ishaa' and Dhuhr with 'Asr. If his departure from home would be before noon, then he would delay Dhuhr to pray it with 'Asr, the combining being one of delay. If his departure was after noon, then he would advance 'Asr and praying it with

# Rulings for the Traveler

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Dhuhr, the combining of advancement. If his صلى الله عليه وسلم departure was before Maghrib, then he delay Maghrib praying it with 'Ishaa, the combining of delay, and if his departure was after Maghrib, then he would he would advance 'Ishaa, praying it with Maghrib, the combining of advancement.

As for if the traveler has alighted then it is better for him not to combine. Because the Prophet صلى الله عليه وسلم did not combine prayers in the farewell pilgrimage when he alighted at Minaa.

As for the one who arrives at the airport in Riyaadh while he has not prayed Maghrib or 'Ishaa, then it is legislated for him to combine Maghrib and 'Ishaa, and to shorten 'Ishaa; because the airport is outside of his land at the present time. And if he delays 'Ishaa' and prays it with the people completing it in the land, then there is no harm in this; and Allaah is the Granter of Success.

## RAISING THE HANDS IN SUPPLICATION WHILE TRAVELING

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### Question:

Is it legislated to raise the hands when supplicating; particularly when traveling in an airplane or car or train?

### Answer:

Raising the hands in supplication is from the means for the response (to the supplication) in any place. The Prophet صلى الله عليه وسلم says:

إن ربكم حيي ستير يستحي من العبد إذا رفع يديه إليه أن يردهما صفراً

## Rulings for the Traveler

***“Indeed your Lord is Shy<sup>25</sup> and veiled; He is ashamed from His slave, when he raises his hands to Him, that He should turn them away empty.”***

And he ﷺ said:

إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا ، وَإِنَّ اللَّهَ تَعَالَى أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، : الْمُؤْمِنُونَ : ( 51 ) ، وَقَالَ تَعَالَى يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا : فَقَالَ ، ثُمَّ نَكَرَ الرَّجُلُ يُطِيلُ ( 172 : الْبَقَرَة ) يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ السَّفَرِ : أَشْنَعْتَ أَغْبَرَ ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ : يَا رَبِّ يَا رَبِّ ، وَمَطْعَمُهُ حَرَامٌ ، وَمَشْرَبُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَغَدْيِي بِالْحَرَامِ ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ ؟

***“Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with what He commands the Messengers and says: ‘O Messengers! Eat of the things good and pure and work righteous deeds’ [Soorah al-Mu’minûn: 51] and says: ‘O you who believe! Eat of the things good and pure that We have provided for you.’ [Soorah al-Baqarah: 172]”*** Then he mentioned a man who had traveled on a long journey, his hair disheveled and discolored with dust. ***“He will raise his hands to the sky saying ‘O Lord! O Lord!’ but his food is unlawful, his drink is unlawful, and his clothing is unlawful. How then can he be answered?”<sup>26</sup>***

So he made the raising of the hands to be from the reasons for the response to the supplication; and from the preventers of response is eating the Haraam and being nourished by the Haraam. That proves that raising the hands is from the reasons for response to the supplication, whether on an airplane, a train, a car, space shuttles, or other than that, if one supplicates and raises his hands. This is from the reasons for response, except in places wherein the Prophet ﷺ did not raise his hands; in these, the hands are not to be raised. Such as during the Friday sermon; he ﷺ did not raise his hands therein except when seeking rain, he would raise his

<sup>25</sup> Translator’s note: This is in a manner that befits His Majesty.

<sup>26</sup> Reported by Muslim

## Rulings for the Traveler

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hands. Likewise, between the two prostrations, and before the Salaam at the end of the Tashahhud; he صلى الله عليه وسلم would not raise his hands here so we do not raise our hands in these places wherein he صلى الله عليه وسلم did not raise his hands; because his doing it is a proof and his leaving it is a proof. Likewise, after the Salaam of the five prayers; he would say the legislated statements of remembrance and would not raise his hands, so we do not our hands, in emulation of him صلى الله عليه وسلم. As for the places wherein he صلى الله عليه وسلم would raise his hands then the Sunnah therein is to raise the hands taking him صلى الله عليه وسلم as an example; and because this is from the reasons for response. Also, the places wherein the Muslim supplicates to his Lord and there has not come regarding them anything from the Prophet صلى الله عليه وسلم as to him raising his hands or leaving (the raising of the hands) then we can raise our hands therein, due to the Ahadeeth which prove that raising the hands is from the reasons for response as has preceded.

# THE FAST OF THE TRAVELER

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EVERY PERSON WHO RESIDES IN A LAND THEN HE IS REQUIRED TO FAST AND BREAK HIS FAST WITH THE PEOPLE OF THAT LAND

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### Question:

It is mentioned that the sighting of the Hilaal of Ramadhaan and Shawwaal in Pakistan is later than that of Saudi by two days and it is asked: Do we fast with Saudi or with Pakistan?

### Answer:

That which is apparent from to us from the ruling of the legislation is that it is obligatory upon you to fast with the Muslims around you. This is due to two matters:

- 1.) The statement of the Prophet ﷺ

الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالنَّضْحَى يَوْمَ تُنْضِحُونَ

*"The fast is the day whereupon you (all) fast and the Fitr is the day whereupon you (all) break your fast; Adhaa is the day whereupon you (all) sacrifice."*<sup>27</sup>

So for you and your brothers, for the duration of your stay in Pakistan, it is proper for your fast to be with them when they fast and your breaking of the fast should be with them when they break their fast; because you are included in this address and because the sighting differs in accordance with the difference of the observers. A group of the people of knowledge, from them ibn 'Abbaas, may Allaah be pleased

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<sup>27</sup> Aboo Daawud reported it with a Hasan chain of narration.

## Rulings for the Traveler

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with him, have held that the people of every land have their own sighting.

- 2.) The second matter: That your differing with the Muslims around you in fasting and breaking the fast is confusion and calling to mutual questioning and aversion, and it brings about differing and disputation. The complete Islamic Legislation has come with incitement towards conformity, agreement, and cooperation upon righteousness and piety and leaving off arguing and differing. Due to this He, the Most High, has said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

**“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves.”**  
(Aali Imran 3:103)

The Prophet ﷺ said, when he sent Mu’aadh and Aboo Moosaa, may Allaah be pleased with them both, to Yemen:

بشرا ولا تنفرا وتطاوعا ولا تختلفا

**“Give glad tidings and do not run people away; cooperate and do not differ.”**

## Rulings for the Traveler

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**THERE IS NO HARM UPON THE ONE WHO IS IN AN UN-ISLAMIC LAND FASTING WITH THE SIGHTING OF A LAND THAT RULES BY THE SHAREE'AH**

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### **Question:**

What is your view on us fasting with you and breaking our fast with you, due to us residing within Spain during the days of Ramadhaan?

### **Answer:**

There is no harm upon you in that due to the statement of the Prophet ﷺ

صُومُوا لِرُؤْيَيْهِ ، وَأَفْطِرُوا لِرُؤْيَيْهِ ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمَلُوا الْعِدَّةَ ثَلَاثِينَ

*"Fast at its sighting and break the fast at its sighting; and if it is concealed from you, then complete the number (of days) as thirty."*<sup>28</sup>

This is general for the entire nation. The Kingdom of Saudi Arabia is the foremost government in implementing this due to its striving to rule by the Sharee'ah; may Allaah increase it in success and guidance. Also due to your being in a land that does not rule by Al-Islaam and its people are not concerned with the rulings of Al-Islaam.

As for the question about combining prayers, this is a very broad matter. The pure legislation indicates its permissibility at the time of the first prayer, the second, or in between them, because their time has become the one and the same, as it relates to the one who has a valid excuse, such as the traveler

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<sup>28</sup> At-Tabaraanee reported it in Al-Mu'jam Al-Awsat on the authority of Ibn 'Umar

## Rulings for the Traveler

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and the infirm. It is also permissible to speak between the two combined prayers with that which the need necessitates.

As for Witr, its time enters from the time of the completion of the 'Ishaa' prayer, even if it was combined with Maghrib with the advanced combining (at the time of Maghrib). It ends with the entrance of Fajr.

We ask Allaah to grant us and you understanding of His religion and to make us and you firm upon it until we meet Him; and that he bless you with healing and wellbeing and to return you safely to your land; indeed He is Kind and Generous.

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### THE FAST OF ONE WHO FASTS FOR 31 DAYS

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#### Question:

O Eminent Shaykh, what is the ruling on a person who fasts one day of Ramadhaan in the Kingdom, then he travels within Ramadhaan, to a land which began fasting after us; does he fast 31 days?

#### Answer:

He fasts with them, even if it increases his days, due to the aforementioned Hadeeth:

الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ

*“The fast is the day whereupon you (all) fast and the Fitr is the day whereupon you (all) break your fast.”*



## Rulings for the Traveler

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### HE WHO EATS SUHOOR IN ONE COUNTRY AND BREAKS HIS FAST IN ANOTHER

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#### **Question:**

What is the ruling on one who eats Suhoor in one land then breaks his fast in another land, such as what happened with me last year, when I ate Suhoor in my land, then on the same day, I arrived in Riyaadh and I broke my fast with the people of Riyaadh, bearing in mind that there is a time difference of one hour between and my land; so is it upon me to make up that day or no?

#### **Answer:**

There is no harm in that, because he has the ruling of the land in which he ate Suhoor and that of the land in which he breaks his fast and the difference between the two lands in the length of the day or its shortness, and the coming of Maghrib and the appearance of Fajr and their delay does not harm him.

### DO NOT BREAK YOUR FAST UNTIL THE SUN SETS WHILE YOU ARE IN THE AIR

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#### **Question:**

The plane will take off with us, by the permission of Allaah, from Riyaadh in Ramadhaan, before the Adhaan of Maghrib by nearly an hour and the Adhaan shall be called for Maghrib while we are in the Saudi sky, so how are we to break our fast? If we see the sun while we are in the air, and this is the case most of the time, do we continue our fast and break our fast in our land, or do we just break our fast by the Adhaan in Saudi?

# Rulings for the Traveler

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## Answer:

If the plane takes off from Riyaadh, for example, before the setting of the sun close to Maghrib, then you continue fasting until the sun sets while you are in the air or you descend in a land wherein the sun has set. This is due to the statement of the Prophet ﷺ

إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا . وَأَذْبَرَ النَّهَارُ مِنْ هَهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ

*“When the night approaches from here and the day disappears from here then the fasting person breaks his fast.”<sup>29</sup>*

## BREAKING THE FASTING DURING TRAVEL WHICH IS NOT A HARDSHIP

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### Question:

Which is better for the traveler, to break the fast or to fast; particularly the travel which is not a difficulty; such as traveling in a plane or the other modern means of transportation?

### Answer:

It is unrestrictedly better for the fasting person to break his fast when traveling, and he who fasts, there is no sin upon him. Because both are affirmed from the Prophet ﷺ and likewise from the companions, may Allaah be pleased with them. However, if the heat is severe and the difficulty is intensified, then breaking the fast is stressed and it is disliked for the traveler to fast. This is because when he ﷺ saw a

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<sup>29</sup> Agreed upon

## Rulings for the Traveler

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man who had become dark from the severity of the heat, he صلی اللہ علیہ وسلم said:

لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ

*“It is not from righteousness to fast while traveling.”<sup>30</sup>*

And due to what is affirmed from him صلی اللہ علیہ وسلم

إن الله يحب أن تؤتى رخصه كما يكره أن تؤتى معصيته

*“Indeed Allaah loves that His concessions be taken just as He hates that He disobeyed.”*

And in another narration:

كما يحب أن تؤتى عزائمه

*“... just as He loves that His commands be adhered to.”*

There is no difference in that between the one who travels by cars, by camels, boats, and trains and the one who travels in airplanes. Because all of them are included within the term “travel” and are granted His concession. Allaah, Glorified be He, has legislated for His slaves the rulings of travel and residency during his صلی اللہ علیہ وسلم time and for those who come after him until the day of Standing; for He knows that which will occur from the changing of the conditions and the different types of means of transportation. If the ruling were different then He, Glorified be He, would have drawn attention to it, as He, the Mighty and Majestic, has said in Soorah An-Nahl:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

**“And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad**

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<sup>30</sup> Reported by Al-Haakim in Al-Mustadrak from Ka'b ibn 'Aasim Al-Ash'aree

## Rulings for the Traveler

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**tidings for those who have submitted themselves (to Allaah as Muslims).” (An-Nahl 16:89)**

He, Glorified be He, also said:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

**“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.” (An-Nahl 16:8)**

### **THE SAFEST COURSE FOR THE TRAVELER IF HE INTENDS TO STAY IN A LAND FOR FOUR DAYS IS TO FAST AND COMPLETE THE PRAYER**

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#### **Question:**

If I am a traveler during Ramadhaan, and I have broken my fast during my travels and when I arrive at the land in which I will remain for a number of days I withhold (from eating) by fasting for the remainder of that day and the days that follow; do I have a concession to break the fast in the daytime during these days while I am in a land which is not my original land or no?

#### **Answer:**

If the traveler passes by a land other than his land while he has broken his fast, it is not upon him to refrain from eating and drinking if his stay therein will be four days or less. As for if he is resolved to remain there for more than four days, then he is to refrain (from eating and drinking) for the rest of that day which he began by breaking his fast, and he is to make it up; and he is required to fast for the rest of the days; because with his aforementioned intention, he came to have the ruling of the residents and he does not have the ruling of

## Rulings for the Traveler

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the travelers according to most of the scholars. And Allaah is the Granter of Success.

### REFRAINING OR BREAKING THE FAST FOR THE ONE WHOSE DAYS ARE LONG

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#### **Question:**

What does one do whose days last long until for 21 hours; should they estimate the time for the fast? Also, what does one do whose days are very short? Likewise, those for whom the day continues for 6 months and the nights for 6 months (what do they do)?

#### **Answer:**

Those for whom the night and the day, in some circumstances, last for 24 hours, they are to fast its day whether it be short or long and that will suffice them, and the praise is for Allaah, even if the day is short. As for the one for who the day or night is longer than that, such as six months, then they are to calculate for the fasting and the prayers as the Prophet ﷺ commanded to do during the day of the Dajjal which is like a year; likewise, the day which is like a month, or like a week; he calculates for the prayer in this manner.

The Committee of Senior Scholars in the Kingdom reviewed this issue and issued the conclusion; no. 61 on 12/4/1398, the text of which is as follows:

*All the praise is for Allaah, and may prayers and peace be upon His Messenger, his family members and companions. As to what follows:*

## Rulings for the Traveler

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*There has been presented to the committee of senior scholars, in the twelfth convention at Riyaadh during the first days of the month of Rabe' Al-Aakhir in the year 1398 H., at the writing of the secretary for the Muslim World League in Makkah Al-Mukarramah, no. 555 dated 12/1/1398 H., containing that which came within the address of the president of the Islamic Association in the city of Malo in Sweden which is ruled by the Scandinavian state; the days therein are long in the summer and short in the winter, due to its geographic location; just as the western townships from them, the sun does not leave at all in the summer and the opposite happens in the winter. The Muslims there ask about how to break the fast and refrain (from eating and drinking) in Ramadhaan, likewise, how to determine the times of prayer in these lands. Its secretary hopes for a Fatwaa to be issued regarding that so that he may provide them with it."*

Also presented to the committee is that which the Permanent Committee for Scholarly Research and Verdicts, prepared as well as other transmissions from the jurists regarding the topic; and after review, study, and debate, the committee affirmed that which follows:

"Whoever lives in a land where the people can distinguish night from day by the rising of the dawn and the setting of the sun, but their day is very long in summer and very short in winter, are obliged to offer the five daily prayers at the times that are known in Sharee'ah, because of the general meaning of the statement of the Most High:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

**"Perform As-Salaah (Iqaamat-as-Salaah) from mid-day till the darkness of the night (i.e. the Dhuhur, 'Asr, Maghrib, and 'Ishaa' prayers), and recite the Qur'aan in the early dawn (i.e. the – Fajr morning prayer). Verily, the recitation of the Qur'aan in the early dawn (i.e. the morning – Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)" (Al-Isra' 17:78)**

## Rulings for the Traveler

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And His statement, Exalted be He:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

**“Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours”**(Al-Nisa’ 4:103)

Also due to that which is affirmed on the authority of Buraydah, may Allaah be pleased with him, from the Prophet ﷺ that a man asked him about the times for prayer and he said to him:

صل معنا هذين

***“Pray these two with us.”***

Meaning: these two days. So when the sun had reached its zenith he gave the command to Bilaal and he called the Adhaan. Then he gave him the command and he established the Dhuhr prayer. Then he gave him the command and he established ‘Asr prayer when the sun was high and pure white. Then he commanded him and he established Maghrib when the sun had set. Then he commanded him and he established ‘Ishaa’ when the twilight had disappeared. Then he commanded him and he established Fajr at the appearance of dawn. On the second day he delayed Dhuhr and he established it when it was cooler, and he prayed ‘Asr while the sun was up, but he delayed it pass that wherein it was (i.e. pass the time he prayed it the day before); he prayed Maghrib before the twilights disappeared; he prayed ‘Ishaa after a third of the night had passed; and he prayed Fajr when there was some light. Then he said:

أين السائل عن وقت الصلاة؟

***“Where is the one who asked about the times of prayer?”***

The man said: *“It was me O Messenger of Allaah.”*

## Rulings for the Traveler

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He said:

وقت صلاتكم بين ما رأيتم

*“The times of praying them is between that which you have seen.”<sup>31</sup>*

Also, on the authority of ‘Abdullaah ibn ‘Amr ibn Al-‘Aas, that the Prophet ﷺ said:

وقت الظهر إذا زالت الشمس، وكان ظل الرجل كطوله ما لم يحضر العصر، ووقت العصر ما لم تصفر الشمس، ووقت صلاة المغرب ما لم يغب الشفق، ووقت صلاة العشاء إلى نصف الليل الأوسط، ووقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس، فإذا طلعت الشمس، فأمسك عن الصلاة، فإنها تطلع بين قرني شيطان

*“The time for Dhuhr is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as ‘Asr has not come. The time of ‘Asr is as long as the sun has not turned yellow. The time for Maghrib is so long as the twilight has not yet disappeared. The time for ‘Isha’ is until halfway through the night. The time for Fajr is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the Shaytaan.”<sup>32</sup>*

There are others from the Ahadeeth which have come regarding delineating the times of prayer, in statement and in action. However, no differentiation is made between long days and short days, or long nights and short nights, so long as the times of prayer can be determined by the signs explained by the Messenger of Allaah ﷺ.

This is as it relates to the times of their prayers. As it relates to the delineation of the times of their fasts in the month of

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<sup>31</sup> Bukhaaree and Muslim reported it. Muslim reported it in his Saheeh in the Book of Mosques and Places of Prayer; Chapter: The Times for Prayer no. 613

<sup>32</sup> Muslim reported it in his Saheeh in the Book of Mosques and Places of Prayer; Chapter: The Times for Prayer no. 612



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Ramadhaan, those who are accountable must refrain from eating, drinking and everything else that breaks the fast on every day of the month from dawn till sunset in their country, so long as the day can be distinguished from the night in their country, and the total of day and night is twenty-four hours, and it is permissible for them to eat, drink, have intercourse and so on only during their night, even if it is short. The Sharee'ah of Islam is universal and applies to all people in all lands. Allaah the Exalted has said:

وَكَلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْبَاطِنُ مِنَ الْخَيْطِ الْبَاطِنِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا  
الصِّيَامَ إِلَى اللَّيْلِ

**“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall.”**(Al-Baqarah 2:187)

If a person is unable to fast the whole day because it is too long, or because he knows from signs or by experience or on the advice of a trustworthy, skilled doctor, or he thinks it most likely that fasting will cause him to die or to become severely ill, or will make his sickness worse or will slow down his recovery from sickness, then he should break his fast, and make up the days that he did not fast during any month when he can make them up. The Most High has said:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

**“So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”**  
(Al-Baqarah 2:185)

Allaah the Exalted has said:

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لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**“Allaah burdens not a person beyond his scope”**

(Al-Baqarah 2:286)

He said:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

**“He has not laid upon you in religion any hardship”**

(Al-Hajj 22:78)

Secondly:

The one who lives in a land where the sun does not set during the summer and the sun does not rise during the winter, or he lives in a land where the day lasts for sixth months and the night lasts for six months for example, should offer the five daily prayers during each twenty-four hour period, and he should try to work out their times, based on the closest land to him where the times of the five prayers are distinct from one another, because of what it says in the Hadeeth about the Isra' and Mi'raaj, that Allaah enjoined upon this Ummah fifty prayers every day and night, then the Prophet ﷺ kept asking his Lord to reduce it until He said:

يا محمد إنهن خمس صلوات كل يوم وليلة لكل صلاة عشر فذلك خمسون

***“O Muhammad, they are five prayers every day and night and each prayer is equivalent to ten; that make 50 prayers (i.e. they are like 50 prayers).”<sup>33</sup>***

Also due to what is affirmed from the Hadeeth of Talhah ibn 'Ubaydullaah, may Allaah be pleased with him, that he said: *“A man from among the people of Najd, with disheveled hair, came to the Messenger of Allaah ﷺ and we could hear the sound of his*

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<sup>33</sup> Muslim reported it in the Book of Faith; Chapter: The Night Ascension of the Prophet ﷺ no. 162

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voice but we could not understand what he was saying, until he drew close to the Messenger of Allaah ﷺ and he was asking about Islam. The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

خمس صلوات في اليوم والليله

***“Five prayers in the day and the night.”***

The man said: ‘Is there anything other than this upon me?’

He said:

لا، إلا أن تطوع

***“No, unless you willfully do more.”<sup>34</sup>***

Also, due to that which is affirmed from the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him, that he said: *“We were forbidden from asking the Messenger of Allaah ﷺ questions about anything. So we would love when an intelligent man from the Bedouins would come and ask him while we listened. A man from the Bedouins came and said: ‘O Muhammad, your messenger has come to us and claimed that you claim that Allaah has sent you.’ He said:*

صدق

***“He has told the truth.”***

(up to wherein he said:) *Your messenger claims that there are upon us five prayers in our day and night.’ He said:*

صدق

***“He has told the truth.”***

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<sup>34</sup> Al-Bukhaaree reported it in the Book of Faith; Chapter: The Zakat is from Al-Islaam no. 46

## Rulings for the Traveler

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He said: 'By the One who has sent you, did Allaah command with this?' He said:

نعم

"Yes."<sup>35</sup>

It is affirmed that the Prophet ﷺ spoke to his companions about the Dajjaal, and they said: "How long will he remain in the earth?" He said:

أربعون يوماً: يوم كسنة، ويوم كشهر، ويوم كجمعة، وسائر أيامه كأيامكم

*"Forty days, a day like a year, a day like a month, a day like a week, and the rest of the days like your days."*

It was said: "O Messenger of Allaah, regarding the day which is like a year, will the prayers of one day suffice us?" He said:

لا، اقدروا له قدره

*"No. You must calculate its time."<sup>36</sup>*

He did not regard that day that will be like a year as being a single day in which five prayers would be sufficient, rather he enjoined praying five prayers every twenty-four hours, and he commanded them to space them out during the time based on the times on an ordinary day in their country. So the Muslims in the country asked about here have to define the times for prayer based on the closest country to them in which night is distinct from day, and thus the times for the five daily prayers may be known by their legislative signs (in the closest country) in every twenty-four hour period.

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<sup>35</sup> Muslim reported it in the Book of Faith; Chapter: Asking about the Pillars of Al-Islaam no. 12

<sup>36</sup> Muslim reported it in the Book of Fitan and Portents of the Hour; Chapter: Mentioning the Dajjaal and his Description no. 1937

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Similarly they have to fast the month of Ramadaan, and they should work out the beginning and end of the month of Ramadaan, and the times to start and end the fast every day, and the time of dawn and sunset every day, in the closest country to them where night is distinct from day and the total of night and day is twenty-four hours, because of the Hadeeth of the Prophet (peace and blessings of Allaah be upon him) about the Dajjaal that we have quoted above, in which he told his companions how to work out the times of prayer. There is no difference in this case between fasting and prayer. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

**Council of Senior Scholars.**

### THE TRAVELER HAVING INTERCOURSE WITH HIS WIFE DURING THE DAYTIME IN RAMADHAAN

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**Question:**

What is the ruling regarding the one who has intercourse during the daytime of Ramadhaan while he is fasting, and is it permissible for the traveler, if he is not fasting, to have intercourse with his wife?

**Answer:**

It is upon the one who has intercourse in the daytime during Ramadhaan while he is fasting to fast the obligatory fast of expiation; I mean the expiation of Adh-Dhihaar (i.e. 60 consecutive days) and to make up that day; and to repent to Allaah the Glorified from what he has fallen into.

## Rulings for the Traveler

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As for if he is traveling or ill, then it is permissible for him to break his fast and there is no expiation due upon him nor any sin; and it is upon him to make up the day whereupon he has intercourse; because the ill person and the traveler are allowed to break their fast, by way of intercourse or other than it; as Allaah, Glorified be He, has said:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

**“...and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days” (Al-Baqarah 2:185)**

The ruling of the woman in this issue is the (same as) the ruling of the man. If her fast is obligatory, then it is obligatory upon her to make an expiation and to make it up. If she is a traveler or sick with an illness that makes fasting difficult, then there is no expiation due upon her.

### HAVING INTERCOURSE WITH ONE’S WIFE WHILE SHE IS MAKING UP DAYS FROM FASTING

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#### Question:

A man returned from a long travel and found his wife fasting make-up days; however, he was not able to restrain himself from his sexual desire and had sex with her without her consent; so what is upon them? Deliver a verdict for us, may Allaah reward you with good.

#### Answer:

It is obligatory upon him to repent to Allaah, Glorified be He; and that is by regretting that which has occurred from him,

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resolving not to return to that our of veneration for Allaah the Glorified, and fleeing from His Punishment.

As for the woman, if she was forced, then there is nothing upon her and her fast is correct. As for if she was in agreement with him, then she must make the day up and repent; and there is no expiation due upon her; and Allaah is the Granter of Success.

## MAKING UP THE FAST OF RAMADHAAN IN NON-MUSLIM LANDS

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### **Question:**

The one who regularly performs the make-up fasts of Ramadhaan in non-Muslim lands, is he a sinner?

### **Answer:**

There are some details to this. The Muslim rejoices at the arrival of Ramadhaan and his reaching it while he is in the lands of the Muslims. This is due to that which Ramadhaan in the lands of the Muslims has from the open manifestation which one does not sense or feel outside of the lands of Al-Islam; that he sees people praying and their abundance of competing acts of obedience so that it increases him in activity, strength, and desire for good.

As for the one who is in non-Muslim lands, he is in danger of decreasing his reward due to the scantiness of his righteous actions, or his earning sins due to committing crimes and perhaps he will increase in disobedience due to him being far away from the people of goodness and his closeness to the people of evil. So it is obligatory upon who habitually does that to have Taqwa of Allaah and to leave this habit; and to fast Ramadhaan in the lands of the Muslims. However, if his

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fast in non-Muslim lands is due to legislated work, such as calling to Allaah, Imaamate of the Muslims in the prayers and other than that from the good acts, then that is from that for which the Muslim is rewarded and compensated. Perhaps he will achieve, by way of that, rewards greater than that which is achieved in the lands of the Muslims, due to that which he establishes from calling to Allaah and teaching the people, along with staying away from every evil. And Allaah is the Granter of success.



# IMPORTANT VERDICTS FOR THE TRAVELER

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### TRAVELING TO THE LANDS OF THE POLYTHEISTS

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**Question:**

What is the ruling on traveling to the lands of the polytheists, and the wife accompanying her husband (to these lands)?

**Answer:**

My advice to every Muslim male and female is not to travel to the lands of the polytheists; not for study nor for tourism; due to that which that contains from great danger to one's religion and manners.

It is upon every male and female student to suffice with studying in his land or in an Islamic land wherein he can be safe with his religion and his manners. It has been authentically narrated from the Prophet ﷺ that he said:

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ

*"I am free of every Muslim who stays amongst the polytheists."<sup>37</sup>*

Allaah, Glorified be He, has informed about the one who did not emigrate from the lands of polytheism to the lands of Al-Islaam, that he has oppressed himself, and he threatened him with the punishment of the Hellfire, within His, the Most High, statement:

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<sup>37</sup> Reported by Aboo Daawud on the authority of Jareer ibn 'Abdullaah

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إِنَّ الَّذِينَ تَوَقَّاهُمْ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ  
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ٩٧  
إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ٩٨  
فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ٩٩

**“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth."**

**They (angels) say: "Was not the earth of Allaah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! Except those who are (really) weak and oppressed, men, women, and children who have no means in their power, nor (a guide-post) to direct their way. For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again.” (An-Nisaa 4:97-99)**

In these verses He, Glorified be He, informed that the angels will say to those from the Muslims who die in the lands of polytheism and did not migrate:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

**"Was not the earth of Allaah spacious enough for you to emigrate therein?"**

(This was) after informing that they wronged themselves by staying amongst the disbelievers while they had the ability to migrate. So this proves the impermissibility of traveling to the lands of the polytheists and the impermissibility of staying amongst them for the one who has the ability to emigrate.

The exception to that, according to the people of knowledge, is the one who travels for calling to Allaah, from the people of knowledge and insight, who has the ability to openly

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manifest his religion and is safe from falling into that which they are upon from polytheism and disobedience. There is no harm upon this person traveling to the lands of the polytheists for Da'wah and directing the people and conveyance of the Message of Allaah to His slaves with the aforementioned conditions; and Allaah is the Granter of Success.

### GOING TO MAGICIANS AND FORTUNETELLERS

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#### Question:

What is the ruling on going to magicians and fortunetellers with the intention of treatment when one is compelled to do so?

#### Answer:

It is not permissible to go to a fortunetellers, magicians, charlatans, or other than them. Rather, it is obligatory that one informs about them and that they be apprehended and prevented, due to his صلى الله عليه وسلم statement:

من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين يوماً

*“Whoever goes to a fortuneteller and asks him about anything, then his prayer will not accepted for forty days.”<sup>38</sup>*

He said:

مَنْ أَتَى كَاهِنًا أَوْ عَرَافًا فَصَدَّقَهُ فِيمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى مُحَمَّدٍ

*“Whoever goes to a fortuneteller or a diviner and believes in what he says, then he has disbelieved in that which was revealed to Muhammad.”*

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<sup>38</sup> Muslim reported it

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He was asked about the fortunetellers and he said:

لا تاتوهم

*“Don’t go to them.”*

The fortunetellers claim knowledge of the unseen by way of their devils, so it is not permissible to go to the fortunetellers and diviners nor to ask them about anything. Rather, it is obligatory to repudiate one for that and that he be disciplined until so that he does not return to anything from that. However, he is to go to the people of goodness known for performing the legislated Ruqyah so that they may perform Ruqyah for him.

### PRAYING IN MOSQUES WHEREIN THERE ARE GRAVES

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#### Question:

What is the ruling on praying in a Masjid when there in a grave in it or in its courtyard or in its Qiblah?

#### Answer:

If there is a grave in the Masjid then prayer in it is not correct, whether it is behind the worshippers or in front of them or to their right or to their left. This is due to the statement of the Prophet ﷺ

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

*“May Allaah curse the Jews and the Christians; for they took the graves of their prophets as places of worship.”<sup>39</sup>*

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<sup>39</sup> Agreed upon

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Also due to his ﷺ statement:

أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ ، إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ

*“Indeed those before you used to take the graves of their prophets and righteous people as places of worship. Do not take the graves as places of worship; I forbid you from doing so.”<sup>40</sup>*

This is also because prayer at the graves is from the means to polytheism and extremism regarding the graves. So it is obligatory to prohibit that in action due to the two aforementioned Hadeeths and those (texts) which have come bearing their meaning, and also to block the means which lead to Shirk.

### EATING THE MEAT SACRIFICED BY THE DISBELIEVERS AND USING THEIR UTENSILS

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#### Question:

I am a Somali student studying in China and I face many difficulties and problems in finding proper food, particularly meat products; namely:

- 1.) Before I came to China, I heard that a Muslim is not permitted to eat from the animals that atheists slaughter, or better said, kill; it is not permissible to eat them. There is a small cafeteria serving meat to Muslim students at the University but I am not certain if the animals are slaughtered in the Islamic manner. I am in doubt but my colleagues are not and

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<sup>40</sup> Imaam Muslim reported it in his Saheeh

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eat from them. Are they correct or are they eating that which is impermissible?.

- 2.) As it relates to the utensils, there is no distinction between the utensils in which food is offered to Muslims and non-Muslims. What should a Muslim do in this case?

### Answer:

It is not permissible to eat the slaughtered animals of the disbelievers, other than the People of the Book from the Jews and Christians, whether they be the Magians, Pagans, communists or other than them from the various types of disbelievers, nor is one permitted to eat that which is mixed with their slaughtered animals, such as soup or other than it; because Allaah, Glorified be He, did not make food of the disbelievers lawful to us except the food of the People of the Book. Allaah, Glorified and Exalted be He, states:

الْيَوْمَ أَحْلَلْنَا لَكُمْ الطَّيِّبَاتُ وَطَعَامَ الَّذِينَ أَوْثُوا الْكِتَابَ حَلًّا لَكُمْ

**“Made lawful to you this day are At-Tayyibât [all kinds of Halaal (lawful) foods, which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.”**  
(Al-Ma'idah 5:5)

Their food is their slaughtered animals, as stated by Ibn `Abbas and others. There is no blame on a Muslim to eat their fruits or the like, since they are not included in the unlawful foods. Muslims' food is lawful to both Muslims and non-Muslims so long as those who cook the food are true Muslims, worshipping none but Allah, and associating with Him no prophets, (so called) Awliyaa', occupants of graves, or anything else, like those whom the disbelievers worship.

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As for the utensils, the Muslims must have utensils other than those with which the food and wine of the disbelievers are served. If there are no other utensils, the Muslim cook must wash utensils the disbelievers use, then put the food of Muslims in them. This is due to that which has been reported in the two Saheehs on the authority of Aboo Tha`labah Al-Khushanee, may Allah be pleased with him, that he asked the Prophet ﷺ about eating in the vessels of the polytheists and the Prophet ﷺ said to him:

لا تأكلوا فيها إلا ألا تجدوا غيرها، فاغسلوها واكلوها

*“Do not eat in them unless there is no alternative. In this case, you should wash them before eating.”*

May peace and blessings of Allaah be upon Muhammad, his family and Companions.

### PARTICIPATING WITH THE CHRISTIANS IN THEIR FESTIVALS

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#### **Question:**

Some of the Muslims participate with the Christians in their festivals. So what is your advice?

#### **Answer:**

It is not permissible for the Muslim male or female to participate with the Christians or the Jews or other than them from the disbelievers in their festivals. Rather, it is obligatory to abandon that; because he who imitates a people is from them. The Messenger ﷺ warned us against imitating them and conducting ourselves with their conduct. It is upon the believing male and female to beware of that. And it is not permissible for them to help them in that with anything;

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because they are festivals which oppose the Legislation. So it is not permissible to participate in them or to cooperate with their people or to help them with anything; not with tea, or coffee, or other than that; such as utensils etc. Also because Allaah, Glorified be He, says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

**“Help one another in righteousness and piety, and do not help one another in sin and transgression; fear Allaah: for Allaah is strict in punishment.”** (Al-Ma’idah 5:2)

Participating with the disbelievers in their festivals is a type of cooperation in sin and transgression.

### THE WOMAN TRAVELING WITHOUT A MAHRAM

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#### Question:

A sister who named herself Umm Muhammad Saalih, from Madeenah Al-Munawwarah says in her question: A woman who is divorced, is forty years of age. She does not have a Mahram since she live alone in Madeenah Al-Munawwarah, because her sons, the oldest of them being 16 years old, live with their father in another city. This woman went, during the blessed month of Ramadhaan, to Makkah Al-Mukarramah for ‘Umrah in a university transport bus which are in a place specifically for women, and the university transport dropped her off in front of the sacred precincts. After her completion of ‘Umrah, she caught another bus which follows the university transport to the main stop outside of Makkah Al-Mukarramah. From there she traveled Madeenah on university transport buses. Is she sinful for traveling at this age and in these circumstances?



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### Answer:

If the reality is that which the questioner has mentioned, then the aforementioned trip is prohibited, and it is upon the aforementioned woman to repent to Allaah from that. That is done by having regret for what she has done and resolving truthfully not to return to that, due to the statement of the Prophet ﷺ

لا تسافر المرأة إلا مع ذي محرم

*“The woman does not travel except with a Mahram.”<sup>41</sup>*

Allaah, Glorified be He, has said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

**“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is Severe in punishment.”** (Al-Hashr 59:7)

And Allaah is the Granter of Success.

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## THE WOMAN UNCOVERING HER FACE OUTSIDE

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### Question:

Is it permissible for a woman to cover herself without covering her face when she travels outside (of her land)?

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<sup>41</sup> Agreed upon from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with them both.

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### Answer:

It is obligatory upon the woman to veil herself from foreign men inside and outside, due to His, Glorified be He, statement:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

**“And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.” (Al-Ahzab 33:53)**

This noble verse is general regarding the face and other than it. The face is the point of identification for the woman and is the greatest of her adornments. The Most High has said:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَازِوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful.” (Al-Ahzab 33:59)**

He, Glorified be He, said:

وَلَا يُدْنِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

**“And that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, or their husbands' fathers.” (An-Noor 24:31)**

These verses indicate the obligation of veiling inside or outside, from the male Muslims or the disbelieving men.

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It is not permissible for any woman who believes in Allaah and the Last Day, that she should be lax regarding this issue due to what that contains from disobedience of Allaah and His Messenger; and because that leads to people being put to trial by her, inside or outside.

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