

Guidelines for Travelers and Aviators on Some Etiquette and Rulings of Travel

Written by His Eminence Shaykh, the erudite scholar

Muhammad ibn Sālih al-‘Uthaymīn

May Allah forgive him, his parents, and all Muslims

In the Name of Allah, the Most Compassionate, the Most Merciful.

Introduction

All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, the most honorable of prophets and messengers, and upon his family, his Companions, and those who follow them with righteousness until the Day of Judgment.

To proceed, among the efforts extended by His Eminence Shaykh Muhammad ibn Sālih al-'Uthaymīn (may Allah have mercy upon him) in the cause of serving Da'wa to Allah Almighty were his keenness and his persistence in spreading religious knowledge among the different categories of people, and holding meetings with them for that purpose.

He used to be extremely delighted and happy in his meetings, in Jeddah, with the aviators; including pilots, engineers, and flight attendants who work in the Saudi Arabian Airlines, as they expressed their need to have the issues they encounter throughout their flights and frequent trips addressed. They listed and arranged such issues that involve rulings related to acts of worship, dealings, etiquette, and conduct, which are important for travelers to know. They had their queries submitted to the Shaykh (may Allah have mercy upon him) during such blessed meetings and he answered them. Thus, this precious beneficial treatise was the fruit of these efforts.

Shaykh Walīd ibn Muhammad al-Tawīl (may Allah safeguard him) exerted great efforts in preparing and publishing this treatise in 1421 AH, under the title:

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He took good care of the book by providing accurate references of the Qur'anic verses and Hadīth and making the index with the help of some seekers of religious knowledge and specialists. May Allah reward them all amply.

This treatise has been released in accordance with the rules and directives decided by the Shaykh (may Allah have mercy upon him) with regard to publishing his academic heritage. The morning and evening supplications, written by the Shaykh, has also been added at the end of this treatise.

We ask Allah Almighty to make this effort sincerely dedicated to Him, and render it beneficial to His servants. We ask Him to reward our Shaykh the best for his efforts exerted for the good of Islam and Muslims, multiply for him the reward, and raise his degree among those who are rightly guided. Indeed, He is All-Hearing and Near.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow him with righteousness until the Day of Judgment.

The Academic Committee

at Shaykh Muhammad ibn Sālih al-'Uthaymīn Charity Foundation

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Speech of His Eminence, Shaykh Muhammad ibn Sālih al-‘Uthaymīn (may Allah have mercy upon him):

All praise is due to Allah, Lord of the worlds. May Allah’s peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them with righteousness until the Day of Judgment.

I thank Allah Almighty for giving me the opportunity to meet with my brothers from among the aviators, pilots, air-traffic controllers, and flight attendants in the Saudi Arabian Airlines, and to answer their queries, especially that we have seen and heard good things about them. I advise them to fear Allah Almighty, to earnestly care for the passengers’ comfort, and to ensure providing all services that involve worldly and religious benefits, by paying attention to Shariah-related issues, such as observing the prescribed times of prayers in case they become due during the flight. They also have to draw the passengers’ attention to the time of assuming Ihram (ritual state of consecration) for Hajj or ‘Umrah before passing by the Miqat (place where pilgrims assume Ihram) with an adequate period of time to allow them to take off their ordinary clothes and put on their Ihram garments. So, if this would normally take ten minutes, then they are required to notify them five minutes or more earlier since some people may be unable to take off their clothes and put on the Ihram garments easily, and would need some time. I would further assert that adhering to caution in assuming Ihram before reaching the Miqat is better than passing the Miqat, even by one minute, without having assumed Ihram. That is because, in flight, a great distance could be covered in a single minute, whereby one could miss the Miqat without assuming Ihram.

It is also highly recommended to notify the passengers to make the intention of assuming Ihram before reaching the Miqat, because if they notify them exactly at the time they have reached the Miqat, people will miss the right timing of making the intention, given the speed of the plane.

It is well-known that there is nothing wrong with assuming Ihram before reaching the Miqat, but being late, even for a short while, is wrong.

I ask Allah Almighty to make us leaders to good and reform. Indeed, He is Omnipotent over all things.

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Rulings related to travel

Question (1): When is a journey considered to be travel? Answer: Some Muslim scholars (may Allah have mercy upon them) believe that distance is the criteria that determines whether or not a journey is to be considered travel. It is about 81 to 83 km. Others see that it depends upon custom. So, whatever is regarded to be travel as per custom, then it is, regardless of the distance, otherwise, it is not. This opinion is the one chosen by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him), and it is more correct in terms of the relevant supportive evidence, however, it could be difficult in terms of application. That is because some people would consider a journey to be travel, when others do not. Yet, setting a certain distance for travel provides more accuracy and clarity for people. In fact, a journey that is considered travel according to distance and custom is not problematic, but if the distance and custom are clashing, then one should abide by the side of caution.

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Question (2): Is a journey to be considered travel based on the preparations I make for it, like packing a luggage and the like, or based on its distance, or on the period I am going to stay in the country and spending the night there? If I go from Jeddah to Madinah and return home on the same day, will it be considered travel? Answer: Travel is proved either by a long distance or a long stay. Undoubtedly, a journey from Jeddah to Madinah is considered travel. Anyways, even according to those who do not consider such a journey travel, it is still not a condition for travel that one should pack his luggage. Actually, this is not a governing rule for that issue. It is true that when someone goes out for a picnic on the outskirts, he would necessarily carry some luggage containing food, drinks, mats, and other stuff. Luckily, in our present time, all such needs are quite available everywhere in such a way that a traveler no longer needs to carry luggage even if his destination is a faraway country.

So, a long-distance journey is travel, regardless of how short the stay is, and a long stay in some place makes it a travel, regardless of how short the distance is. There is no doubt, though, that the journey from Jeddah to Madinah is travel.

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Question (3): You said that a journey is considered travel if the distance is long, even if the stay is short, and the same is true if the stay is long, even if the distance is short. Could you please explain to us your statement: "if the stay is long even if the distance is short"? Answer: Apparently, a long stay is that which lasts for two days, according to some scholars who restricted it to a specific time limit. So, if someone stayed in a village other than his own for a period of two days or more, he would be considered a traveler, even if it is close to his own village.

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Question (4): We travel to USA for attending aviation training courses. We may stay there for three months or more. Should we shorten the prayer throughout our stay there? When are we required to offer the prayer in its complete number of Rak'ahs? Answer: Yes, as long as you are in USA or any other country, then you are considered travelers until you return to your country, i.e. your country of residence. This applies whether your stay there is long or short, since there is no text in the Qur'an or Sunnah to indicate a specific time limit for the period after which the rulings of the traveler are no longer applicable. The Prophet (may Allah's peace and blessings be upon him) traveled several times and he shortened the prayer until he returned to Madinah, without restricting this action to a specific time limit. He stayed in Tabūk for twenty days where he shortened the prayer, and stayed in Makkah for nineteen days in the Year of the Conquest, and he shortened the prayer throughout this period. Also, he stayed in Makkah for ten days during the Farewell Hajj where he shortened the prayer. There is no single word reported from him to specify a certain period of stay beyond which shortening the prayer is no longer valid. Had offering the prayer in its full number of Rak'ahs been obligatory in such journeys, the Prophet (may Allah's peace and blessings be upon him) would have definitely made it clear to Muslims, for Allah Almighty said: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people...} [Al-Mā'idah: 67] Those who estimate that period by four, five, nineteen, or any similar number of days, have not based their claim on an authoritative proof. For example, those who estimated it by four days provided as evidence the fact that the Prophet (may Allah's peace and blessings be upon him) had stayed in Makkah in the year of the Farewell Hajj before he left for Mina. He (may Allah's peace and blessings be upon him) arrived on the fourth day of Dhul-Hijjah, and left for Mina on the eighth day. But, actually, this cannot stand as evidence, because Anas (may Allah be pleased with him) was asked: "How many days did the Prophet (may Allah's peace and blessings be upon him) stay in Makkah during the Farewell Hajj?" He replied: "We stayed there for ten days." He (may Allah be pleased with him) said the truth, because to say that the Prophet (may Allah's peace and blessings be upon him) went out for Mina on the eighth of Dhul-Hijjah does not mean that he had totally left Makkah, instead, his stay there did not end by that. Others further say that he initiated his journey back to Madinah the moment he left for Mina. This, in fact, is an odd statement that none may say except someone who is trying to escape a debate trap. Indeed, it is quite known that the Prophet (may Allah's peace and blessings be upon him) came to Makkah for the sole purpose of performing Hajj, then how could one say that he started his journey back home when he went out to start the rituals of Hajj?! Scholars held different opinions regarding this issue that amount to twenty views. When there is a controversial issue, the ultimate reference should be the Qur'an and Sunnah, and both did not specify a certain limit for the period of stay beyond which the rulings of travel are not applicable. However, those who argue that the rulings of travel are not applicable if the person intends to stay more than four days, consider such rulings applicable in other situations. For example, they claim that it is not valid for such a person to be the Imam in Friday prayer because he is a traveler, nor should he be counted among the minimum number of worshipers by which the Friday prayer is to be performed, according to the view that conditions a specific number of worshipers for the validity of the Friday prayer, because he is a traveler. Definitely, the rulings set by Allah Almighty are consistent and not contradictory. We have opted for elaboration in answering this question only to eliminate any confusion and make the matter clear.

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Question (5):A pilot, whose work and residence are KSA-based, has a house in another country where his wife and children live. He travels to them from time to time. How should he perform his prayers there?Answer:To stay on the side of caution, the questioner should not use the concessions of travel either in KSA or in his home country. He should consider both as his home country, hence, he should not use such concessions either in the country where he works or in the country where his family lives.

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Question (6):Should he shorten the prayers during his journey between the two countries? Where should he assume Ihrām in case he wants to perform Hajj or 'Umrah?Answer:As for the journey between two countries is undoubtedly considered travel, where one may apply the relevant concessions. As for fasting, if he arrives at his home country or the country of residence, while he is not fasting, then he should continue as such,because according to the preponderant opinion, when someone is on a journey and is not fasting arrives at his home country, he is not obligated to initiate a fast. Rather, he may eat and drink for the rest of the day. As for assuming Ihrām for Hajj or 'Umrah, he should do it once he passes by the Miqāt.

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Question (7):Is training flights around Jeddah considered travel, where it is permissible to shorten the prayers and not attend the Friday prayer? In fact, we fly from six to eight hours continuously around Jeddah.Answer:Those trainees are not considered travelers as long as they are still within the airspace of Jeddah, even though such flights may take six hours or more.Scholars have stated that the airspace follows the land in terms of the ruling.That is, all the air that is above the city is the same as its land. But, if they go away from it, then they are considered travelers.As for their staying for six hours, this is not considered a problem if it starts from the early morning, since this means that Zhuhr prayer will be due when they are in flight, in which case they may combine Zhuhr and 'Asr in a delayed combination.This is so because there is much leeway in combining prayers. The Prophet (may Allah's peace and blessings be upon him) combined Zhuhr and 'Asr prayers, and combined Maghrib and 'Ishā' prayers in Madīnah without being in state of fear or rainfall,as reported by Ibn 'Abbās (may Allah be pleased with him and his father). When he was asked why the Prophet (may Allah's peace and blessings be upon him) did that, he answered: "He wanted to spare his Ummah any hardship."Thus, whenever there is hardship resulting from offering the prayer in its due time, one may resort to combination, whether delayed or advanced, according to what is within his ability.

As regards Friday prayer, if its time becomes due when he is flying within the airspace of the city, he has to land to perform it.

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Question (8):What is the ruling on a woman traveling without a Mahram (spouse or unmarriageable relative) as a job necessity?Answer:Is prohibited as the Prophet (may Allah's peace and blessings be upon him) said:"No woman should travel except in the company of a Mahram."This is the ruling even though her job may require that. So, she should not travel if she does not have a Mahram with her.

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Rulings related to ritual purification

Question (9):Water closets on the plane are too small, and sometimes we find evident traces of impurity on the floor and walls. When I enter therein to perform ablution, I have doubts that my clothes are tainted with such impurities, yet I perform the prayer anyway. When I reach my destination, I change my clothes and repeat the prayer after its time has elapsed. What is the ruling on my case?Answer:First: We must make sure that the walls of the water closet are actually impure.

Second: If we become sure of that, then the clothes are still not considered impure based on mere contact with the walls, unless either of them is wet in such a way that makes the impurity stick to the clothes.

Third: If this is the case, the questioner must remove the impurity by washing the affected spot. If he is unable to remove it and cannot find clean clothes, he may pray in the impure clothes and he does not have to repeat the prayer based on the statement of Allah Almighty: {Fear Allah as much as you can...} [Al-Taghābun: 16]

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Question (10): I entered the WC on the plane to answer the call of nature, and some drops of urine fell on my clothes. I sprinkled some water on the affected spot and rubbed it. Is this sufficient for purifying my clothes, knowing that I performed ablution and prayed? What is the ruling on my prayer? Answer: This is not enough for purifying your clothes, because it is a must to wash and squeeze the clothes to ensure them being cleansed from urine. Some scholars say that urine should be washed away seven times. Hopefully, washing it three times is enough, but just sprinkling water over it is not a valid measure for purification. Being ignorant of the ruling he is pardoned regarding the prayers he offered before while wearing such clothes, since Allah Almighty says: {...Our Lord, do not impose blame upon us if we have forgotten or erred...} [Al-Baqarah: 286] In reply, Allah Almighty said: "I did [what you asked for]."

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Question (11): What is Istijmār? Is it valid to make Istijmār by paper tissues on the plane when there is water? What ensures perfect purification? Answer: Istijmār is to clean the private parts or the anus from the traces of urine and feces by using stones or whatever can achieve this purpose, like paper tissues. However, there are conditions to be observed: wiping should be no less than three times, and it should not be done with something that is impermissible to use for Istijmār such as dung, bones, or what is sanctified under Shariah like food stuff and the like.

It is permissible to make Istijmār whether there is water or not. Scholars say that it is better to make both Istijmār and washing since they ensure better purification.

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Question (12): In lengthy flights, some passengers may sleep on their seats and, when Fajr prayer is due, it could happen that someone has experienced a wet dream, someone has forgetfully got on board while in a state of Janābah (sexual impurity), or a woman attains purity from menses or post-partum bleeding, knowing that the plane is to reach its destination after the elapse of the time of prayer. Meanwhile, it is strictly forbidden to take a bath inside the plane's WC as per the safety regulations, given its unsuitability for this procedure. What is the right course of action in such situations? Answer: If they can perform dry ablution by using the seats' cover sheets, let them do so. But if this is not possible, because there is no dust on such sheets, then they may offer the prayer without purification, then if purification becomes possible afterwards, they should get purified.

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Question (13): How should the major ritual bath be performed? Answer: Major ritual bath has two manners: a valid manner, and a perfect manner.

The valid manner comprises rinsing the mouth, sniffing, and pouring water over the whole body even once, which could be done by immersing one's body in deep water.

The perfect manner comprises washing the private parts along with any area that is affected by traces of Janābah, performing complete ablution, pouring water over the head three times until the roots of the hair get fully wet, and washing the right side of the body then the left one.

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Question (14): How should a passenger perform ablution on board of a plane when there is no water or there is, yet it is frozen, insufficient, or cannot be used for fear of leaking and jeopardizing the safety of the plane, knowing that there is no opportunity to make dry ablution either due to lack of dust? Answer: Performing ablution in the situation described is too hard or even impossible. Allah Almighty says: {...He has not placed upon you in the religion any hardship...} [Al-Hajj: 78] Hence, the passenger may perform dry ablution by using the seats' cover sheets if there is dust on them. If there

is no dust, he may pray without purification due to his inability to do it. Allah Almighty says:{Fear Allah as much as you can...}[Al-Taghābun: 16]Yet, if he has the opportunity to land at the latest time of the second prayer, which can be combined with the one preceding it, then he may delay offering the prayer with the intention of offering the two prayers in a delayed combination when he lands at the airport.If this is not possible, as when it is the time of the second prayer, or because the two prayers cannot be combined, being 'Asr and Maghrib, or 'Ishā' and Fajr, or Fajr and Zhuhr, then he may offer the prayer anyway.

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Question (15):What is the manner of performing dry ablution?Answer:Dry ablution is performed by striking the ground with one's two hands, wiping his whole face therewith, then wiping both hands with each other.Question (16):I prayed without performing ablution forgetfully and was not aware of that until after I had finished the prayer. Do I have to repeat the prayer?Answer:Yes, whoever prays without ablution forgetfully is required to repeat the prayer since the Prophet (may Allah's peace and blessings be upon him) said:"Allah does not accept the prayer of anyone of you who is in the state of Hadath (minor ritual impurity) until he performs ablution."But, if one forgetfully prays while wearing clothes affected by impurity, then he should not repeat the prayer because Jibrīl (Gabriel) (peace be upon him) once came to the Prophet (may Allah's peace and blessings be upon him) while he was praying and informed him that his sandals carried impurity, so he just took them off and completed his prayer. This indicates that one is not commanded to repeat the prayer if he is ignorant or forgetful that his clothes are affected by impurity.

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Question (17):Sometimes I forget whether I wiped over my head or not, without being more certain about either case, do I have to perform ablution anew?Answer:This doubt is of no effect if it occurs after finishing ablution, and it should be ignored. If it occurs before finishing ablution, like doubting whether one has wiped over his head or not,when he is still washing his feet, then he should wipe his head then wash his feet. There is no hardship in doing this. This is to be done in case one does not suffer excessive doubts, otherwise he should pay no attention to such doubts and should complete his ablution accordingly,that is, if he is washing his feet, he should consider that he has actually wiped his head, and the same applies to other parts.

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Question (18):What is the manner of performing ablution?

Answer: The manner of performing ablution is as follows:

1. Having the intention of performing ablution in the heart without verbalization. This is the proper thing to do in ablution, prayer, and all other acts of worship since Allah knows what is in the heart, so there is no need to express it in words.
2. Saying: "Bismillāh" (in the Name of Allah).
3. Washing the hands thrice.
4. Rinsing the mouth and sniffing water into and out of the nostrils thrice.
5. Washing the face thrice from one ear to the other and from the hairline to the end of the beard.
6. Washing the hands three times from the fingertips to the elbows, starting by the right hand then the left one.
7. Wiping the head once by wetting the hands then passing them over the head from the hairline to the nap and back to the hairline, then wiping the ears once by inserting the forefingers inside the ears and wiping their exterior by his thumbs.
6. Washing the feet three times from the tip of the toes to the ankles, starting by the right foot then the left one.

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Question (19):When passengers make ablution in the plane toilet, some water falls around on the floor, which may cause some technical damage in the plane. Is it right to advise the passengers to wash the parts of ablution one time only and to avoid excessive use of water?Answer: I believe that the questioner is not a Muslim, because normally the water used in ablution falls in the sink where one performs ablution. It is true that some people could not manage it well,so sometimes water sprinkles out of the sink. As for the excessive use of water, people should avoid it anyway.

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Question (20):What is the ruling on wiping over Khuff (leather socks) and socks? What is the evidence on its permissibility from the Qur'an and Sunnah?Answer: Wiping over them is an act of Sunnah practiced by the Messenger of Allah (may Allah's peace and blessings be upon him). So, if someone is wearing them, it is better to wipe over them than taking them off to wash the feet.Proof of this is the following report by Al-Mughīrah ibn Shu'bah (may Allah be pleased with him): "The Prophet (may Allah's peace and blessings be upon him) was performing ablution, so I bent down to take his leather socks off but he said:'Leave them for I have put them on after purification,'and he wiped over them."The permissibility of wiping over the leather socks is established in the Qur'an and Sunnah. In the Qur'an, Allah Almighty says:{O you who believe, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and [wash] your feet to the ankles...}[Al-Mā'idah: 6]There are two authentic modes of recitation of that verse reported from the Messenger of Allah (may Allah's peace and blessings be upon him):

The first involves "your feet" as joined to "your faces" by the coordinating conjunctive "and", meaning that they are to be washed.

On the other hand, the second involves "your feet" as in conjunction with "your heads", in which case the feet are to be wiped over.

What determines that the feet may be washed or wiped over is the practice of the Prophet (may Allah's peace and blessings be upon him). He used to wash his feet if they were uncovered and wipe over them if they were covered with leather socks.

As for the proof from the Sunnah, there are successively transmitted reports from the Prophet (may Allah's peace and blessings be upon him) in this regard. Imam Ahmad (may Allah have mercy upon him) said:"I have no doubts in my heart about wiping. There are forty Hadīths reported from the Messenger of Allah (may Allah's peace and blessings be upon him) and his Companions on its permissibility."

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Question (21):What are the conditions of wiping over the leather socks? Please cite the relevant evidence.Answer:There are four conditions for wiping over the leather socks:First: One must wear them while in a state of ritual purity (i.e. after performing ablution or ritual bath), based on the reply of the Prophet (may Allah's peace and blessings be upon him) to Al-Mughīrah ibn Shu'bah:'Leave them for I have put them on after purification,'Second: The leather socks or socks have to be clean. If they are carrying any impurity, it is impermissible to wipe over them.This is supported by the reported tradition indicating that one day the Messenger of Allah (may Allah's peace and blessings be upon him) led his Companions in prayer while wearing sandals which he took off during the prayer. Afterwards, he informed them that Gabriel told him that the sandals carried impurity or filth.This proves that it is impermissible to pray wearing something stained with impurity. Also, if something impure is wiped, it will contaminate whatever is used in wiping, which will not be valid as a purifier.Third: They are to be wiped over when one is in a state of minor ritual impurity, not major ritual impurity or any other state that requires a ritual bath.The proof is the following Hadīth of Safwān ibn 'Assāl (may Allah be pleased with him) who said: "The Messenger of Allah (may Allah's peace and blessings be upon him) instructed us that we need not take off our leather socks for up to three days and nights during travel, unless we are in case of major ritual impurity, but not (to take them off) in case of defecating, urinating, or sleeping."According to this Hadīth, wiping over the leather socks must be in case of minor, not major ritual impurity.Fourth: Wiping is to be done within the legislated period, which is a single day and night for a resident and three days with their nights for a traveler.The proof is the following Hadīth of 'Alī ibn Abi Tālib (may Allah be pleased with him) who said: "The Prophet

(may Allah's peace and blessings be upon him) fixed the period of wiping over the leather socks to be one day and night for the resident and three days and nights for the traveler." [Narrated by Muslim] This period starts from the first incident of wiping over the socks after answering the call of nature, and expires after 24 hours for a resident, and after 72 hours for a traveler. So, if we assume that someone performed ablution for Fajr prayer on Tuesday, and maintained his state of ritual purity until he offered 'Ishā' prayer on Wednesday, then he slept and got up to offer Fajr prayer, and wiped over his leather socks on 5:00 am, then the period of wiping over the leather socks starts on Wednesday 5:00 am and ends at Thursday 5:00 am. So, if he wiped over the leather socks on Thursday before 5 am, he may perform the Fajr prayer of Thursday and any other prayer he wishes to perform as long as he retains his state of ritual purity, because his ablution is not invalidated by the expiry of the period allowed for wiping according to the preponderant view of scholars. This is because the Prophet (may Allah's peace and blessings be upon him) did not fix a specific limit for the ritual purity, but fixed a specific limit for wiping. Thus, once that period expires, wiping over the socks is no longer allowed. But, if the person is in a state of purity after the period of wiping has expired, he is considered pure because his purity is established by Shariah evidence. It is a rule that whatever is established by Shariah evidence is not canceled unless there is Shariah evidence to that effect. There is no evidence to prove that one's ablution is invalidated by the expiry of the period of wiping, because in principle, any state should remain the same unless proven otherwise.

These are the conditions for wiping over the leather socks. There are other conditions that some scholars mentioned but some of them are debatable.

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Question (22): What is the ruling on wiping over the shoes or socks? What is the difference between leather socks and shoes? Answer: Shoes are the same as leather socks, but shoes have short necks while leather socks have longer necks. When someone wipes over his shoes, the ruling of wiping applies to it. That is, if he takes them off afterwards, he has to perform full ablution should he wish to pray, if he has invalidated his first ablution. In other words, if someone has wiped over the shoes, then prayed, then took them off later, it is permissible for him to pray so long as he maintains his state of ritual purity. But if his ablution is invalidated, he has to take off his shoes and wash his feet. The rule that should be understood is that after taking off any footwear that has been previously wiped over, no more wiping is allowed until the person performs full ablution. Question (23): Is it a condition for the validity of wiping over socks that they be thick and not transparent, and covering the ankles? Answer: Thickness of the socks is not a condition. Actually, it is permissible to wipe over transparent light socks.

It is more cautious not to wipe over socks that do not cover the ankles unless there are other socks worn beneath them, in which case one should wipe over them all.

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Question (24): Is it valid to wipe over shoes that do not cover the ankles that are obligatory to wash in ablution? Answer: Yes, it is valid to wipe over them if there are socks worn beneath them, and the ruling of wiping applies to the shoes. That is, if one takes them off after wiping over them, it is not valid to wipe over the socks beneath them. If there are no socks worn beneath the shoes, then there are different scholarly opinions regarding this case. Some scholars deem it permissible while others deem it impermissible. The most correct view is that it is permissible as long as you can walk while wearing them with your feet fully covered by them, excluding the ankles and the area around them. The preponderant opinion here is that wiping over the shoes is permissible.

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Question (25): What is the manner of wiping over the leather socks? Answer: The manner of wiping is to run the fingers from the tips of the feet to the shin only, which is the topside of the socks. Wiping should be done over both feet with both hands; meaning that the right hand wipes over the right foot and the left hand wipes over the left foot simultaneously just like wiping the ears. This is apparently indicated by the practice of the Prophet (may Allah's peace and blessings be upon him) in this regard. Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) said: "He wiped over them." He did not say that the Prophet (may Allah's peace and blessings be upon him) started by the right foot. However, if

he would use only one hand, then he may start with the right foot. Many people wipe each foot with both hands. This action is groundless, as far as I know. Rather, scholars stated that one should wipe over the right foot with the right hand and over the left foot with the left hand.

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Question (26): Some people wipe over the shoes then take them off and pray while putting on the socks. Is it valid to do so or is it obligatory to wipe over the socks? Is there a difference between leather socks and shoes? Answer: If one is of the habit of taking off the leather socks, then we advise him to wipe over the socks from the beginning so that his purity would not be affected if he takes off the leather socks afterwards. If, however, he wipes over the leather socks then takes them off, he retains his ritual purity as we have previously explained. If he breaks his ablution, he is required to take off the leather socks and the socks worn beneath them and perform a complete ablution.

The difference between leather socks and shoes is that leather socks cover the feet entirely, unlike shoes.

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Question (27): I traveled from Jeddah to Riyadh and returned on the same day. I arrived at Jeddah at the time of 'Asr prayer. Is it permissible for me to wipe over the footwear, although the intention of wiping was for being on a journey? Answer: If the period of wiping has not expired, then there is no problem with wiping whether in residence or in travel. If the period has expired, then one has to take off his leather socks, make ablution, and wash his feet.

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Question (28): Does shaking hands with a foreign woman or the wife break the ablution? What are the invalidators of ablution?

Answer: Shaking hands with a foreign woman is impermissible and prohibited, but it does not invalidate the ablution. Shaking hands with one's wife does not invalidate the ablution either, yet it is permissible. In fact, shaking hands with the wife, or even kissing her lustfully, does not invalidate the husband's ablution, unless there is a discharge, in which case, his state of purity is to be addressed according to what is entailed by such a discharge.

As for the invalidators of ablution, they are: 1. Discharge from the two body passages, the front or rear, whether they are usual discharge like urine or stool, or unusual like blood and the like.

2. Deep sleep where one is not aware of himself if passes wind.

3. Eating camel flesh, be it raw or cooked, meat or liver, or whatever else.

These are the main invalidators of ablution, there are others that are not agreed upon by scholars.

According to the basic rule, ablution is considered intact unless there is an explicit valid proof to indicate that it is invalidated. That is because what is proved by a Shariah evidence cannot be canceled except by a Shariah evidence. Hence, the predominant opinion suggests that if someone takes off his socks after having wiped over them, then his ablution is still intact, and he is still in a state of ritual purity until his ablution is invalidated by one of the known invalidators of ablution.

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Rulings related to prayer

Question (29): If we are a group of people on a journey, and the Muezzin calls the Adhān for the prayer in the mosque, is it permissible for us to offer the prayer in congregation before the Iqāmah (second call to prayer) is called in the mosque, as we fear to miss the flight, or should we pray individually? Answer: It is permissible for you to pray in congregation, yet you should pray in a place other than the mosque where the congregation is to be held so as not to disturb the worshippers.

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Question (30):What is the ruling on traveling after the second call for Friday prayer?Answer:It is unlawful to travel after the second call for Friday prayer, given the statement of Allah Almighty:{O you who believe, when [Adhān] is called for the prayer on Friday, then proceed to the remembrance of Allah and leave trade. That is better for you, if only you knew.}[Al-Jumu'ah: 9]

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Question (31):Is it obligatory to call the Adhān on the plane if the time of Fajr prayer is due, when it is not possible to use a microphone? Should we wake up those who are asleep?Answer:Yes, the Adhān should be called in that case. If the safety rules on board ban the use of microphones, then they should not be used. However, one may stand before the people and call the Adhān without using a microphone.If there are many chambers on board, he should call the Adhān at the first chamber, then he should stand by each chamber and inform the passengers that the Adhān of Fajr has been called.

Those who are asleep should be notified that the prayer time is due. It is the same as when you see a person using impure water or having filth on his clothes, you have to inform him.

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Question (32):Is it obligatory to call the Adhān for the prescribed prayers during travel?Answer: Yes, it is obligatory to call the Adhān in travel for a congregation of two or more people, based on the statement of the Prophet (may Allah's peace and blessings be upon him) to Mālik ibn al-Huwayrith (may Allah be pleased with him):“When the time of prayer is due, let one of you call the Adhān for you.”

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Question (33):What is the ruling if the time of calling the Adhān coincides with displaying movies on board?

Answer:

If it is possible to stop such movies, then they must be stopped, otherwise, one should call the Adhān, and the sin would be on those who take it in ridicule and amusement as Allah Almighty said:

{And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not understand.}

[Al-Mā'idah: 58]

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Question (34):Sometimes we happen to be visiting Muslim or non-Muslim countries, and we do not hear the Adhān there. What is the criterion for attending Friday prayer and congregational prayers in such a case?

Answer: The criterion here is hearing the Adhān. So, when you hear the Adhān, it is obligatory upon you to attend the prayers in congregation, unless this would cause interruption to your job. If so, you are then excused.

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Question (35):As you know, our eminent Shaykh, the construction of buildings, air conditions, and the location of hotels all hinder the Adhān to be heard in most cases, and sometimes the mosque is in the hotel lobby. Is hearing the Adhān still the criterion for attending the congregation in this situation?Answer: What counts in hearing the Adhān is in a place where one can hear it, were it not for the reasons that prevent him from hearing it, otherwise, one may not hear Adhān by just entering his room.Also, hearing the Adhān through loudspeakers is not considerable here, but what really counts is hearing the Adhān through the ordinary call, because the Adhān pronounced in loudspeakers can be heard from afar.

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Question (36):What are the prescribed times of the prayers? How do we know that the time of prayer is due when we are on board?Answer:The prescribed times of prayers are:

1. Fajr time starts with the break of dawn until the sun shines brightly.
2. Zhuhr time starts from Zawāl time, i.e. when the sun passes its zenith towards the western horizon, until when the shadow of something becomes the same size of it.
3. 'Asr time starts by the expiry of Zhuhr time – when the shadow becomes the same size of the object – until sunset. However, it should not be delayed until the sunlight is yellow unless in case of necessity.
4. Maghrib time starts from sunset until the disappearance of the red twilight. This takes about one hour and a half, which can sometimes be more or less.
5. 'Ishā' time starts by the expiry of Maghrib time until midnight.

Accordingly, the second half of the night is not a prescribed time for offering 'Ishā' prayer, nor is the time from sunrise until Zawāl a time for offering a prescribed prayer.

Hence, you can recognize the time of prayers by the signs I have just mentioned, and also by the tool set in some watches nowadays, like Al-Asr Islamic watch. You can also use calenders that have prayers times.

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Question (37):What is the ruling regarding someone who offers the prayers in a non-Muslim country according to the prayer times of KSA? What is the ruling on offering the prayer before its time is due?Answer:Offering the prayers in a non-Muslim country according to the prayer times of KSA is a huge mistake, unless one is in a place near KSA, in the sense that the time of prayer has not expired, if he is to the east of KSA, or that the time of prayer has actually started if he is to the west of KSA.But, if the time of prayer expires in KSA before it starts in the place where he is, then if he offers the prayer according to KSA timing, he will be praying before the prescribed time of the prayer.In fact, offering the prayer before its due time is invalid because Allah Almighty says:{...Indeed, prayer has been prescribed upon the believers a decree of specified times.}[Al-Nisā': 103]The Prophet (may Allah's peace and blessings be upon him) fixed those times as he said:"The time of Zhuhr prayer is when the sun moves past its zenith and one's shadow is the same (length) as his height, (and it lasts) as long as the time of 'Asr prayer has not yet come. The time of 'Asr prayer is until the sun turns yellow. The time of Maghrib prayer is until the disappearance of twilight. The time of 'Ishā' prayer is up to the middle of the average night, and the time of Fajr prayer is until sunrise."Likewise, offering prayer after its due time deliberately is invalid, because the Prophet (may Allah's peace and blessings be upon him) said:"Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected."It is quite known that people who observe fast worldwide do not follow the time of KSA, rather they follow their own time, i.e. the time of daybreak and sunset in their own countries. The same should apply to prayer.

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Question (38):Sometimes take-off or landing time coincides with the time of Fajr prayer, and in emergency cases, we have to delay the prayer beyond its prescribed time, given the inability to offer it on time. What is the ruling in this case?Answer:If it is not possible to perform the prayer in its due manner, then it should be performed by the heart, because delaying the prayer beyond its due time is impermissible. However, if it is combinable with the prayer that follows it, then the matter is easy.In other words, if the time of taking off or landing coincides with Zhuhr prayer, one could delay it to pray with 'Asr, or if it coincides with Maghrib, one could delay it to pray with 'Ishā'. But, if the prayer is not combinable, as in the case of 'Asr, 'Ishā', or Fajr prayers, then such a prayer is to be performed by the heart, but never delay it beyond its due time as Allah Almighty says:{Fear Allah as much as you can...}[Al-Taghābun: 16]

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Question (39):For lengthy flights that last for about twelve hours, there are two crews: the first crew flies the plane half way during which the second crew takes a rest of sleep in preparation for completing the flight for the other half. Sometimes in winter, it happens that two or three hours after the plane takes off, the sun rises, so the second crew members miss Fajr prayer. What is the ruling in such a case, noting that if they wake up for the prayer, they will not be able to sleep again, and they will not have enough rest? What is the solution for this problem from a Shariah perspective?Answer:If they sleep before the time of prayer is due, and it is possible to wake them up upon the commencement of the prayer's time, then I see no problem. It would be better, however, if the time is arranged in a manner that makes it suitable for the second crew to wake up when the prayer's time is due. Yet, it is mentioned in the question that there are only two hours for them to sleep.So, I believe that their claim of not having enough rest is not a valid justification for delaying the prayer beyond its due time, as they must offer the prayer within its prescribed time. If they do that in pursuit of Allah's pleasure, He will definitely help them, as He said in His Book:{...And whoever fears Allah, He will make for him ease of his matter.}[Al-Talāq: 4]

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Question (40):Over the past three years, I have never offered the prayers and have been gravely engaged in dissoluteness. It has not been a long time since Allah Almighty has blessed me with repentance, which I hope to be sincere. I started to pray in congregation at the mosque, and gave up all that might tarnish my religiosity or mar my morals and behavior. What about the prayers I failed to perform in the last three years? Should I make up for them? How?Answer:You are not required to make up for those prayers based on two facts:First: Abandoning the prayer constitutes apostasy. The one who abandons the prayers is a disbeliever as per the preponderant relevant opinion that is supported by texts from the Qur'an and Sunnah.Accordingly, your reversion to Islam erases whatever is committed before it. Allah Almighty says in this regard:{Say to those who have disbelieved [that] if they cease, all what has occurred before will be forgiven for them...}[Al-Anfāl: 38]Second: If someone fails to perform an act of worship that is bound by a fixed time limit until its time lapses without a Shariah-acceptable excuse like prayers and fast, then he repents – he is not required to make up for what he missed deliberately, because they are bound by a certain time limit set by the Islamic law.The Prophet (may Allah's peace and blessings be upon him) is authentically reported to have said:"Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected."This opinion is not contradicted by the statement of the Prophet (may Allah's peace and blessings be upon him):"Whoever forgets a prayer, let him perform it once he remembers it."Or by the statement of Allah Almighty about fasting:{...And whoever is ill or on a journey – then an equal number of other days...}[Al-Baqarah: 185]That is because the examples of delay mentioned in the cited Hadīth and verse involve an excuse. When an excused person makes up for a missed act of worship, he has the same reward as the one who performs it in its due time. Therefore, you do not have to make up for the religious obligations that you abandoned along those past three years.Question (41):What is the ruling regarding someone who left a single prayer deliberately? What is he required to do?

Answer: Such a person is a disbeliever and an apostate. He is the same as the Jews, Christians, and polytheists. He has to repent to Allah.

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Question (42):Which is better for a traveler: to pray where he is staying, combining Zhuhr with 'Asr and Maghrib with 'Ishā', or perform each prayer in its due time?Answer:It is better to perform each prayer in its due time, but if it is difficult, he may combine the prayers. The preponderant opinion here is that combining the prayers during travel is permissible, even when the traveler is not on the way.

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Question (43):Sometimes I depart from Jeddah Airport to Riyadh in the afternoon and reach Riyadh before sunset. I do not perform 'Asr prayer on the plane, but I delay it until I arrive at the hotel. Is it right to do so? Is it permissible to combine the prayers at home before setting out without shortening them, should I fear to miss 'Asr prayer?Answer:Yes, you are doing the right thing since you depart from Jeddah Airport before 'Asr time has started, and you reach Riyadh Airport during 'Asr time or even at the last part of its time. You are not blamed for delaying the prayer until the plane lands at the

airport. If it happens that you reach Riyadh Airport only after the expiry of the prayer's time, then you may combine Zhuhr and 'Asr prayers, advancing the latter before its due time. You may do this even before the journey has started, because delaying 'Asr prayer in this case involves some hardship as well as the probability of missing the prayer. Ibn 'Abbās (may Allah be pleased with him and his father) said: "The Messenger of Allah (may Allah's peace and blessings be upon him) combined Zhuhr and 'Asr prayers, and Maghrib and 'Ishā' prayers in Madīnah without any fear (of danger) or rain." He was asked: 'What did he intend by that?' He replied: 'He intended to spare his Ummah any hardship.'"

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Question (44): The plane's direction changes according to flight routes, which may result in the change of the direction of Qiblah (Ka'bah) inside the plane. What is the ruling on offering the prayer on the plane in this situation? Answer: When the direction of the plane changes while one is offering the prayer, he should turn towards the correct direction. Scholars said that when a sailing ship changes its direction, one should direct himself towards the Qiblah, even if he would have to do this several times.

The pilot has to inform the passengers, who are performing an obligatory prayer of any change in the plane's direction, and instruct them to turn towards the correct direction. This, however, is not a condition if it is a voluntary prayer, because it is established that the Prophet (may Allah's peace and blessings be upon him) did not turn himself towards the Qiblah in voluntary prayers.

Question (45): Does negligence to identify the Qiblah direction while traveling by plane invalidate the prayer? What is meant by Allah's saying: {...And wherever you [believers] are, turn your faces towards it [in prayer]...} [Al-Baqarah: 144]? Answer: One should try his best to identify the direction of Qiblah. However, Allah Almighty does not charge a soul except with what is in its capacity. It is not permissible for one to pray to whatever direction he is facing without attempting to identify the direction of Qiblah first. Allah Almighty says: {...And wherever you [believers] are, turn your faces toward it [in prayer]...} [Al-Baqarah: 144] This means: wherever you are, direct your faces towards the Sacred Mosque, whether you are on land, in the sea, in the air, or elsewhere. However, according to the Shariah relevant rule, the performance of all religious obligations is contingent on the ability of doing them. Furthermore, there are many acts of worship where it is enough to have close, not full certainty, whether because of impossibility or difficulty to realize it. This applies to directing oneself to the Qiblah on board, as one should try to identify its direction and face it to the best of his ability.

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Question (46): I tried my best to identify the direction of Qiblah when I was on a journey, and I performed the prayer accordingly. After I had finished, someone told me that I was not facing the Qiblah. What is the ruling in this case? Answer: If you were in town, then there is no room for personal attempt to identify the Qiblah, since it was possible for you to ask those around you. If you were out of town and tried to know the direction of Qiblah, yet you failed, then your prayer is valid and you are not required to repeat it. Question (47): Is it necessary to face the direction of Qiblah in a voluntary prayer from its beginning? What is the ruling if I pray while not facing the direction of Qiblah? Answer: According to the correct opinion, starting a voluntary prayer while facing the Qiblah in travel is not obligatory, yet it is better to do so. However, if someone starts a voluntary prayer while not facing the Qiblah in travel, there is nothing wrong with that.

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Question (48): I prayed on the plane seat while not facing the Qiblah throughout my prayer, excluding the opening Takbīr (saying: Allahu Akbar "Allah is the Most Great"), where I was facing the Qiblah. What is the ruling? Answer: If you were offering a voluntary prayer, then a traveler may face whatever direction while offering voluntary prayers. If you were offering an obligatory prayer, you had to face the direction of Qiblah, even if you were on the pilot seat. You should let your co-pilot pray first while facing the Qiblah, he should perform bowing and prostration, if possible, otherwise by gesture. Then, after he finishes, he flies the plane, and you pray after him.

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Question (49):When I am in a country that is located at an equal distance from Makkah from both the east and west directions, to what direction should I pray when I am on land?Answer:It seems that, in this situation, you have the choice to pray to either east or west direction, because they are both the same. If you can measure the distance between them, then you should pray to the direction that is closer to the Qiblah. However, I believe that this could not be done accurately. So you have the choice to pray to either direction.It is narrated in Sahīh Al-Bukhārī in the story of the man who killed ninety-nine people, that he asked a worshiper as to whether he could repent or not. The worshiper found the man's crime too grave to repent of and said to him: "You killed ninety-nine persons, then you ask about repentance?" So, the man killed the worshiper and completed the set of one hundred persons. He then asked a man of knowledge, who answered him: "Who could prevent you from repentance? But, you are in a land of wrongdoers. You better go to such-and-such town, for there are righteous people living there." The man went there. While on the way, it was the time of his death. Allah Almighty sent down the angels of mercy and the angels of punishment, who disputed as to who of them should seize his soul. Allah Almighty sent an angel to judge between them. He said: "Measure the distance between the two towns, and he would belong to the one to which he is closer." They measured the distance and found that he was one hand span closer to the righteous city. It was even said that he stretched his chest out towards it when he was dying. So, the angels of mercy seized his soul due to this slight distance.This indicates that the distance between two points is considered under Shariah, giving priority to that which is closer.

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Question (50):Once I arrived at Jeddah when the people were performing 'Ishā' prayer in congregation. I had not yet performed Maghrib prayer. The Imam had finished the first Rak'ah (unit of prayer) and stood up for the second. I joined him with the intention of performing Maghrib prayer, but the prayer was performed in a way different from that of Maghrib. Was it right to do so?Answer:Yes, what you did was right. You sat down in the first Rak'ah, in imitation of the Imam, for whom it was the second Rak'ah. You did not sit down in the second Rak'ah, following the Imam. This is the same as when you join the Imam in the second Rak'ah of Zhuhr prayer, in which case you will have to sit down in the first Rak'ah, but not in the second. Then, you will not sit down when he stands up to perform the fourth Rak'ah, which is the third Rak'ah for you. Here, you will not recite the first Tashahhud in its proper place.The last Tashahhud will also not be recited in its proper place for you, but you have to do all this for the sake of following the Imam. So, if you join him when he is performing the first Rak'ah of 'Ishā' prayer, and you are performing Maghrib prayer, then if he stands up for the fourth Rak'ah, you have to sit for reciting the Tashahhud. After this, you should follow him in what remains of 'Ishā' prayer.

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Question (51):If I miss the prayer during travel, like Zhuhr and 'Asr prayers, then I arrive home when Maghrib time has started, should I pray Maghrib first or start with Zhuhr and 'Asr?Answer:Join the prayer with the intention of performing Zhuhr prayer. When the Imam makes Taslīm (the act with which one winds up his prayer), stand up and perform the fourth Rak'ah. After this, pray 'Asr then Maghrib.

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Question (52):I was offering a supererogatory prayer when I remembered that I did not perform Zhuhr prayer. Is it permissible to change my intention inside the prayer?Answer:It is not permissible to change the intention in this case, because if you intend to transfer the prayer into Zhuhr prayer, this means that you start it as a supererogatory prayer and complete it as an obligatory one. But the question here is: should this person end the supererogatory prayer he was offering or not?The answer is: No, he should not end it, but he has to carry on with it until he completes it, then perform the obligatory prayer that he missed.On the other hand, if he is offering an obligatory prayer then wants to turn it into a specific supererogatory prayer, then this is not valid. If, however, he wants to transfer it into an unspecific supererogatory prayer, we should see, if there is not enough time, he may not do this because it will result in delaying the obligatory prayer beyond its due time.But, there is nothing wrong to do this if there is enough time. However, this action is disliked unless there is a valid

reason, like turning an obligatory prayer to an unspecific supererogatory prayer in order to join a congregational prayer that has just started.

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Question (53):The Muezzin called the Adhān for 'Asr prayer while I was on a journey and did not pray Zhuhr. Is it permissible in this case to shorten Zhuhr prayer, then pray 'Asr with the congregation?Answer:The correct procedure for you is to pray with the congregation with the intention of performing Zhuhr prayer. When the Imam makes Taslīm, you can offer 'Asr shortened. However, if the Iqāmah is not yet called, you may start by Zhuhr prayer then perform 'Asr prayer.Question (54):I was offering 'Asr prayer when I remembered that I did not pray Zhuhr. Is it permissible to change the intention within the prayer?Answer:Do not change the intention, but complete 'Asr prayer then perform Zhuhr prayer.

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Question (55):Could you please explain to us how to perform obligatory and supererogatory prayers on board? Is facing the Qiblah a condition for the validity of such prayers? Could a passenger delay a prayer in order to combine it with another one when the plane lands? What should he do if he fears that he may miss the prayer? Should he shorten the prayers or perform them in their complete form?

Answer:

1. He can offer the supererogatory prayer on the plane while sitting in his seat, regardless of the direction of the plane. He nods or bends over for bowing and prostrating and makes the prostration lower than the bowing.
2. He does not offer the obligatory prayer on board unless he is capable of facing the Qiblah throughout the entire prayer, and is also capable of bowing, prostrating, standing, and sitting.
3. If he is incapable of doing so, he may delay the prayer until landing and pray on land. If he fears that the due time of the prayer will expire before landing, he may delay it until the time of the following prayer if it can be combined with it, like Zhuhr with 'Asr and Maghrib with 'Ishā'.If he fears that the due time of the following prayer will also expire before landing, he may pray them on the plane before the time expires provided that he does his best to meet the conditions, pillars, and obligations of prayer.For example, if the plane takes off shortly before sunset, then the sun sets during the flight, he should not pray Maghrib until the plane lands and he prays on land.If he fears of missing Maghrib prayer, he may delay it to the time of 'Ishā' in a delayed combination after he lands. But, if he fears that the time of 'Ishā', which is midnight, expires, then he should perform them before that.4. The manner of performing an obligatory prayer on board is by standing up, facing the Qiblah, then reciting Takbīr. After this, one recites Al-Fātihah and observes the associated Sunnah acts like saying the opening invocation before Al-Fātihah and reciting some verses of the Qur'an after it.If he is unable to know the direction of Qiblah, and there is none whom he trusts to inform him about it, he should try his best to know it by himself, and pray based on the outcome of his attempt. He then should bow, rise from bowing, and stand up restfully, then prostrate, rise from prostration, sit down restfully, then offer the second prostration.He should do the same throughout the rest of the prayer. If he is unable to prostrate, he may sit down and make prostration by way of gesture.

The prayer of the traveler on the plane is shortened, i.e. he offers two Rak'ahs for the four-Rak'ah prayer like any other traveler.

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Question (56):Is performing the prayer on the plane different from performing it on land?Answer:If the praying person fulfills all the obligatory and supplementary acts of the prayer on the plane, then there is no difference between the plane and land. However, praying at the earlier time of the prayer is better. If there is inability to perform the obligatory and supplementary acts of the prayer on the plane, then praying on land is better in such a case.

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Question (57):Some passengers pray in the passageways of the plane, which troubles the flight attendants while doing their job. Is it correct to prevent them from praying in such passageways when the flight attendants are serving the passengers, especially when there is enough time to offer the prayer later? Noting that some planes have special places for offering the prayers, while others do not. Answer:If there is a place prepared for performing the prayer on the plane, then the passengers should not perform the prayers in such passageways so as not to disturb others. Furthermore, they may be distracted by the passerbies during their prayer.If there are no such places, then they must perform the prayer anyway and the flight attendants should not pass in front of them as long as there is no necessity.

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Question (58):When it is time for serving meals to the passengers on the planes, where there are no places prepared for performing the prayer, it happens that some passengers want to perform the prayer in the plane's passageway, can we prevent them from doing this, given that they hinder the flight attendants from doing their job? Can we use as evidence the statement of the Prophet (may Allah's peace and blessings be upon him): "When dinner is served, and the Iqamah is called, have your dinner first"? Answer:There is nothing wrong with doing this if the passengers are so eager to eat. But, if we ask the flight attendants to delay serving the meals until the prayer is over, the passengers will not be longing for or distracted by the food.

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Question (59):What is the ruling on performing the obligatory prayer while sitting on the plane's seat? Answer:First, you should know that if the time of the first of the two prayers is due before getting on board, then one has to combine the first prayer with the following one when he is still in the airport. However, if the plane takes off before the time of the first prayer is due, then he should combine the first prayer with the following one when he lands in the airport. If this is not possible, i.e. the plane takes off before the time of the first prayer starts and lands after the expiry of the time of the following prayer, then he has to offer the prayer on the plane while standing, bowing, and facing the Qiblah to the best of his ability. This applies to obligatory prayers. As for voluntary prayers, he may perform them on his seat, regardless of the direction he is facing. Question (60):What is the ruling concerning someone who prays while sitting on the plane's seat, although he knows that it is obligatory to stand up during the prayer for those who are able to? Answer:His prayer is invalid and he has to repeat it. He should seek Allah's forgiveness and repent of acting contrary to the command of the Prophet (may Allah's peace and blessings be upon him) as he said to 'Imrān ibn Husayn (may Allah be pleased with him): "Pray standing; but if you cannot, then sitting; and if you cannot, then lying on your side."

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Question (61):I was traveling on a foreign airline. I got up to perform the prayer in one of the back passageways on the plane, but one of the flight attendants prevented me. So, I prayed sitting on my seat. What is the ruling in this case? Answer:Your prayer is valid, Allah Willing, based on the general indication of the statement of Allah Almighty:{Allah does not charge any soul except [with that within] its capacity...}[Al-Baqarah: 286]Allah Almighty also says:{Fear Allah as much as you can...}[Al-Taghābun: 16]

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Question (62):Is there a concession for the captain, his assistant, and the air-traffic controller to perform the obligatory prayer while seated and facing a direction other than Qiblah when they are not able to face it due to sudden turbulence, or technical problems, or because some flights may coincide with the time of Fajr prayer, and they are not able to get up for the prayer, given the crew's engagement in preparing the plane for take-off, and they fear that they could miss the prayer? Answer:One has to fear his Lord as much as he can. It is known to all that the prayer is two Rak'ahs and no more, so it will take a little time. We say that it is obligatory upon him to pray while facing the Qiblah, but if it happens that some trouble, which may put the plane to risk, occurs when he is praying, then there is nothing wrong if he fixes it while praying, because such movement is necessary and movement for a necessity is permissible, i.e. it does not invalidate the prayer. In such

cases where it is proven necessary that one should be tied to his seat, then he should remain in such a position and pray according to his state. If we further suppose that he starts the prayer while facing the Qiblah in a standing position, then such turbulences occur and he cannot help but sit on the seat, then there is nothing wrong with that. In fact, every situation has a different discussion. So our advice is to fear Allah as much as you can, and whenever you are able to carry out what you are commanded to do, then you are obligated to do it, and whenever you are unable, then the obligation is waived.

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Question (63): Prior to each training class in the plane simulator, a pre-training meeting is held, but sometimes it coincides with the time of prayer. Is one excused under Shariah for leaving the congregation, delaying the prayer, then praying with another congregation? Do we have to answer the call for prayer? What if we cannot hear the Adhān, either inside the meeting room or in the plane simulator? Answer: If there is no chance to delay the class until after the time of prayer, then one may stay in the classroom and pray later with his fellow trainees after the end of the class. However, if it is possible to take a break for performing the prayer, then there is no excuse for leaving the congregational prayer. So, they are all obligated to attend the congregational prayer at the mosque.

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Question (64): Prior to each flight, there is a meeting between the captain and the navigators, and sometimes the prayer is held during the time of that meeting. Is it permissible for me to leave the congregation until the meeting ends, knowing that this meeting cannot be delayed? Answer: If this meeting is essentially required for the journey and you would miss it if you go to the mosque, then you may stay till you finish the meeting and then perform the prayer in congregation where you are.

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Question (65): There are circumstances where it is not possible to get out of the cockpit for prayer, like flying over some cities or places where there is a crowd of planes which requires the captain and his assistant to closely monitor the movement of planes around them in the air. So, each one of them prays individually in the cockpit. Is there anything wrong with this? Answer: There is nothing wrong with that if the plane is not likely to land before the time of prayer expires. Otherwise, they are required to delay the prayer until they land. The same applies if the current prayer is combinable with the following one, like Zhuhr prayer. In this case, it can be delayed until it is combined with 'Asr prayer or Maghrib prayer which could be delayed and performed with 'Ishā' prayer. If there is no chance to land until the time of prayer expires, then they should pray in the cockpit and perform what is obligatory upon them according to their ability.

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Question (66): On some planes, the crew is composed of a captain, an assistant, and an air traffic controller. Given their significant role, they have to stay in the cockpit and not leave it in some cases. This is because the captain's importance manifests in the event of a sudden emergency that threatens the safety and security of passengers, such as a technical failure or an air pressure disorder. In some cases like this, they are required to take necessary measures within a few seconds, otherwise the plane will be at risk. Is it permissible for the crew to pray individually one after the other while standing and facing the Qiblah, if there is enough room for that inside the cockpit? If there is not enough space, can they pray on their seats without facing the Qiblah? Answer: If the situation entails that they pray individually, they may do so in order for the other two to monitor the plane's state. In fact this is a valid excuse for leaving the congregational prayer because if the shepherd and the orchard's guard are excused for leaving the congregational prayer, then the one who is in charge of guarding human souls is to be excused for leaving it with greater reason. As for facing the Qiblah, it is obligatory and I believe it would not prevent them from monitoring those flying around them. The same goes for bowing and prostration if they are able to perform them, otherwise, they may nod in place of bowing while standing and in place of prostration while sitting.

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Question (67):You surely know, our eminent Shaykh, that modern planes have places prepared for offering the prayer in congregation. So, is it required of some crew members to get out of the cockpit to pray with the congregation, knowing that they can go out for answering the call of nature?Answer:We have a great rule in Shariah stating that one has to perform the obligations Allah has imposed upon him according to his ability. Allah Almighty says:{Fear Allah as much as you can...}[Al-Taghābun: 16]Allah Almighty also says:{Allah does not charge any soul except within its capacity.}[Al-Baqarah: 286]Hence, if the captain or his assistant can leave the cockpit in order to perform the prayer in the prepared place, he may do so even if he would pray individually should he fear that a trouble would occur when he waits for the congregation to be held.

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Question (68):What is the ruling on the captain leaving his place to attend the congregational prayer on the plane, while his assistant remains in the cockpit, knowing that he can go out to answer the call of nature? What if he has a trainee assistant with him?Answer:As long as he can leave the cockpit for answering the call of nature, then he can go out to perform two Rak'ahs. The Shariah obligations are important, and the ruling could be adapted according to need. Allah Almighty says:{Fear Allah as much as you can...}[Al-Taghābun: 16]

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Question (69):Is the captain or his assistant blamed under Shariah if he gets out of the cockpit to pray in the place prepared for offering the prayer, knowing that he takes more than the time estimated for offering the prayer and his presence in the cockpit is required as per the rules?Answer:It is not permissible for the captain to leave the cockpit for offering the prayer unless there is someone to replace him.As far as I know, there are usually two men in the cockpit; when one of them is not there, the other replaces him. So, in this situation, one of them may go to perform the prayer and when he returns, the other one goes. He is not held sinful for missing the congregational prayer. He should not stay after finishing the prayer, but should return to the cockpit once he finishes it.This is because remembering Allah after the prayer does not have to be in the place of prayer as Allah Almighty says:{And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides...}[Al-Nisā': 103]So, he should get up, remember Allah Almighty, and exalt Him while flying the plane.

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Question (70):Is the captain permitted to pray inside the cockpit, while linking the earphones to the microphone in order to be able to hear the sound of the planes, when needed, while he is praying?Answer:There is nothing wrong with that if there is a need for it.

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Question (71):The pilot's job requires him and his assistant to monitor the devices throughout the flight. During long flights, one of them may perform voluntary prayers or recite the Qur'an while seated. Which is better for the pilot: to keep monitoring the devices with his assistant along the flight, or combine monitoring the devices and performing voluntary prayers by turn?Answer:If performing voluntary prayers, reciting the Qur'an, or making Tasbīh (exalting Allah by saying: Subhānallāh) would not distract him from paying attention to the plane's conditions, then there is nothing wrong with it. But this ruling differs according to the nature of the atmosphere and the plane, as different situations require different approaches.If we further assume that someone is in a safe condition and initiates a voluntary prayer, then something happens that requires his attention, he may end the prayer and there is no blame on him.

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Question (72):I am an aviator, and as I perform my job on the plane during the flight, the prayer becomes due. Can I interrupt my work to perform the prayer or complete my work then pray, even if the time of prayer has expired?Answer:If the time of prayer is about to expire, then you must pray in whichever state you may be. If there is still enough time, then it is permissible to engage in what you are committed to do, then pray afterwards.Question (73):What is the ruling on praying inside the cockpit, when some of the crew members are smoking?Answer:One must perform the prayer even

when there is a bad smell. Nonetheless, the one who is plagued with smoking has to be considerate and to utterly refrain from smoking during flights, since smoke spreads everywhere and annoys the passengers, and may even cause health troubles. I was informed that the USA has banned smoking on board over its airspace. As a matter of fact, if we act according to our knowledge on the impermissibility of smoking as per the rules of the Islamic Shariah, based on the statement of Allah Almighty: {...And do not throw [yourselves] with your [own] hands into destruction...} [Al-Baqarah: 195] and the statement of the Messenger of Allah (may Allah's peace and blessings be upon him): "There should be neither harm nor reciprocal harm", these will be a stronger authority to prevent people entirely from smoking than the strict rules set by the USA. This will also help them save themselves from whatever causes harm to them or to others.

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Question (74): When I am on a journey and hear the call for prayer, is it obligatory upon me to perform the prayer at the mosque? Is it wrong to pray where I am staying? If the journey is more than four consecutive days, should I shorten the prayer or offer it in its complete form? Answer: If you hear the call for prayer where you are staying, then it is obligatory upon you to go to the mosque. The Prophet (may Allah's peace and blessings be upon him) said to the man who sought his permission to leave the prayer in congregation: "Do you hear the call (for prayer)?" He said: "Yes." Then, he (may Allah's peace and blessings be upon him) said: "So, respond to it." Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "Whoever hears the call for prayer and does not attend it (the congregational prayer), then his prayer is not valid (deficient), except if he has an excuse." There is no proof indicating that the traveler is excluded from this ruling, unless by going to the mosque you may miss an interest in travel. For example, you need rest and sleep and want to pray at your place of stay in order to sleep, or you fear that if you go to the mosque the Imam may be late in calling the Iqamah, and you want to travel and fear to miss the flight, or something like that. With regard to setting a specific limit for the period of travel, there is no such limit according to the preponderant scholarly opinion. Instead, the rulings of travel are applicable to you as long as you are on a journey, whether you are going to stay for five or ten days, or for a week or a month. This is because the Prophet (may Allah's peace and blessings be upon him) did not set a specific limit for a journey beyond which the rulings of travel do not apply. In fact, he (may Allah's peace and blessings be upon him) stayed on a journey for different periods of time wherein he shortened the prayers. He stayed in Tabuk for twenty days where he shortened the prayer. He stayed in Makkah for nineteen days, and he shortened the prayer throughout this period, and shortened the prayer along his Farewell Hajj, as he stayed four days in Makkah and the rest in the other sites.

Therefore, there is no limit for the period of travel wherein the relevant rulings apply. As long as you are on a journey, then you can use the concessions of travel no matter how long your stay might be.

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Question (75): We are from the residents of Jeddah, is it permissible for us to shorten the prayer in the airport? What about performing the prayer in Riyadh Airport? Answer: It seems that the internal airport has become part of the districts of Jeddah, therefore, it is not permissible for residents of Jeddah to shorten the prayer there. However, the Riyadh Airport is not located inside Riyadh city, so, a resident of Riyadh who stays at the airport waiting for the flight may shorten and combine the prayer since he is considered a traveler.

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Question (76): Some aviators at Riyadh Airport have to remain there for six hours as a precautionary measure in case of being needed for some flights. Should they perform the prayer in its complete form in Riyadh Airport or shorten it while they are staying there? Answer: If they are residents of Riyadh, then I believe that the airport is not part of the city, so they may shorten the prayer.

*

Question (77): When a traveler leads a resident in prayer, should he shorten the prayer or offer it in its complete form? Is it obligatory to shorten the prayers in travel? Answer: A traveler who leads a resident in prayer should shorten the prayer then tell the resident to complete the prayer after he makes

Taslīm. This is because the Prophet (may Allah's peace and blessings be upon him) used to lead the people of Makkah in prayer on the Year of the Conquest, and used to tell them: "Complete the prayer, O People of Makkah, for we are travelers." Regarding your question whether it is obligatory to shorten the prayer, the answer is that the majority of scholars agree that it is recommended, not obligatory. This is the correct view on this issue because when 'Uthmān (may Allah be pleased with him) performed the prayer in its complete form while being in Mina, the Companions (may Allah be pleased with them) did the same. Had shortening the prayer been obligatory, it would have been forbidden not to apply it, and the Companions would not have followed 'Uthmān's action in something that they believed was impermissible.

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Question (78): I was on a journey and prayed with an Imam who was a resident. Do I have to complete the prayer or shorten it, i.e. praying two Rak'ahs with him then end the prayer by making Taslīm? Answer: The traveler who is led in prayer by a resident should complete the prayer, whether he joins the prayer from the beginning or he attends the last two Rak'ahs or the last Rak'ah thereof. He has to offer it in its complete form even if he joins it from the last Tashahhud. This is based on the general indication of the Prophet's statement in this regard: "Pray what you catch up with, and complete what you miss."

*

Question (79): We need a brief description of the manner of performing the prayer. Answer: After meeting the due conditions that are prior to performing the prayer; including ritual purification, covering the 'Awrah (parts of the body that must be covered), facing the Qiblah, etc, one should make Takbīr saying: "Allahu Akbar (Allah is the Most Great)" while raising his hands to the level of his shoulders or his ear tips. He then places his right hand over his left arm, both on the chest. After this, he opens the prayer with the supplication reported from the Prophet (may Allah's peace and blessings be upon him): "Subhānak Allāhumma wa bihamdika wa tabāraka ismuka wa ta'āla jadduka wa la ilāha ghayruk (Glory be to You, O Allah, and all praise is due to You, and blessed is Your name and high is Your majesty and no deity is worthy of worship but You)", or any other similar supplication reported in this regard. Then he says: "A'ūdhu billāhi min ash-shaytān ar-rajīm (I seek refuge with Allah from the accursed devil) Bismillāhi Ar-Rahmān Ar-Rahīm (In the Name of Allah, the Most Compassionate, the Most Merciful)" and recites Al-Fātihah, pausing at the end of each verse thereof. Then he recites what he is able to recite from the Qur'an, and it is better to recite a complete Surah. In Fajr prayer, he recites a long Surah from the Mufasssal (set of Surahs starting from Qāf to the end of the Mus-haf), and in Maghrib a short one. In the rest of the prayers he recites a Surah of a medium length from the Mufasssal. After this, he raises his hands while saying Takbīr and bows. He places his hands with his fingers stretched apart on his knees, and his back stretched forward on the same level with his head, which should be neither lowered nor raised. He says during bowing: "Subhāna Rabbi al-'Azhīm (Glory be to my Lord, the Great)" three times, which is the least degree of perfection. It is good to say it more than three times. He then raises his head and says: "Sami'allāhu liman hamidah (Allah listens to whoever praises Him)". He raises his hands like he did in the opening Takbīr and in bowing. After rising from bowing, he says: "Rabbana wa laka al-hamdu hamdan kathīran tayyiban mubārakan fīh mil'a as-samāwāti wa mil'a al-ardi wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd (Our Lord, all praise is due to You, praise that is abundant, good, and blessed. Praise that fills the heavens, the earth, what is between them, and whatever else You may will)". Then he says Takbīr as he performs prostration, yet he does not raise his hands on prostrating. He prostrates on his knees, hands, forehead, and nose, all placed on the ground respectively. These seven body parts must be involved in the act of prostration, namely, the forehead and nose, and they are considered a single body part, the two palms, the two knees, and the toes. The forearms should be kept apart from the sides, and the back lifted up, but not stretched. The hands are to be placed parallel to the face or the shoulders, with extended and closely joined fingers. The toes should be directed towards the Qiblah. Then he says: "Subhāna Rabbi al-'Ala (Glory be to my Lord, the Most High)", three times, which is the least degree of perfection, and he may increase the number as he wishes, however, it is better to engage much in supplication during prostration, because the Prophet (may Allah's peace and blessings be upon him) said: "As for bowing, glorify the Lord therein, and as for prostration, be earnest in supplication, for it is fitting that your supplications should be answered." Then, he rises from

prostration while saying *Takbīr*, without raising his hands, and sits with his left foot spread under him, and his right foot set upright. He places his hands on his thighs or knees. The three fingers of the right hand: the small finger, the ring finger, and the thumb should be joined together. He may join the thumb with the middle finger forming a circle. The index finger should be free as he moves it while reciting invocations. Then he says: “*Rabbi ighfir li wa irhamni wa ijburni wa ‘āfini wa irzuqni* (O Allah, forgive me, have mercy on me, support me, bestow wellness upon me, and give me sustenance).” Each time he makes a supplication, he should raise his finger towards the sky, in reference to the sublimity of the One he supplicates. The left hand should remain on the left thigh or the tip of the knee. The fingers should be spread out and directed towards the *Qiblah*.

Then he performs the second prostration in the same way he performed the first one in terms of what is to be said and done.

Then he rises from prostration while reciting *Takbīr*, but he should not raise his hands as he stands up because this was not reported from the Prophet (may Allah’s peace and blessings be upon him) in any authentic *Hadīth*. Then he recites *Al-Fātihah* and what he is able to recite from the *Qur’an*, yet the recitation in the second *Rak’ah* should be shorter than that in the first one. Then he performs the second *Rak’ah* just like the first one. After that, he sits to recite the *Tashahhud* the same way he sits between the two prostrations; i.e. spreading his left foot and sitting on it while setting the right foot upright, and placing his right hand on his right leg and his left hand on his left leg. He then recites the *Tashahhud*: “*At-Tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt. As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillāhi as-sālihīn. Ash-hadu an la ilāha illa Allāh, wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh* (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).” If he is offering a two-*Rak’ah* prayer, like *Fajr* prayer or a voluntary prayer, he should complete the *Tashahhud* in its full version, adding the following: “*Allāhumma salli ‘ala Muhammadin wa ‘ala āli Muhammadin kama sallayta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm, innaka Hamīdun Majīd. Allāhumma bārik ‘ala Muhammadin wa ‘ala āli Muhammadin kama bārakta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm, innaka Hamīdun Majīd* (O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the mention of Abraham and the family of Abraham, You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are Praised and Glorious).” Then he says the following supplication: “*A’ūdhu billāhi min ‘adhābi jahannam wa min ‘adhāb al-qabr, wa min fitnat al-mahya wa al-mamāt, wa min fitnat al-masīh ad-dajjāl* (I seek refuge with Allah from the punishment of Hellfire and from the punishment of the grave, from the trials of life and death and from the trial of the Anti-Christ).” He may add whatever supplications he wishes, then he makes *Taslīm* to his right side by saying: “*As-salāmu ‘alaykum wa rahmatullāh* (Peace and mercy of Allah be upon you)”, and to his left side by saying: “*As-salāmu ‘alaykum wa rahmatullāh* (Peace and mercy of Allah be upon you).” If he is offering a three-*Rak’ah* or a four-*Rak’ah* prayer, then after saying in *Tashahhud*: “*Ash-hadu an la ilāha illa Allāh, wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh*”, he should stand up and perform the remaining *Rak’ahs* of his prayer, but he should recite *Al-Fātihah* alone. The bowing and prostration are to be performed in the same way as in the first two *Rak’ahs*.

Then he sits for reciting the second *Tashahhud*, which is also the last. However, he should observe *Tawarruk* (a certain manner of sitting in the prayer), which has three forms:

1. To set his right foot upright and extend the left foot from beneath the right leg.
2. To spread his right foot and sit on it, and extend his left foot from beneath the right leg.
3. To spread his right foot and sit on it, and place his left foot between the leg and thigh of the right foot.

All these forms have been reported from the Prophet (may Allah’s peace and blessings be upon him). After he finishes the *Tashahhud*, he makes *Taslīm* to his right and left sides as explained earlier.

This is the manner of prayer that was reported from the Prophet (may Allah’s peace and blessings be upon him), so one should strive to comply with it to the best of his ability. Indeed, this adds perfection to his worship, strength to his faith, and ensures more compliance with the Prophet’s guidance.

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Question (80):Is it permissible to use the fabric curtain that is found in the place of prayer on the plane as a Sutrah (barrier) for the praying person, knowing that he could see the feet of women passing behind the curtain?Answer:This curtain is considered a Sutrah, and a woman's passing behind it does not interrupt the prayer.

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Question (81):A traveler performed Friday prayer in town, should he shorten 'Asr prayer and combine it therewith?Answer:No, he should not because, according to the Sunnah, Zhuhr is to be combined with 'Asr, but Friday prayer is different from Zhuhr. It is an independent prayer that has its specific form, conditions, and pillars. So, combining 'Asr with Friday prayer is invalid.

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Question (82):What is the ruling on a traveler who is staying in a city, but does not attend Friday prayer because he wants to combine Zhuhr and 'Asr, so, he just stays in his room and listens to the Khutbah (sermon)?Answer:It is not permissible for him to do this based on the statement of Allah Almighty:{O you who believe, when [the Adhān] is called for the prayer on Friday, then proceed to the remembrance of Allah...}[Al-Jumu'ah: 9]This verse generally applies to everyone who hears the call to Friday prayer, whether travelers or not. It was revealed in Madinah where there were travelers and residents, and Allah Almighty did not exclude the travelers.Therefore, whoever hears the call to Friday prayer, even if he is a traveler, must pray with the Muslims, unless he is unable to do so because he is going to proceed with his journey.This one is excused because he would miss his objective should he remain to perform Friday prayer.

Thus, the correct opinion is that Friday prayer is not waived for the traveler unless he is passing by a town on his way and will go on with his travel, yet he stops to realize a certain need when he hears the call to Friday prayer. In this case, Friday prayer is not due on him. However, the one who would stay in town until 'Asr time or until night is not exempted from performing Friday prayer.

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Question (83):A man on a journey has prayed with a congregation in a town, may he combine with it the prayer that follows it?Answer:Yes, he may combine the following prayer with it.

For example, a resident of Al-Qasīm, who comes to Jeddah and wants to travel after Zhuhr prayer, should pray Zhuhr with the Imam as four Rak'ahs then combine 'Asr with it as two Rak'ahs.

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Question (84):I am a pilot, and sometimes my job entails that if I stay in my country, I have to take a break, not less than eight hours; to get ready for another long flight that takes off after midnight. During my sleep, the time of Maghrib and 'Ishā' prayers lapse. What is the ruling on this situation? Should I get up to offer each prayer in its due time, which will result in me missing the rest required for getting ready for the next trip, or could I perform the two prayers in a delayed combination?Answer:You may perform the two prayers in a delayed combination, because combination is easy to be done with the least hardship. The Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father) on this issue is a supportive evidence of this view.He said: "The Prophet (may Allah's peace and blessings be upon him) combined Zhuhr and 'Asr in Madinah without being in a state of fear or travel."He was asked about the reason why the Messenger of Allah (may Allah's peace and blessings be upon him) did that, and he answered: "He wanted to spare his Ummah any hardship."

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Question (85):I kept flying, joining the previous trip with the next one until morning without sleep. I waited for Zhuhr prayer and was too tired. Is it permissible for me to pray Zhuhr with 'Asr in an advanced combination, although I am in my own country?Answer:Yes, you may do that because it is permissible to combine Zhuhr and 'Asr, or Maghrib and 'Ishā' if there is hardship resulting from not combining them, whether it is an advanced or a delayed combination.

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Question (86):Some people use the concessions of travel as to combine two prayers, like Zhur and 'Asr. They perform them in an advanced combination although they know that they would arrive home before the time of 'Asr is due. Is this permissible?Answer:Yes, this is permissible. However, if one knows or mostly believes that he will arrive home before 'Asr time, then it is better not to combine the prayers because there is no need for that.

*

Question (87):Sometimes I delay Maghrib and 'Ishā' until after the journey is over and I pray them at home. Should I offer them in their complete form or shorten them?Answer:The rule here is to consider the place where you perform the prayer, i.e. if you perform it in residence, then complete it, and if you perform it on a journey, then shorten it, whether its time has started at that place or before.For example: a person has left his country after the Adhān of Zhuhr prayer, but he prayed it after he left the country, in that case, he should shorten the prayer.But if he returns home and the time of prayer has started while he was still on the journey, he has to pray four Rak'ahs. So, if you are a resident, perform the prayer in its complete form, and if you are a traveler, then perform two Rak'ahs only.

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Question (88):Someone did not perform a prayer when he was on a journey out of forgetfulness, then he remembered it when he arrived home. Should he make up for it in its complete form or shortened?Answer:A prayer missed on a journey and made up for in residence should be shortened, while a prayer missed in residence and made up for on a journey should be performed in its complete form. This is based on the statement of the Prophet (may Allah's peace and blessings be upon him):"Whoever forgets a prayer should perform it once he remembers it, and there is no expiation for it except this."This means that he should perform it in the same manner it had to be performed when he missed it.Hence, when the Prophet (may Allah's peace and blessings be upon him) and his Companions overslept and missed Fajr prayer, they made up for it after sunrise, and the recitation of Prophet (may Allah's peace and blessings be upon him) was audible as he made up for it in the same way he were to perform it in its due time.

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Question (89):Some flights may stop at the city where the aviator lives, then take off again to resume another trip. If the time of a given prayer like Zhuhr prayer starts at the aviator's city of residence, should he complete the prayer or shorten it? For example, he is on a Jeddah-Madinah-Jeddah trip, and he is a resident of Jeddah, and will afterwards complete the trip to Abha.Answer:What counts is where the prayer is performed. So, if you perform it after leaving your home country, then shorten it, and when you arrive at the airport back home then pray four Rak'ahs, if the airport is located within the area of the city.If it is not within the area of the city and you stop therein, then you are considered a traveler. You should shorten the prayer in this case, even though you get out of the country after the Adhān is called and pray in the airport which is located outside the country.

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Question (90):Is it better for a traveler to leave the voluntary night prayers, voluntary prayers, and confirmed voluntary prayers during his travel or keep on performing them as he used to?

Answer:

It is better for a traveler to perform all voluntary prayers including night voluntary prayers, Duha (forenoon) prayer, Witr prayer, the confirmed voluntary prayer before Fajr, and other unspecified voluntary prayers.

He may leave the confirmed voluntary prayers of Zhuhr, Maghrib and 'Ishā' only, and offer other voluntary prayers as he used to do in residence.

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Question (91):Can I perform Witr prayer after performing Maghrib and 'Ishā' in an advanced combination when I am on a journey?Answer:Yes, you can since Witr prayer is linked to 'Ishā' prayer. So, it is valid to pray Witr once you have performed 'Ishā', whether you combined it with Maghrib or not.

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Question (92):

When we are in some Muslim countries, where we go to the mosque to perform Friday prayer, we notice religious innovations, of which Allah has not sent down any authority, being introduced and practiced by people. These religious innovations may sometimes amount to polytheism. Should we remain in the mosque and pray with those people or should we leave?

Answer:If these religious innovations amount to polytheism, then it is impermissible to stay in the mosque with those people, otherwise, you may pray with them. In both cases, you should advise the Imam, perhaps Allah Almighty may guide him through you.

*

Question (93):What is the ruling on praying in a mosque where there is a grave?Answer:If the mosque is built over the grave, then it is prohibited to pray therein and it should be demolished. This is because the Prophet (may Allah's peace and blessings be upon him) cursed the Jews and Christians as they used to make the graves of their prophets places of worship. So, he (may Allah's peace and blessings be upon him) cursed them in order to warn the Muslims against copying their attitude.But, if the mosque was built prior to the grave, then the grave should be removed from the mosque, and the deceased should be buried where other people are buried.Digging up the dead body involves no sin in this case because it is not permissible to bury the dead in mosques.Praying in the mosque that was built before the grave is valid, provided that the grave is not located in the direction of the Qiblah such that people would face it when they pray,because the Prophet (may Allah's peace and blessings be upon him) prohibited praying while facing graves.

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Question (94):Is it permissible to pray in a place where there are alcoholic drinks?Answer:Yes, it is permissible to pray in a place where there are alcoholic drinks, given the general indication of the statement of the Prophet (may Allah's peace and blessings be upon him):"The earth has been made for me a place of prayer and a means of purification."

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Rulings related to fasting

Question (95):Which is better for the traveler, to fast or not to fast?Answer:It is better to do what is easy for him. If fasting is easier, then it is better for him to fast, and if leaving the fast is easier for him, then it is better for him to leave the fast.If both choices are the same in terms of easiness, then it is better to fast because it conforms to the practice of the Messenger of Allah (may Allah's peace and blessings be upon him), it is faster in clearing one's liability from the obligation of fasting, and it is more convenient since making up for the missed fast is usually burdensome.

So, there are three cases here:

1. Leaving the fast is easier, then he should leave the fast.
2. Fasting is easier, then he should fast.
3. Both are the same, then it is better for him to fast.

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Question (96):

I was going to travel on one of the days of Ramadān and I intended to break the fast. On arriving at the airport, the trip was canceled. What is the ruling on my fast, noting that I have not yet broken my fast?

Answer: As long as you intended to break the fast, then you have actually broken your fast, whether you have eaten something or not. Therefore, it is obligatory upon you to make up for that day.

As long as you intended to break the fast, then you have actually broken your fast, whether you have eaten something or not. Therefore, it is obligatory upon you to make up for that day.

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Question (97): Once I was in KSA and the new moon of Eid al-Fitr was sighted there. I was leaving for Pakistan at about 2:00 am, when I knew that the new moon of Shawwāl was not sighted there, and that they will be fasting. Should I fast with them? Answer: You should fast with them because at the time of Imsāk (starting the fast) you were in a country where people were still fasting, even though your fast would exceed a month, because this extra day is prompted by compliance. This is like when you fast in Jeddah, then your plane takes off just before sunset heading towards the west, and the sun keeps rising for longer than one day. In this case, you should not break the fast until the sun sets. The same applies to the ending of the month of Ramadān; if you have fasted for thirty days, then traveled somewhere and found that Shawwāl has not yet started there, then you should fast with them for the sake of compliance with the practice of other Muslims. This is because the Prophet (may Allah's peace and blessings be upon him) said: "The fast is the day when you [Muslims] fast, the breaking of the fast is the day when you [Muslims] break fast, and the Day of sacrifice is the day you [Muslims] sacrifice." Question (98): What should someone do if he fasted 28 days of Ramadān, then he traveled to another country where the new moon of Shawwāl was sighted? When should he fast that day which is due upon him? Answer: If he travels before the twenty-ninth day and reaches his destination where he finds people fasting, then he should fast like them, and if they are not fasting, then he should not fast. There is no problem here. He may make up for that day after the day of Eid.

Once I was in KSA and the new moon of Eid al-Fitr was sighted there. I was leaving for Pakistan at about 2:00 am, when I knew that the new moon of Shawwāl was not sighted there, and that they will be fasting. Should I fast with them?

Answer:

You should fast with them because at the time of Imsāk (starting the fast) you were in a country where people were still fasting, even though your fast would exceed a month, because this extra day is prompted by compliance. This is like when you fast in Jeddah, then your plane takes off just before sunset heading towards the west, and the sun keeps rising for longer than one day.

In this case, you should not break the fast until the sun sets. The same applies to the ending of the month of Ramadān; if you have fasted for thirty days, then traveled somewhere and found that Shawwāl has not yet started there, then you should fast with them for the sake of compliance with the practice of other Muslims.

This is because the Prophet (may Allah's peace and blessings be upon him) said:

"The fast is the day when you [Muslims] fast, the breaking of the fast is the day when you [Muslims] break fast, and the Day of sacrifice is the day you [Muslims] sacrifice."

Question (98):

What should someone do if he fasted 28 days of Ramadān, then he traveled to another country where the new moon of Shawwāl was sighted? When should he fast that day which is due upon him?

Answer:

If he travels before the twenty-ninth day and reaches his destination where he finds people fasting, then he should fast like them, and if they are not fasting, then he should not fast. There is no problem here. He may make up for that day after the day of Eid.

Question (99):In travel, it happens that some countries announce the start of Ramadān or Shawwāl before or after us, and some of them do not count on sighting the new moon. Should we follow them in this regard? What should we do in non-Muslim countries?Answer:Those who do not fast upon seeing the new moon of Ramadān nor break the fast upon seeing the new moon of Shawwāl act contrary to the Islamic law and it is impermissible to follow them.However, if you are in a country where you do not know whether they have sighted the new moon or not, then you should act according to the original case. If you are in doubt as to whether they have sighted the new moon or not,then if you are in Sha'bān, it is not due upon you to fast, and if you are in Ramadān, then do not break the fast.As for your question, if we suppose that someone departed from KSA to Pakistan, where they have not sighted the new moon of Shawwāl, while it was already sighted in KSA,in this case you should maintain your fast because you are in a place where the new moon of Shawwāl has not yet been sighted.This is because the Prophet (may Allah's peace and blessings be upon him) said:"Observe the fast on sighting it [the new moon of Ramadān] and end the fast on sighting it [the new moon of Shawwāl]."So, if we assume that you return on the same day, then you may end the fast.On the contrary, if you head westward and land in a country where the new moon has been sighted, and not yet sighted in KSA, then you have to fast,since the new moon has been sighted in that place.That is because Allah Almighty said:{...So whoever sights [the new moon of] the month, let him fast it...}[Al-Baqarah: 185]Also, the Prophet (may Allah's peace and blessings be upon him) said:"When you see it [the new moon], observe the fast, and when you see it [again], then break the fast."So, what counts here is the place where you are; you should observe the fast or end it based on sighting the new moon there.In non-Muslim countries, you should fast when you see the new moon there, otherwise, you should maintain the original state. In other words, if you are in Sha'bān, then the original state is the continuity of Sha'bān, and if you are in Ramadān, then the original state is the continuity of Ramadān.If you are not sure, then act according to what you are certain of. In fact, you are travelers and you are permitted to leave the fast.You should know that if the new moon is sighted in KSA, it is definitely sighted in USA as well,because countries located in the east can sight the new moon before those in the west. This is contrary to the case if you are in Pakistan, Japan, or other countries in that direction.

In travel, it happens that some countries announce the start of Ramadān or Shawwāl before or after us, and some of them do not count on sighting the new moon. Should we follow them in this regard? What should we do in non-Muslim countries?

Answer:

Those who do not fast upon seeing the new moon of Ramadān nor break the fast upon seeing the new moon of Shawwāl act contrary to the Islamic law and it is impermissible to follow them.

However, if you are in a country where you do not know whether they have sighted the new moon or not, then you should act according to the original case. If you are in doubt as to whether they have sighted the new moon or not,

then if you are in Sha'bān, it is not due upon you to fast, and if you are in Ramadān, then do not break the fast.

As for your question, if we suppose that someone departed from KSA to Pakistan, where they have not sighted the new moon of Shawwāl, while it was already sighted in KSA,

in this case you should maintain your fast because you are in a place where the new moon of Shawwāl has not yet been sighted.

This is because the Prophet (may Allah's peace and blessings be upon him) said:

"Observe the fast on sighting it [the new moon of Ramadān] and end the fast on sighting it [the new moon of Shawwāl]."

So, if we assume that you return on the same day, then you may end the fast.

On the contrary, if you head westward and land in a country where the new moon has been sighted, and not yet sighted in KSA, then you have to fast, since the new moon has been sighted in that place.

That is because Allah Almighty said:

{...So whoever sights [the new moon of] the month, let him fast it...}

[Al-Baqarah: 185]

Also, the Prophet (may Allah's peace and blessings be upon him) said:

"When you see it [the new moon], observe the fast, and when you see it [again], then break the fast."

So, what counts here is the place where you are; you should observe the fast or end it based on sighting the new moon there.

In non-Muslim countries, you should fast when you see the new moon there, otherwise, you should maintain the original state. In other words, if you are in Sha'bān, then the original state is the continuity of Sha'bān, and if you are in Ramadān, then the original state is the continuity of Ramadān.

If you are not sure, then act according to what you are certain of. In fact, you are travelers and you are permitted to leave the fast.

You should know that if the new moon is sighted in KSA, it is definitely sighted in USA as well,

because countries located in the east can sight the new moon before those in the west. This is contrary to the case if you are in Pakistan, Japan, or other countries in that direction.

*

Question (100):As I travel frequently, it happens that I would be in some non-Muslim country when it is the last day of Sha'bān, and I know that Ramadān is going to start the following day in KSA. Should I fast according to the situation in our country, given that it is hard to know whether Ramadān has started in the country where we currently are or not?Answer:There is no problem here. Actually, you are travelers, and a traveler may leave the fast despite knowing that it is a day of Ramadān.Accordingly, you should not worry about this issue; you just leave the fast and make up for these days after Eid, based on the statement of Allah Almighty:{...And whoever is ill or on a journey - then an equal number of other days...}[Al-Baqarah: 185]

As I travel frequently, it happens that I would be in some non-Muslim country when it is the last day of Sha'bān, and I know that Ramadān is going to start the following day in KSA. Should I fast according to the situation in our country, given that it is hard to know whether Ramadān has started in the country where we currently are or not?

Answer:

There is no problem here. Actually, you are travelers, and a traveler may leave the fast despite knowing that it is a day of Ramadān.

Accordingly, you should not worry about this issue; you just leave the fast and make up for these days after Eid, based on the statement of Allah Almighty:

{...And whoever is ill or on a journey - then an equal number of other days...}

[Al-Baqarah: 185]

*

Question (101):Some Muslim countries announce the beginning of Ramadān or Sahwwāl based upon astronomical calculations instead of sighting the new moon. Should we start the fast and end it with them if we are in their countries?Answer:You have the choice to either fast or not since you are travelers. Many scholars hold that leaving the fast in travel is better than fasting, even if there is no

consequent hardship on the traveler. Accordingly, you may either fast or not. After you return home, you will act according to what is decided in your country regarding the start and end of Ramadān.

Some Muslim countries announce the beginning of Ramadān or Sahwwāl based upon astronomical calculations instead of sighting the new moon. Should we start the fast and end it with them if we are in their countries?

Answer:

You have the choice to either fast or not since you are travelers. Many scholars hold that leaving the fast in travel is better than fasting, even if there is no consequent hardship on the traveler.

Accordingly, you may either fast or not. After you return home, you will act according to what is decided in your country regarding the start and end of Ramadān.

*

Question (102): I am attending a two-month training course in a country that counts upon astronomical calculations for announcing the start of Ramadān and Shawwāl. What is the right thing to do concerning this matter? Answer: This is an easy matter, all praise is due to Allah. You are a traveler and you are permitted to leave the fast. You have to make up for the missed days when you return home. But, if you wish to fast Ramadān without missing some days that have to be made up for later on, then you may act according to the situation of the country where you are staying; i.e. start the fast with them and end it with them. If it is a non-Muslim country, then see which of the Muslim countries is the nearest to you and follow them with regard to starting and ending your fast.

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Answer:

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But, if you wish to fast Ramadān without missing some days that have to be made up for later on, then you may act according to the situation of the country where you are staying; i.e. start the fast with them and end it with them.

If it is a non-Muslim country, then see which of the Muslim countries is the nearest to you and follow them with regard to starting and ending your fast.

*

Question (103): In Ramadān, some flights may take off at the time of the Maghrib Adhān, so we break our fast on land. However, after taking off and flying high, the sun could still be obviously seen. Should we refrain from what invalidates the fast or maintain our state of breaking the fast on board? Answer: You should not refrain from eating and drinking because you have broken your fast by virtue of a Shariah evidence as Allah Almighty says: {...Then complete the fast until the sunset...}[Al-Baqarah: 187] The Prophet (may Allah's peace and blessings be upon him) also said: "When the night falls from this side - and he pointed towards the east - and the day disappears from this side - and he pointed towards the west - and the sun sets, then it is time for the fasting person to break his fast."

In Ramadān, some flights may take off at the time of the Maghrib Adhān, so we break our fast on land. However, after taking off and flying high, the sun could still be obviously seen. Should we refrain from what invalidates the fast or maintain our state of breaking the fast on board?

Answer:

You should not refrain from eating and drinking because you have broken your fast by virtue of a Shariah evidence as Allah Almighty says:

{...Then complete the fast until the sunset...}

[Al-Baqarah: 187]

The Prophet (may Allah's peace and blessings be upon him) also said:

"When the night falls from this side - and he pointed towards the east - and the day disappears from this side - and he pointed towards the west - and the sun sets, then it is time for the fasting person to break his fast."

*

Question (104):In Ramadān, when we are traveling, we fast during the flight and the night comes while we are in the air. Should we break the fast when we could no longer see the sun, or should we stick to the time of breaking the fast in the country we are flying over?Answer:Break the fast when the sun disappears as the Prophet (may Allah's peace and blessings be upon him) said:"When the sun sets from this side and the night falls from this side, then it is time for the fasting person to break his fast."

In Ramadān, when we are traveling, we fast during the flight and the night comes while we are in the air. Should we break the fast when we could no longer see the sun, or should we stick to the time of breaking the fast in the country we are flying over?

Answer:

Break the fast when the sun disappears as the Prophet (may Allah's peace and blessings be upon him) said:

"When the sun sets from this side and the night falls from this side, then it is time for the fasting person to break his fast."

*

Question (105):If the sky is overcast when we are fasting, how can we break the fast on board?

If the sky is overcast when we are fasting, how can we break the fast on board?

Answer:

If you mostly believe that the sun has set, then break your fast because the Prophet (may Allah's peace and blessings be upon him) and his Companions once broke their fast in Madinah when the sky was overcast. But the sun appeared after they had broken their fast,

so, the Messenger of Allah (may Allah's peace and blessings be upon him) commanded them to resume their fast, but did not command them to make up for that day.

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Rulings related to Ihrām

Question (106):

Some passengers do not make the intention of assuming Ihrām until they have passed beyond the Miqāt due to inattentiveness.

Answer:

The scholars' opinion regarding making the intention of assuming Ihrām after passing beyond the Miqāt suggests that whoever does this is required to slaughter a sacrificial animal in Makkah and distribute its meat among the poor therein, even though he did that out of inattentiveness, since it is obligatory upon a person to pay attention to such issues.

If one fears to forget or sleep, then there is nothing wrong if he intends to assume Ihrām before flying over the Miqāt. One who knows himself to usually sleep or lose attention may make the intention before reaching the Miqāt.

There is no sin on his part if he assumes Ihrām before reaching the Miqāt in this case.

*

Question (107): There is a frequently asked question by some passengers on flights about how to assume Ihrām when they forgot their Ihrām clothes in their luggage? Answer: Such people who left their Ihrām clothes in their luggage inside the plane should take off their upper garments and keep their trousers. Then, they should wrap such upper garments around their bodies and start reciting Talbiyah (invocation uttered by pilgrims during Hajj or 'Umrah). This is because the Prophet (may Allah's peace and blessings be upon him) said concerning the one who did not find a lower garment (a waist sheet): "Let him wear trousers." This matter happens frequently even in 'Umrah. Some passengers would come during the flight and tell me that they forgot their Ihrām clothes on land. I tell them to take off their shirts and use it as Ridā' (upper garment), and wear their trousers, without being sinful for that. If one is wearing trousers then he is not required to take off his underpants, and when he lands, he should hasten to wear the waist sheet.

There is a frequently asked question by some passengers on flights about how to assume Ihrām when they forgot their Ihrām clothes in their luggage?

Answer:

Such people who left their Ihrām clothes in their luggage inside the plane should take off their upper garments and keep their trousers. Then, they should wrap such upper garments around their bodies and start reciting Talbiyah (invocation uttered by pilgrims during Hajj or 'Umrah).

This is because the Prophet (may Allah's peace and blessings be upon him) said concerning the one who did not find a lower garment (a waist sheet):

"Let him wear trousers."

This matter happens frequently even in 'Umrah. Some passengers would come during the flight and tell me that they forgot their Ihrām clothes on land. I tell them to take off their shirts and use it as Ridā' (upper garment), and wear their trousers, without being sinful for that.

If one is wearing trousers then he is not required to take off his underpants, and when he lands, he should hasten to wear the waist sheet.

*

Question (108): If a passenger forgets the clothes of Ihrām in his luggage inside the plane's lower part, and he takes off his shirt and puts it on as an upper garment, yet he fears that people may think he is mentally disturbed, which is embarrassing for him, what is your opinion? Answer: I believe that he will not be accused of being mentally disturbed because he will keep on saying Talbiyah, thus, it will be known why he is doing that.

If a passenger forgets the clothes of Ihrām in his luggage inside the plane's lower part, and he takes off his shirt and puts it on as an upper garment, yet he fears that people may think he is mentally disturbed, which is embarrassing for him, what is your opinion?

Answer:

I believe that he will not be accused of being mentally disturbed because he will keep on saying Talbiyah, thus, it will be known why he is doing that.

*

Question (109): I am a captain and I intended to assume Ihrām. On the seventh of Dhul-Hijjah, I was assigned a flight to Madinah, where I passed by the Miqāt, then I returned to Jeddah where I live, passing by the Miqāt of the inhabitants of Madinah. Is it obligatory upon me to assume Ihrām at the Miqāt? Answer: You have to assume Ihrām at Jeddah, because when you traveled to Madinah and returned to Jeddah, you were not intending to perform 'Umrah or Hajj, but you just wanted to go back to the place of your residence. So, whenever you want to perform the rituals, then you should assume Ihrām from where you intended to perform the rituals.

I am a captain and I intended to assume Ihram. On the seventh of Dhul-Hijjah, I was assigned a flight to Madinah, where I passed by the Miqat, then I returned to Jeddah where I live, passing by the Miqat of the inhabitants of Madinah. Is it obligatory upon me to assume Ihram at the Miqat?

Answer:

You have to assume Ihram at Jeddah, because when you traveled to Madinah and returned to Jeddah, you were not intending to perform 'Umrah or Hajj, but you just wanted to go back to the place of your residence.

So, whenever you want to perform the rituals, then you should assume Ihram from where you intended to perform the rituals.

*

Question (110):The captain forgot to notify the passengers of the Miqat, what is due on him and on the passengers regarding this issue?Answer:There is no sin on the part of the captain if he forgot to inform them, and the same goes for the passengers. However, they (the passengers) have to offer a ransom, i.e. an animal to be slaughtered in Makkah and distributed among the poor.This is the scholars' opinion concerning the one who fails to assume Ihram at the Miqat.

The captain forgot to notify the passengers of the Miqat, what is due on him and on the passengers regarding this issue?

Answer:

There is no sin on the part of the captain if he forgot to inform them, and the same goes for the passengers. However, they (the passengers) have to offer a ransom, i.e. an animal to be slaughtered in Makkah and distributed among the poor.

This is the scholars' opinion concerning the one who fails to assume Ihram at the Miqat.

*

Question (111):Some passengers come to Jeddah to do some business, while intending to perform 'Umrah as well. So, they finish their tasks then perform 'Umrah. Is it valid to assume Ihram from Jeddah, or do they have to return to the Miqat?Answer:He should return to the Miqat to assume Ihram therefrom unless he has a stable job in Jeddah, like being an employee there, in which case, he heads for his work, and whenever he finds an opportunity to assume Ihram for 'Umrah, he does so from Jeddah.

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*

Question (112):Some passengers take a ritual bath on the plane before passing over the Miqat in compliance with the Sunnah, although the plane's toilets are not prepared for bathing, which is also banned by the rules, given the technical damage it may cause to the plane. Also, the water accumulated on the toilet floor, due to bathing, could harm other passengers. What is the ruling on preventing those passengers from bathing in the plane toilet? What is your advice for them?Answer:As long as taking a bath in the plane toilets causes trouble to the plane or passengers, then there is nothing wrong with banning it. However, pilgrims of Hajj and 'Umrah have to make their preparations earlier, either in the airport toilets or in their houses.When they approach the Miqat, they should wear their Ihram clothes, and there is nothing wrong if they wear them prior to that. When they pass over the Miqat, they should recite Talbiyah, intending to enter the state of Ihram. If they start

Talbiyah before reaching the Miqāt, as a precautionary measure, there is no problem either. Such a precautionary measure should be taken when one fears to sleep. In this case, one should assume Ihram even before passing over the Miqāt.

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When they approach the Miqāt, they should wear their Ihram clothes, and there is nothing wrong if they wear them prior to that. When they pass over the Miqāt, they should recite Talbiyah, intending to enter the state of Ihram. If they start Talbiyah before reaching the Miqāt, as a precautionary measure, there is no problem either.

Such a precautionary measure should be taken when one fears to sleep. In this case, one should assume Ihram even before passing over the Miqāt.

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Miscellaneous rulings

Question (113): In the aviation filed, there are employees of different nationalities and religions who work with us, and the nature of our job entails that we fully cooperate with them on the plane so that the trip would go safely. Please instruct us on the Shariah regulations as regards cooperating and dealing with them. Answer: The rule here is that all should work to fulfill the work interest. They should be hired only for the work best interest, and if they were to hire you, this would also be done to serve the work best interest. There is nothing wrong with the case being so.

In the aviation filed, there are employees of different nationalities and religions who work with us, and the nature of our job entails that we fully cooperate with them on the plane so that the trip would go safely. Please instruct us on the Shariah regulations as regards cooperating and dealing with them.

Answer:

The rule here is that all should work to fulfill the work interest. They should be hired only for the work best interest, and if they were to hire you, this would also be done to serve the work best interest. There is nothing wrong with the case being so.

However, if you help him in something outside the frame of work, like handing him his clothes, washing them for him, or the like, then here a Muslim should never degrade himself to such an extent.

In sum, whatever is done to serve the work, not the worker, is permissible. I do not recommend harsh treatment of a co-worker, but I do not recommend honoring him as the Prophet (may Allah's peace and blessings be upon him) said: "Do not greet the Jews and Christians before they greet you, and if you meet them on a road, force them to go to the narrowest part thereof." Definitely, there is a difference between honoring and humiliating, and he should be neither honored nor humiliated. But, out of fair treatment, you may greet him in the same way he greets you. I believe you should never initiate a greeting, given the statement of Allah Almighty: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being good towards them and acting justly toward them. Indeed, Allah loves those who act justly.} [Al-Mumtahanah: 8] If you seek to call him to Islam, there is nothing wrong with treating him kindly so that he would accept to take from you an audio tape or a book about Islam, which he may or may not read. But you should never do that for the sake of honoring him. In fact, attracting hearts to Islam has other ways, as such people should be inclined to it in the first place.

I do not recommend harsh treatment of a co-worker, but I do not recommend honoring him as the Prophet (may Allah's peace and blessings be upon him) said:

"Do not greet the Jews and Christians before they greet you, and if you meet them on a road, force them to go to the narrowest part thereof."

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{Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being good towards them and acting justly toward them. Indeed, Allah loves those who act justly.}

[Al-Mumtahanah: 8]

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But you should never do that for the sake of honoring him. In fact, attracting hearts to Islam has other ways, as such people should be inclined to it in the first place.

*

Question (114):What is the ruling on greeting non-Muslims?Answer:Greeting non-Muslims before they greet you is forbidden, because the Prophet (may Allah's peace and blessings be upon him) said:"Do not greet the Jews and Christians before they greet you, and if you meet them on a road, force them to go to the narrowest part thereof."But if they greet us, it is due upon us to return their greeting based on the general indication of the statement of Allah Almighty:{And when you are greeted with a greeting, greet [in return] with one better than it or return it [in the same way]...}[Al-Nisā': 86]The Jews used to greet the Prophet (may Allah's peace and blessings be upon him) saying: "As-sāmu 'alayka ya Muhammad,"and "As-sām" means death, i.e. they invoked death upon the Messenger of Allah (may Allah's peace and blessings be upon him).Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:"When the Jews greet you, they just say: 'As-sāmu 'alaykum (may death be for you)', so answer them by saying: 'Wa 'alaykum (and for you too).'"So, when a non-Muslim greets a Muslim by saying: "As-sāmu 'alaykum", we return the greeting in the same way.Saying to them: "Wa 'alaykum" as instructed by the Prophet (may Allah's peace and blessings be upon him) ensures wishing for them the same as they wish for us by their greeting.This is why some scholars stated that when the Jews, Christians, or other non-Muslims explicitly and clearly greet us saying: "As-salāmu 'alaykum (peace be upon you)",it is permissible to return their greeting saying: "Wa 'alaykum as-salām (peace be upon you too)."

It is also impermissible to greet them first by saying: "Welcome" or something like that,as this implies honoring and glorifying them. Yet, if they greet us with such words, we may return them the same greeting.This is because Islam preaches justice and giving everyone their due right. It is quite known that Muslims are superior and higher in rank in the sight of Allah Almighty, hence, they should never humiliate themselves by taking the initiative in greeting non-Muslims.

What is the ruling on greeting non-Muslims?

Answer:

Greeting non-Muslims before they greet you is forbidden, because the Prophet (may Allah's peace and blessings be upon him) said:

"Do not greet the Jews and Christians before they greet you, and if you meet them on a road, force them to go to the narrowest part thereof."

But if they greet us, it is due upon us to return their greeting based on the general indication of the statement of Allah Almighty:

{And when you are greeted with a greeting, greet [in return] with one better than it or return it [in the same way]...}

[Al-Nisā': 86]

The Jews used to greet the Prophet (may Allah's peace and blessings be upon him) saying: "As-sāmu 'alayka ya Muhammad,"

and "As-sām" means death, i.e. they invoked death upon the Messenger of Allah (may Allah's peace and blessings be upon him).

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"When the Jews greet you, they just say: 'As-sāmu 'alaykum (may death be for you)', so answer them by saying: 'Wa 'alaykum (and for you too).'"

So, when a non-Muslim greets a Muslim by saying: "As-sāmu 'alaykum", we return the greeting in the same way.

Saying to them: "Wa 'alaykum" as instructed by the Prophet (may Allah's peace and blessings be upon him) ensures wishing for them the same as they wish for us by their greeting.

This is why some scholars stated that when the Jews, Christians, or other non-Muslims explicitly and clearly greet us saying: "As-salāmu 'alaykum (peace be upon you)",

it is permissible to return their greeting saying: "Wa 'alaykum as-salām (peace be upon you too)."

It is also impermissible to greet them first by saying: "Welcome" or something like that,

as this implies honoring and glorifying them. Yet, if they greet us with such words, we may return them the same greeting.

This is because Islam preaches justice and giving everyone their due right. It is quite known that Muslims are superior and higher in rank in the sight of Allah Almighty, hence, they should never humiliate themselves by taking the initiative in greeting non-Muslims.

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Question (115): Our frequent trips entail that we interact with women a great deal. What are the Shariah regulations a man has to observe while dealing with foreign women? Answer: This depends upon the nature of the man, woman, and the state of necessity. As for men's nature, there are some men who are highly tempted by women, i.e. once they see a woman, especially a pretty one, they become sexually aroused. In this case, it is impermissible for one to speak to women, if possible, except by way of gesture. This is what he is required to do in order to ward off temptation. Other men may be less tempted by women. Others may be totally indifferent, as if speaking to their sister without experiencing the least lust. So, the ruling varies according to the different natures of people and the existent case of necessity. For example, it could be necessary for a man to speak to a woman. There is nothing wrong here. However, if he finds that she is speaking to him in a soft manner, he should end the conversation as Allah Almighty says: {...Then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.} [Al-Ahzāb: 32] The point is that a man should lessen his talk with and looks at women.

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Answer:

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In this case, it is impermissible for one to speak to women, if possible, except by way of gesture. This is what he is required to do in order to ward off temptation.

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{...Then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.}

[Al-Ahzāb: 32]

The point is that a man should lessen his talk with and looks at women.

*

Question (116):What is the ruling on attending training courses where there is intermixing between men and women?Answer:If there is a necessity for this, it is permissible, provided that men refrain from communicating with women and from looking at them lustfully.Question (117):Some captains take their wives with them on their trips to non-Muslim countries, particularly those trips that last for three or five days, or maybe more. What advice do you have for them?Answer:Actually, this would differ according to people's different circumstances. For example, the captain could be a young man who fears to be tempted in such countries into committing something that would displease Allah Almighty and His Messenger (may Allah's peace and blessings be upon him),or a man who has no interest into such matters.As for the man in the second case, we advise him not to take his wife with him on such trips because staying in her country is better and safer for her, and he is in no need for her in his travel.But, the man in the first case is advised to take his wife with him because her presence is beneficial to him and saves him from evil and corruption, and perhaps she too is like him and needs to be with him in his travels.Thus, the Fatwa here differs according to people's different conditions. It is permissible for you to take her with you to non-Muslim countries since you have to go there anyway.She may stay at the hotel in a manner that ensures her safety. As for Hijab, she has to wear the Niqāb, i.e. wear a face cover with an opening for the eyes.

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or a man who has no interest into such matters.

As for the man in the second case, we advise him not to take his wife with him on such trips because staying in her country is better and safer for her, and he is in no need for her in his travel.

But, the man in the first case is advised to take his wife with him because her presence is beneficial to him and saves him from evil and corruption, and perhaps she too is like him and needs to be with him in his travels.

Thus, the Fatwa here differs according to people's different conditions. It is permissible for you to take her with you to non-Muslim countries since you have to go there anyway.

She may stay at the hotel in a manner that ensures her safety. As for Hijab, she has to wear the Niqāb, i.e. wear a face cover with an opening for the eyes.

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Question (118): A man wearing Thawb (near ankle length garment) and a woman wearing Abaya and a face cover catch people's attention in some non-Muslim countries, which makes one fear some sort of danger for himself and his family. What is your opinion regarding this matter? Answer: I believe that this is just an illusion as we are told that they respect those who retain their normal style of clothes when they are abroad.

A man wearing Thawb (near ankle length garment) and a woman wearing Abaya and a face cover catch people's attention in some non-Muslim countries, which makes one fear some sort of danger for himself and his family. What is your opinion regarding this matter?

Answer:

I believe that this is just an illusion as we are told that they respect those who retain their normal style of clothes when they are abroad.

Is it not true that they retain their normal style of clothes when they come to our countries? Is it not true that all people from different nationalities keep their normal style of clothes when they are in other countries? This is just an illusion and I see no danger threatening someone who keeps his usual style of clothing.

What is the incidence of potential risk that man would face if he keeps his style of clothes? I do not believe that there is any risk in the first place.

However, I would say that they will not bear any sin if they wear the customary clothes of the country they are visiting, provided that such clothes are not prohibited in Islam.

Women must cover their faces there. As far as I know, covering the face is not a strange thing and people are quite familiar with it.

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Question (119): It is known that the Prophet (may Allah's peace and blessings be upon him) prohibited men from entering upon their wives, back from a journey, late at night. We travel so frequently, in fact, traveling is the nature of our work and it happens that we return many times from our trips at night. What should we do in this case? Answer: The prohibition is not relevant to returning home late, rather, what is prohibited is entering upon one's wife without telling her that he will. If he informs her, then there is no sin on his part and it is not forbidden because the Prophet (may Allah's peace and blessings be upon him) highlighted the reason for that prohibition saying: "So that the unkempt woman would comb her hair and the one whose husband has been away from her for long would shave her pubes." This indicates that the prohibition applies when one does not inform his wife about the time of his return. If he tells her about that, for instance saying: "I will come at 12:00 am," then there is nothing wrong with that.

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“I will come at 12:00 am,” then there is nothing wrong with that.

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Question (120): You surely know, our eminent Shaykh, that the inhabitants of the countries of the People of the Book nowadays are a mixture of different races and religions. This really makes the issue of slaughtering edible animals according to the Islamic Shariah highly doubtful. What is the ruling on eating the flesh of such slaughtered animals? Do the rulings vary according to the difference of situations? Please explain this matter as we find it confusing. Answer: A valid slaughter of animals requires that one knows or mostly believes that the slaughterer belongs to one of those categories whose slaughtered animals are lawful to consume as per Shariah, namely Muslims and the People of the Book, i.e. the Jews and Christians. If it is doubted as to whether the slaughterer is a Jew or a Christian and it is mostly believed that he is either of them, then the slaughter is lawful. But if one mostly believes that he is neither a Jew nor a Christian, then the slaughter is unlawful. If we have doubts, then the slaughtered animal is unlawful. So, there are five relevant cases:

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If it is doubted as to whether the slaughterer is a Jew or a Christian and it is mostly believed that he is either of them, then the slaughter is lawful.

But if one mostly believes that he is neither a Jew nor a Christian, then the slaughter is unlawful.

If we have doubts, then the slaughtered animal is unlawful. So, there are five relevant cases:

1. If we know that the slaughterer belongs to the People of the Book, then the slaughtered animal is lawful.
2. If we mostly believe that the slaughterer belongs to the People of the Book, then the slaughtered animal is lawful.
3. If we are in doubt about his religious orientation, then the slaughtered animal is unlawful.
4. If we mostly believe that the slaughterer does not belong to the People of the Book, then the slaughtered animal is unlawful.
5. If we know that the slaughterer does not belong to the People of the Book, then the slaughtered animal is unlawful.

In three cases out of these five listed above, the slaughtered animal is unlawful, and in the other two cases it is lawful.

I heard that in America they slaughter animals by electrocution, but they ensure that the blood is completely spilled out before the animal dies, which entails the lawfulness of the slaughter as Allah Almighty says: {Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what

you [are able to] slaughter [before its death]...}[Al-Mā'idah: 3]I also heard from some youths who have been to America that the Americans have come to know that spilling the blood of the animal is essential for its meat being of a good quality. But they do this in a way different from that known in Islam.It is said that they pierce the jugular vein, then insert a tool in the other one whereby they blow out the blood to come out profusely from the other vein.This actually ensures the spilling of blood, yet in a different manner.

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It is said that they pierce the jugular vein, then insert a tool in the other one whereby they blow out the blood to come out profusely from the other vein.

This actually ensures the spilling of blood, yet in a different manner.

Perhaps some day they will apply the Islamic method, i.e. cutting the two jugular veins so that the blood gushes out from both of them.

Anyway, if you are confused and want to ensure the lawfulness of your food, then you may eat fish

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Question (121):Some people believe that there is nothing wrong with consuming the meat of animals slaughtered by the People of the Book in any country, provided that they mention the Name of Allah upon eating. On the other hand, some believe that the relevant clues suggest that such animals are not properly slaughtered by spilling out the blood. What is the criteria to be followed in this regard, as there are different views here? What about the slaughter houses where there is a device reciting the Name of Allah while the slaughter is in process?Answer:If the matter is as you described, and the slaughter is not done in accordance with the Islamic prescribed manner, while there is fish available in this country, or the Muslims there can cooperate in slaughtering an animal on their own according to the Islamic method,then, undoubtedly one should shun what is doubtful and opt for that which is free of doubt.If this is not available, then you may eat the meat of animals slaughtered by the People of the Book without investigating the way they were slaughtered. This is not due upon you and you are not required to do it.This is because it is authentically reported in Sahīh Al-Bukhāri on the authority of 'Ā'ishah (may Allah be pleased with her) that she said:"Some people came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, there are people who bring us meat and we do not know whether or not they have mentioned Allah's name upon it.' He replied: 'Mention Allah's name yourselves and eat it.'" She added: "They have recently embraced Islam."Thus, we are not required to investigate the manner of slaughtering since Allah Almighty has made their slaughtered animals lawful for us, then we eat and praise Allah for that.However, as I said before, if it is possible to have meat whose lawfulness is not doubtful, then it is better for sure.As for slaughter houses that have a device reciting the Name of Allah while the slaughter is in process, this measure is invalid as per Shariah and it does not render the slaughter lawful.It is essential that the slaughterer himself mentions Allah's name on the animal being slaughtered. The slaughter is still not valid if someone other than the slaughterer mentions Allah's name on the animal being slaughtered.

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Question (122):What is the ruling on eating food cooked with swine fat?Answer:It is unlawful to eat this food and whatever is contaminated with that fat becomes impure: clothes, body, or utensils.

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It is unlawful to eat this food and whatever is contaminated with that fat becomes impure: clothes, body, or utensils.

*

Question (123):What is the ruling on eating in utensils belonging to the disbelievers?Answer:The Prophet (may Allah’s peace and blessings be upon him) said:“Do not eat in their utensils unless you can find nothing else. If you cannot get other than theirs, then wash them and eat in them.”The Prophet’s (may Allah’s peace and blessings be upon him) words are meant to keep Muslims away from intermixing with the disbelievers. However, these utensils are pure, if they are not affected by any impurity, i.e. they are pure and can be used in cooking food and the like.The Prophet (may Allah’s peace and blessings be upon him) wanted us to avoid intermixing with them and avoid using their utensils. Hence, he said:“Do not eat in their utensils unless you can find nothing else. If you cannot get other than theirs, then wash them and eat in them.”There is no doubt that the more one stays away from the disbelievers, the better it is for him.

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There is no doubt that the more one stays away from the disbelievers, the better it is for him.

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Question (124):In our oversea flights, we go to some Islamic restaurants in non-Muslim countries. We find that they serve alcohols. What is the ruling on eating in these restaurants? We also find alcohols in a hidden or visible form in our hotel rooms, what should we do about this?Answer:First, you should not stay in such hotels unless there is a need, as long as alcohols are served there publicly. Do not eat in such restaurants either unless you need to.If you need to stay or eat there, you may simply ask the waiters to remove such stuff either in the hotel or the restaurant.

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*

Question (125):After the flight, there is leftover food that is not needed by the passengers. Such food usually spoils because it has a short validity period, only three hours after being heated on the plane. Is it permissible to take this food after short trips, which last less than three hours, knowing that it will spoil anyway?Answer:This matter should be referred to those in charge. If they decide that nothing should be taken thereof after the flights, even though it will spoil,they should be reminded that discarding the food is a waste of money, which is prohibited. It should not be feared that the flight attendants would delay serving the food so as to have it for themselves.This is quite unlikely. I believe that giving the extra food to the staff should be permitted if it is in a good condition. But, assuming that it was not in a good condition, and was thrown away, then anyone may take it, since they have discarded it.

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*

Question (126):Is there anything wrong with me taking two water bottles, which are served on the plane, to the country where I am going to stay?Answer:I believe that you should not take anything beyond what you have eaten from, because there is a difference between ownership and permissibility of consumption. In other words, they permit you to eat and drink as you wish, but they do not allow you to own that.That is why the Legislator permitted the one who passes by a palm orchard to eat from its fruits, without carrying anything from it.Question (127):In the cockpit, the glass of water is usually placed to the left side of the captain, and I am used to taking it with my left hand. Sometimes I drink with my left hand forgetfully. Am I sinful for that?Answer:There is a useful rule here; it is the saying of Allah Almighty:{...Our Lord, do not impose blame upon us if we have forgotten or erred...} [Al-Baqarah: 286]In reply, Allah Almighty said: "I did [what you asked for]."Thus, any violation that one may commit out of forgetfulness or ignorance is pardonable and he bears no sin for it, nor is he required to observe expiation, should there be any.However, I believe that if one is attentive and knows that it is prohibited, not just disliked, to drink with the left hand, given that the Prophet (may Allah's peace and blessings be upon him) forbade that as he said: "Indeed, the devil eats with his left hand and drinks with his left hand," he would never forget something like that, if he has a heedful heart.Just as he never forgets that he needs to drink, he should not forget to drink with the right hand. Anyway, man may be forgetful, so he bears no sin for eating or drinking with the left hand forgetfully.

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Answer:

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{...Our Lord, do not impose blame upon us if we have forgotten or erred...} [Al-Baqarah: 286]

In reply, Allah Almighty said: "I did [what you asked for]."

Thus, any violation that one may commit out of forgetfulness or ignorance is pardonable and he bears no sin for it, nor is he required to observe expiation, should there be any.

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Just as he never forgets that he needs to drink, he should not forget to drink with the right hand. Anyway, man may be forgetful, so he bears no sin for eating or drinking with the left hand forgetfully.

*

Question (128):What is the ruling on having our clothes washed with clothes of non-Muslims in non-Muslim countries?Answer:The clothes of non-Muslims are most probably impure, since they do not perform Istinjā' (cleaning one's private parts from impurities using water) or Istijmār (cleaning one's private parts from impurities using stones) duly. Hence, you should wash your clothes separately, if this is possible.If not, then you have to be sure or mostly believe that the clothes are thoroughly washed by the water many times, so that they would be clean and pure.

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Question (129):In our travels to non-Muslim countries, we stay for three days or more and go around in the markets there without a need. Is this wrong?

In our travels to non-Muslim countries, we stay for three days or more and go around in the markets there without a need. Is this wrong?

Answer:

If this does not involve watching evil or socializing with its doer, then there is nothing wrong with that. But, why do you not go on an excursion there, while having some useful books to study, most particularly books on the interpretation of the Qur'an, like Tafsīr Ibn Kathīr, so as to understand Allah's words?

Sadly, most people nowadays recite the Qur'an without understanding its meanings. Those are the unlettered as Allah Almighty says:

{And among them are unlettered ones who do not know the Scripture except in wishful thinking, they are only assuming.}

[Al-Baqarah: 78]

The verse means that their knowledge of the Qur'an is restricted to the recitation of its verses.

So, this is a good chance for you to enjoy the excursion and read what is useful for you.

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Question (130):Is the flight attendant or captain held sinful if he shirks some flights, being a reservist, because he has some private tasks to do?Answer:Yes, he is sinful for shirking his job duties, since Allah Almighty says:{O you who believe, fulfill the contracts...}[Al-Mā'idah: 1]Allah Almighty also says:{...And fulfill the commitment. Indeed, the commitment will be questioned of.}[Al-Isrā': 34]So, one must be ready whenever he is called for duty. It is unlawful for him to shirk his duties or make up excuses as this is considered a breach of the covenant.

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[Al-Mā'idah: 1]

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[Al-Isrā': 34]

So, one must be ready whenever he is called for duty. It is unlawful for him to shirk his duties or make up excuses as this is considered a breach of the covenant.

*

Question (131):

In his tours around the world as part of his job, a Muslim may see a great deal of errors, ignorance, atheism, polytheism, disobedience, and wickedness. What is the Muslim's role regarding that?

Answer: A Muslim has to preach Islam with insight and knowledge, enjoin what is good, and forbid what is evil as much as he can, since Allah Almighty says: {Fear Allah as much as you can...} [Al-Taghābun: 16]

A Muslim has to preach Islam with insight and knowledge, enjoin what is good, and forbid what is evil as much as he can, since Allah Almighty says:

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[Al-Taghābun: 16]

*

Question (132): What is the ruling on taking the Qur'an to non-Muslim countries? Answer: If you take the Qur'an with you in order to recite it, then there is nothing wrong with that, whether you are traveling to a Muslim or a non-Muslim country.

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Question (133): What is the ruling on giving a non-Muslim a book of the translated meanings and explanation of the Qur'an hoping that he would embrace Islam? Answer: If the book contains the meanings only, then there is nothing wrong with that. But, he should not hand him a copy of the Qur'an unless he is present with him. In other words, he may invite him to his house, present a copy of the Qur'an to him, and explain its meanings while he is with him. This is because in such a case this non-Muslim is not expected to disrespect Allah's speech. As for a book containing the meanings only, there is nothing wrong with that.

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This is because in such a case this non-Muslim is not expected to disrespect Allah's speech. As for a book containing the meanings only, there is nothing wrong with that.

*

Question (134):What is the ruling on carrying newspapers and magazines that include Qur'anic verses to non-Muslim countries, knowing that many of us would leave them in the hotel room on departing, and thus they would be dealt with improperly by the room service who may throw them in the trash?Answer:Why does one not take them with him and discard them in a proper way?

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*

Question (135):What is the ruling concerning overtime hours? Are there any relevant Shariah regulations? What if I do not work the overtime hours, yet I write that I did, would my payment for them be considered ill-gotten gains?Answer:Overtime hours depend upon the system regulations. Yet, if one is paid for overtime hours which he actually did not work, then the payment is unlawful. It is included under the sin of unlawful consumption of property, in addition to the sin of lying, as one claims that he worked such hours while he actually did not.The situation is even worse if that person is taken as a role model and an example by others, who are hesitant to commit such an unlawful act and who feel at ease doing it, seeing others do it. This is because copying others makes sins seem less grave in one's sight, as copying others could also strengthen one's resolve for doing acts of obedience. For this reason, the one who guides to a good deed earns a reward equal to that given to the doer.

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Question (136):Some people would follow their personal opinion and depend on their own understanding and judgment when they are uncertain about something related to performing a religious obligation. They simply say that one should consult his heart, though they lack Shariah knowledge. When such people are advised to ask the people of knowledge about what they do not know, they reply that everyone will be held accountable according to his own intention. Is this permissible?Answer:This is not permissible. Those who lack religious knowledge are required to learn and the ignorant should ask those who are knowledgeable.As for the statement: "Consult your heart", it was said by the Messenger of Allah (may Allah's peace and blessings be upon him) to a Companion whose heart was pure and not tainted by religious innovations or personal whims.Were people to act upon the apparent meaning of this Hadīth, everyone would follow his personal methodology and would have his own religious conviction.This would also entail that all advocates of religious innovations are following the truth, since they act upon the consultation of their hearts.

Some people would follow their personal opinion and depend on their own understanding and judgment when they are uncertain about something related to performing a religious obligation. They simply say that one should consult his heart, though they lack Shariah knowledge. When such people are advised to ask the people of knowledge about what they do not know, they reply that everyone will be held accountable according to his own intention. Is this permissible?

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Were people to act upon the apparent meaning of this Hadīth, everyone would follow his personal methodology and would have his own religious conviction.

This would also entail that all advocates of religious innovations are following the truth, since they act upon the consultation of their hearts.

The Muslim must ask about matters of his religion that he does not know. It is prohibited to say about Allah Almighty or His Messenger (may Allah's peace and blessings be upon him) something which he has no knowledge about, like interpreting Qur'anic verses or Haiths in a way other than that intended by Allah Almighty and His Messenger (may Allah's peace and blessings be upon him).

*

Question (137):What is the ruling regarding someone who selects the Shariah rulings that suit him from among the scholars' Fatwas, arguing that the Messenger of Allah (may Allah's peace and blessings be upon him) was never given the choice between two matters except that he chose the easier of them?Answer:Scholars said that whoever pursues concessions has committed a prohibited act. Some of them even believed that doing this entails falling into hidden atheism since it involves manipulation of Allah's religion.However, scholars held different opinions on the one who finds two scholarly views, without finding either of them stronger than the other.Some of them said that he should stick to the stricter opinion, as it is closer to caution, while others said that he should opt for the easier opinion,since, in principle, the Muslim's liability is clear. Others, however, said that he may choose between the two opinions.In my opinion, and Allah knows best, it is unlikely that one holds two scholars equal from all aspects without one of them surpassing the other. A sound soul is naturally inclined towards the truth, which conforms to the sound human disposition.Hence, the Prophet (may Allah's peace and blessings be upon him) said:"Righteousness is that about which the soul feels at ease and the heart feels tranquil, while wrongdoing is that which causes you to feel uneasy and you do not like people to know about it."

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*

Question (138):What is the ruling on depositing money in usury-based banks, knowing that there are banking firms doing the same work, providing almost the same services, both inside and outside KSA, and declaring that they do not deal in usury?Answer:Undoubtedly, depositing money in firms that do not deal in usury is far better, if these firms are trustworthy and there is no fear of money loss. As for depositing money in usury-based banks without taking the interest, then one may opt for it, when needed, without being sinful for that.

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Question (139):Airlines pay the insurance company annually for its pilots. Therefore, when a pilot suffers any injury while performing his duty, the insurance company gives him a sum of money as a compensation for the injury. What is the ruling on taking this money?Answer:If the pilot pays nothing in return for receiving such compensation, then there is nothing wrong with it, because the pilot wins something without giving anything in return. His transaction with his company is correct and involves no sin.Question (140):What is the ruling on using credit cards that stipulate an increase if one is late in repayment, knowing that I pay on time and do not take loans, so I do not deal with them in usury. I just use credit cards for a need, especially that car rental companies abroad approve to rent you a car with this type of cards only. Also, many hotels follow the same system. In fact, many interests depend upon the availability of such cards, especially with the risk of carrying cash in some countries. What is your opinion regarding this issue? Please note that the contract with such companies that issue these cards states that the cardholder must pay an annual fee to the company, thereby he can use the card to buy his needs from stores, and pay the company periodically?Answer:Based on what you have said, I see that using such cards is impermissible, even if one pays what is due on him before the due date, because by doing this he consents to deal in usury, if he fails to pay before the expiry of the fixed period. Being committed to deal in usury is prohibited, even if this does not actually take place.People lived many years before the emergence of such cards.In fact, one may deposit his money in a bank and use a current account that is interest free.

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People lived many years before the emergence of such cards.

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Question (141):The Prophet (may Allah's peace and blessings be upon him) said: "Travel is a portion of torment. It prevents you from eating, drinking, and sleeping. When one of you has achieved his purpose from his journey, let him hasten back to his family." What is the meaning of this Hadīth?Answer:It means that travel causes exhaustion to the traveler on the physical, moral, and intellectual levels, so one should not let his life go this way. Instead, once he achieves the objective of his journey, he should hasten to go back to his family. This surely provides reassurance for his soul on one hand, and allows him to be with his family – raising them and giving them guidance on the other hand.

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Question (142):Some scholars state that 'Safar' (travel) is called as such because it reveals people's characters (reveals in Arabic means 'yusfir', which is derived from the root 'safar'). Please explain this statement.Answer:It means that one's character is not fully known until he travels. In travel, his attitude, behavior, and principles are revealed. This is because, before travel, nothing was known about him, being limited in the area of his home and business.However, travel reveals much of his character and nature. That is why whenever someone praised another in the presence of 'Umar ibn al-Khattāb (may Allah be pleased with him), he would ask him: "Have you traveled with him?" If the answer was no, then he would say: "Then, you do not know him."Question (143):Working as a pilot, his assistant, an air traffic controller, or a flight attendant, means that one is in an ongoing state of travel and movement, which results in him being away from his home, wife, and children, and this, which creates a vacuum in the process of family upbringing. What is your advice?Answer:Being away from the family due to the nature of one's job is quite normal. But, I believe that there are vacations, and they do not travel the whole year. They definitely return to their families once or twice a week, more or less, and this is sufficient. They are just like other fathers in terms of bringing up their children.So, when they return home, they should check their family members and ask them about what they did during their absence.They should provide their families with what they need and observe them as much as they can.

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Question (144):When is the supplication of a traveler likely to be answered? When would the deeds he does in residence and travel be added to his account?Answer:Travel is one of the situations where supplications are most likely to be answered, like other situations that are related to special times and places where supplications are most likely to be answered. So, a traveler should be keen on supplicating Allah Almighty for whatever he wishes during his journey.

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As for the other question, all the good deeds one is used to doing when being a resident are still written for him as long as he is a traveler.

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Question (145):What is the ruling on keeping earphones, blankets, dinnerware, or other stuff that are used for serving the passengers, knowing that the rules allow using such stuff on the plane, but do not allow owning them?Answer:It is unlawful to keep any of such stuff. The passengers are only allowed to use, not own, such things, except for items that are open to be owned such as some magazines that are marked as gifts. Apart from that, it is impermissible to take anything except what the rules permit to be taken.

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Question (146): It is proved that cell phones pose risk to navigation devices in the plane and its use may endanger the plane. What is the ruling on using cell phones by the passengers on board, given that the rules strictly ban using it on board? Answer: It is impermissible to use cell phones on the plane if the rules completely ban this, even if its use would not negatively affect the plane. This is because the plane is a property of the authority in charge thereof. When the owner or the one in charge of the plane decides that it is not allowable to use cell phones, then passengers should comply, even though it would cause no harm to the plane. If it would cause harm, then the ban is more strict and the sin is graver. Question (147): What is the ruling on associating with non-Muslims in their feasts? Answer: Associating with non-Muslims in their feasts is prohibited given the cooperation in sin and aggression it involves. Allah Almighty says: {...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...} [Al-Mā'idah: 2] If such feasts are for religious occasions, then participation with non-Muslims in celebrating such feasts entails the Muslims' approval of their religion and their consent to their disbelief. On the other hand, if such feasts or events are not related to religion and are not celebrated in Muslim countries, so what about them being in non-Muslim countries?

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[Al-Mā'idah: 2]

If such feasts are for religious occasions, then participation with non-Muslims in celebrating such feasts entails the Muslims' approval of their religion and their consent to their disbelief.

On the other hand, if such feasts or events are not related to religion and are not celebrated in Muslim countries, so what about them being in non-Muslim countries?

That is the reason why scholars (may Allah have mercy upon them) said that it is impermissible for Muslims to share with non-Muslims their celebration of their feasts, because doing this implies their approval of and consent to the false religion they are following and it involves cooperation in sin and aggression.

Meanwhile, scholars held different opinions as to whether it is permissible or not for a Muslim to accept a gift from a non-Muslim on account of celebrating a feast of theirs. Some scholars said that it

is impermissible to accept their gifts, which they offer on their feasts, because it is a sign of the Muslims' consent to such feasts. Other scholars, however, said that it is permissible.

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Anyway, if accepting the gift does not involve a Shariah violation, like the non-Muslim's belief that you are approving his false religion, then there is nothing wrong with accepting his gift, otherwise, it is better not to accept it.

It is worthy to mention here the words of Ibn Al-Qayyim in his book *Ahkām Ahl Al-Dhimma* [1/205]: "As for congratulating them on occasions that are specific to their disbelief, then it is prohibited based on scholarly consensus, like saying to them: 'Have a blessed feast' or 'Enjoy the feast'. If the one who says such a statement is not judged as a disbeliever, then he has committed a prohibited act. It is just like congratulating a disbeliever on prostrating himself to the cross. Many of those who have no appreciation for their religion may fall into such a sin."

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*

Question (148):

Given our multiple journeys, being the nature of our job, especially our trips to foreign countries, we intermix with foreign women, which exposes us to temptation. What can help us hold firm to uprightness?

Answer: Fearing Allah Almighty is what helps you in this situation. When one is lured into doing something that is not approved by Allah Almighty, he remembers Allah by his heart, remembers His greatness and His punishment, and that his attachment to women will incur upon him much hardship and affliction, so he lowers his gaze as a result. Allah Almighty says: {Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do.} [Al-Nūr: 30]

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{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do.}

[Al-Nūr: 30]

*

Question (149): What is the role of the flight attendant in forbidding the wrongdoings that are committed on the plane? Answer: His role is just like the role of other Muslims. He should enjoin what is good and forbid what is evil as much as he can. The Prophet (may Allah's peace and blessings be upon him) said: "Whoever of you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of faith."

What is the role of the flight attendant in forbidding the wrongdoings that are committed on the plane?

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His role is just like the role of other Muslims. He should enjoin what is good and forbid what is evil as much as he can. The Prophet (may Allah's peace and blessings be upon him) said:

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*

Question (150):What is your advice to flight attendants, especially as they have to deal with almost all categories of people?Answer:I advise them to adopt good morals as they deal with the passengers and serve them. Thanks to Allah, all flight attendants, or most of them, in Saudi Airlines do that.

What is your advice to flight attendants, especially as they have to deal with almost all categories of people?

Answer:

I advise them to adopt good morals as they deal with the passengers and serve them. Thanks to Allah, all flight attendants, or most of them, in Saudi Airlines do that.

Second thing, they have to avoid needless talk with the air hostesses, laughing with them, or sitting beside them because this constitutes a huge temptation, especially both of them are young. So, one should fear his Lord, lower his gaze, and keep away from them as much as possible.

I am sure that every flight attendant does not approve of his sister, daughter, or mother speaking with a foreign man, sitting beside him, and engaging in laugh with him, unless he is someone who lacks manly zeal, which is a different case. So, if one disapproves this for his female relatives, then he should disapprove this for other women.

So, my advise to flight attendants is to keep away from air hostesses, not to talk with them except as much as necessary, and not to sit beside them.

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Dhikr and supplications

Question (151):There are benefits for the supplications reported from the Messenger of Allah (may Allah's peace and blessings be upon him), including the morning and evening supplications, those of exiting and returning to home, those related to travel and coming back, and others. Would you please mention some benefits of those supplications?Answer:I refer you to Ibn Al-Qayyim's book: Al-Wābil Al-Sayyib, where he listed more than 100 benefits for reciting Dhikr (remembrance of Allah), the most significant of which is the reassurance one feels within his heart as Allah Almighty says:{...Unquestionably, by the remembrance of Allah hearts are assured.}[Al-Ra'd: 28]One of such benefits is that one is included in the saying of Allah Almighty:{Indeed, in the creation of the heavens and earth and the alternation of the night and the day are signs for people of understanding – Who remember Allah while standing or sitting or [lying] on their sides...}[Āl-'Imrān: 190-191]

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Answer:

I refer you to Ibn Al-Qayyim's book: Al-Wābil Al-Sayyib, where he listed more than 100 benefits for reciting Dhikr (remembrance of Allah), the most significant of which is the reassurance one feels within his heart as Allah Almighty says:

{...Unquestionably, by the remembrance of Allah hearts are assured.}

[Al-Ra'd: 28]

One of such benefits is that one is included in the saying of Allah Almighty:

{Indeed, in the creation of the heavens and earth and the alternation of the night and the day are signs for people of understanding – Who remember Allah while standing or sitting or [lying] on their sides...}

[Āl-‘Imrān: 190-191]

Another benefit is that it gives life to the heart and keeps it connected with Allah Almighty. There are many dead hearts that Allah has enlivened through remembering Him. There are many hard hearts that Allah has softened through remembering Him. There are many inattentive hearts that Allah has awakened through remembering Him. Remembering Allah Almighty is the ultimate goodness.

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Question (152):We sometimes encounter hard conditions during the flight, is there a specific Dhikr to be said in that situation?Answer:You should supplicate Allah Almighty to save you all from that danger, and you may recite some invocations that best suit the situation.

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*

Question (153):Are there any supplications reported from the Prophet (may Allah's peace and blessings be upon him) which should be said upon seeing lightening, hearing thunder, rainfall, or seeing meteors and stars?Answer:There are Sunnah acts and statements concerning rainfall. As for the acts, one should expose his skin to the rainbecause the Prophet (may Allah's peace and blessings be upon him) did the same and said: "It has recently been with its Lord."As regards the statements, the Prophet (may Allah's peace and blessings be upon him) used to say when there was rain:"Allāhumma sayyiban nāfi'an (O Allah, may it be beneficial rain)."There are reported traditions from the Companions on what to be said upon hearing thunder. For example, it is reported that 'Abdullah ibn al-Zubayr (may Allah be pleased with him and his father) used to say:"Subhāna man yusabbihu ar-ra'du bihamdihi wa al-malā'ikatu min khīfatihi (Glory be to the One by Whose praise the thunder exalts Him out of His fear, and the angels as well)."

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There are reported traditions from the Companions on what to be said upon hearing thunder. For example, it is reported that 'Abdullah ibn al-Zubayr (may Allah be pleased with him and his father) used to say:

"Subhāna man yusabbihu ar-ra'du bihamdihi wa al-malā'ikatu min khīfatihi (Glory be to the One by Whose praise the thunder exalts Him out of His fear, and the angels as well)."

Another tradition on his authority reads: “Allāhumma la taqtulna bighadabika wa la tuhlkina bi’adhābika wa ‘āfina qabla dhālik (O Allah, do not kill us by Your anger, nor destroy us by Your punishment, and give us wellness before that).”

When one sees lightning he should say: “Subhānallāh wa bihamdihi (Glory be to Allah and we praise Him).”

All these traditions are reported from the Companions, yet their authenticity is questionable.

I have no knowledge about a tradition highlighting what to be said upon seeing meteors and stars.

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Question (154):When should a traveler say the travel supplication while being on the plane?Answer:He should say it when he gets on board and sits stable on his seat.

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Answer:

He should say it when he gets on board and sits stable on his seat.

Allah knows best. May Allah’s peace and blessings be upon His servant and messenger, the seal of prophets, the leader of the pious, our Prophet Muhammad, and upon his family, Companions, and those who follow them with righteousness until the Day of Judgment.

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In the name of Allah, the Most Compassionate, the Most Merciful.

Supplications to be said in the morning and evening:

1. {Alif, Lām, Mīm. This is the Book about which there is no doubt, a guidance for those conscious of Allah, those who believe in the unseen and establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].Those are upon [right] guidance from their Lord, and it is those who are the successful.}[Al-Baqarah: 1-5]2. {Allah – there is no deity [worthy of worship] except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is it that can intercede with Him except with His permission? He knows what is before them and what is after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [footstool] extends over the heavens and earth, and it does not weary Him to safeguard them both. He is the Most High, Most Great.}[Al-Baqarah: 255]3. {The Messenger believes in what has been sent down to him from his Lord, and so do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. [We seek] Your forgiveness, our Lord, and to you is the [final] destination.” Allah does not burden any soul beyond its capacity. For him is due what he has earned, and on him is due what he has incurred. “Our Lord, do not hold us accountable if we forget or make a mistake. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our protector, so give us victory over the disbelieving people.”}[Al-Baqarah: 285-286]4. {Ha, Mīm. The revelation of the Book is from Allah, the Exalted in Might, the Knowing. The Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance. There is no deity [worthy of worship] except Him; to Him is the destination.}[Ghāfir: 1-3]5. {He is Allah, there is no deity except He, Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allah, there is no deity except He, the Sovereign, the Pure, the Provider of peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}[Al-Hashr: 22-24]

[Al-Baqarah: 1-5]

2. {Allah – there is no deity [worthy of worship] except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is it that can intercede with Him except with His permission? He knows what is before them and what is after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [footstool] extends over the heavens and earth, and it does not weary Him to safeguard them both. He is the Most High, Most Great.}

[Al-Baqarah: 255]

3. {The Messenger believes in what has been sent down to him from his Lord, and so do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. [We seek] Your forgiveness, our Lord, and to you is the [final] destination.” Allah does not burden any soul beyond its capacity. For him is due what he has earned, and on him is due what he has incurred. “Our Lord, do not hold us accountable if we forget or make a mistake. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our protector, so give us victory over the disbelieving people.”}

[Al-Baqarah: 285-286]

4. {Ha, Mīm. The revelation of the Book is from Allah, the Exalted in Might, the Knowing. The Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance. There is no deity [worthy of worship] except Him; to Him is the destination.}

[Ghāfir: 1-3]

5. {He is Allah, there is no deity except He, Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allah, there is no deity except He, the Sovereign, the Pure, the Provider of peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}

[Al-Hashr: 22-24]

6. Reciting Surat Al-Ikhlās, Al-Falaq and Al-Nās, each three times.

7. Saying: “A‘ūdhu bikalimātillāhi at-tāmmāt min sharri ma khalaq (I seek refuge with the perfect words of Allah from the evil of what He created)” three times.

8. Saying three times: “Bismillāhi alladhi la yadurru ma‘a ismihi shay’un fi al-ardi wala fi as-samā’i wa huwa as-samī‘u al-‘alīm (In the name of Allah, with Whose name nothing can cause harm on the earth or in the heaven and He is the All-Hearing, the All-Knowing).”

9. Saying three times: “Radītu billāhi rabban wa bil-Islāmi dīnan wa bi-Muhammadin sallallāhu ‘alayhi wa sallam nabiyyan (I am pleased with Allah as my Lord, Islam as my religion, and Muhammad (may Allah’s peace and blessings be upon him) as my prophet).”

10. “Asbahna wa asbaha al-mulku lillāh walhamdu lillāh la ilāha illallāh, wahdahu la sharīka lah, lahu al-mulku walahu al-hamd, wa huwa ‘ala kulli shay’in qadīr, rabbi as’aluka khayra ma fi hādha al-yawmi, wa khayra ma ba’dahu, wa-a‘ūdhu bika min sharri ma fi hādha al-yawmi, wa min sharri ma ba’dahu, rabbi a‘ūdhu bika min al-kasali wa al-haram wasū’ al-kibar, wa a‘ūdhu bika min ‘adhābin fi an-nāri, wa ‘adhābin fi al-qabr (We have reached the morning and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshiped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things Omnipotent. My Lord, I ask You for the good of this day and the good of what follows it and I take refuge in You from the evil of this day and the evil of what follows it. My Lord, I take refuge in You from laziness, old age, and senility. My Lord, I take refuge in You from torment in Hellfire and punishment in the grave).” In the evening one should say: “Amsayna wa amsa al-mulku lillāh (We have reached the evening and at

this very time unto Allah belongs all sovereignty),” and say: “Rabbi as'aluka khayra ma fi hādhihi al-laylah (My Lord, I ask You the good of this night).”

In the evening one should say: “Amsayna wa amsa al-mulku lillāh (We have reached the evening and at this very time unto Allah belongs all sovereignty),” and say: “Rabbi as'aluka khayra ma fi hādhihi al-laylah (My Lord, I ask You the good of this night).”

11. “Allāhumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namūtu, wa ilayka an-nushūr (O Allah, with Your power we have come to the morning, with Your power we come to the evening, By You we live, by You we die, and to You will be the resurrection).” In the evening he would say: “Allāhumma bika amsayna, wa bika asbahna, wa bika namūtu, wa bika nahya wa ilayka al-masīr (O Allah, with Your Power we have come to the evening, With Your power we come to the morning, by You we die, by You we live, and to You is the return).”

12. “Allāhumma ma asbaha bi min ni'matin aw bi-ahadin min khalqik faminka wahdaka la sharīka lak falaka al-hamdu walaka ash-shukr (O Allah, whatever blessing I or any of Your creation have risen upon, it is from You alone, without partner, so for You all praise is due and unto You all thanks).” In the evening one should say: “Allāhumma ma amsa bi (O Allah, whatever blessing I or any of Your creation have enjoyed in the evening...).”

13. “Allāhumma inni asbahtu minka fi ni'matin wa 'āfiyatin wa sitr, fa atimma ni'mataka 'alayy wa 'āfiyataka wa sitraka fi ad-dunya wa al-ākhirah (O Allah, I got up in the morning with blessings, safety, and concealment (of my shortcomings), all of which are from You. So complete all Your blessings, safety, and concealment for me in this life and the Hereafter).” In the evening, one says: “Allāhumma inni amsaytu...(O Allah, the evening has come upon me with blessings...).”

14. “Allāhumma inni a'ūdhu bika min al-hammi wa al-hazan wa a'ūdhu bika min al-'ajzi wa al-kasal wa a'ūdhu bika min al-jubni wa al-bukhl wa a'ūdhu bika min ghalabat ad-dayn wa min qahri ar-rijāl (O Allah, I seek refuge with You from anxiety and grief, I seek refuge with You from incapacity and slackness, I seek refuge with You from cowardice and niggardliness, and I seek refuge with You from being overwhelmed by debt and subjected by men).”

15. “Allāhumma inni as'aluka al-'āfiyata fi ad-dunya wa al-ākhirah. Allāhumma inni as'aluka al-'afwa wa al-'āfiyata fi dīni wa dunyāya wa ahli wa māli. Allāhumma ustur 'awrāti wa āmin raw'āti Allāhumma ihfazhni min bayni yadayya wa min khalfi wa 'an yamīni wa 'an shimāli wa min fawqi wa a'ūdhu bi'azhamatika an ughtāla min tahti (O Allah, I ask You for well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my faults and dispel my fears. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your greatness lest I should be destroyed from beneath me).”

16. “Allāhumma anta rabbi la ilāha illa ant, khalaqtani wa ana 'abduk, wa ana 'ala 'ahdika wa wa'dika mastata't, a'ūdhu bika min sharri ma sana't, abū'u laka binī'matika 'alayya wa abū'u bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord, there is no deity worthy of worship except You. You created me and I am Your slave. I will abide by Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I admit Your favor upon me and admit my sin. So, forgive me, for indeed, none forgives sins but You).”

17. “Allāhumma Fātir as-samāwati wa al-ard 'ālim al-ghaybi wa ash-shahādah, Rabba kulli shay'in wa malīkah, ash-hadu alla ilāha illa ant, a'ūdhu bika min sharri nafsi wa min sharri ash-shaytāni wa shirkih, wa an aqtarifa 'ala nafsi sū'an aw ajurrahu ila muslim (O Allah, Creator of the heavens and the earth, Knower of the hidden and the apparent, Lord of everything and its Possessor. I bear witness that none is worthy of worship but You. I seek refuge with You from the evil of my own self and from the evil of the devil and his polytheism to which he calls, and from committing wrong against myself or bringing it upon another Muslim).”

18. “Allāhumma inni asbahtu ush-hiduk wa ush-hidu hamalata 'arshik wa malā'ikatak wa anbiyā'ak wa jamī'a khalqik bi'annaka anta Allāhu la ilāha illa anta wa anna Muhammadan 'abduka wa rasūluk (O Allah, I have reached the morning and call on You, the bearers of Your Throne, Your angles, Your prophets, and all of Your creation to bear witness that You are Allah, none has the right to be

worshiped except You, and that Muhammad is Your slave and messenger)." In the evening one should say: "Allāhumma inni amsaytu (O Allah, I have reached the evening...)". This is to be said four times.

19. "La ilāha illa Allāh wahdahu la sharīka lah lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Omnipotent over all things)." This is to be said 100 times in the morning or in the evening.

20. "Hasbiyallāhu la ilāha illa huwa 'alayhi tawakkaltu wa huwa rabbu al-'arshi al-'azhīm (Sufficient for me is Allah, there is no deity worthy of worship but Him, upon Him I rely and He is the Lord of the mighty Throne)." This is to be said seven times.

21- "Hasbiyallāhu wa kafa, sami'allāhu liman da'a, laysa warā' Allāh marma (Sufficient for me is Allah, and that is enough, Allah hears the one who supplicates Him, there is no other goal than (the pleasure of) Allah)."

22. "Subhānallāh wa bihamdih (Exalted is Allah above imperfection and I praise Him)" 100 times in the morning or/and evening.

23. "Astaghfirullāh wa atūbu ilayhi (I seek Allah's forgiveness and I repent to Him)" 100 times.

Finally, this is what I have been able to write on that topic. I ask Allah Almighty to benefit Muslims with it.

Written by: Muhammad al-Sālih al-'Uthaymīn

20/1/1418 AH

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