

# Why is it haraam for the pilgrim to wear sewn garments?

لماذا يحرم على الحاج لبس المخيط؟  
« باللغة الإنجليزية »

Sheikh Muhammad Salih Al-Munajjid  
محمد صالح المنجد

**Translation:** Islam Question and Answer website  
**Format:** Islamhouse website

ترجمة: موقع الإسلام سؤال وجواب  
تنسيق: موقع islamhouse

2012 - 1433

IslamHouse.com



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Why has Allaah forbidden the pilgrims to wear sewn garments, and what is the reason behind that?

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Praise be to Allaah.

Firstly: Allaah has enjoined Hajj once in a lifetime for those who are accountable and who are able to do it and have the means, and He has made it one of the pillars of Islam, as is well-known in Islam. So the Muslim has to do that which Allaah has enjoined upon him, to please Allaah and obey His command, hoping for His reward and fearing His punishment, whilst trusting that Allaah is Wise in His laws and in all that He does, and that He is Merciful towards His slaves, so that He would not prescribe for them anything but that which is in their best interests and which will be of great benefit to them in this world and in the Hereafter. It is for our Lord, the Sovereign, the All-Wise, to issue laws, and it is for His slaves to obey and submit.

Secondly: there are many reasons why it is prescribed for us to avoid sewn garments during Hajj and 'Umrah. For example: to remind us of how people will be on the Day of Resurrection, for they will be resurrected barefoot and naked, then they will be clothed. Reminding ourselves of how things will be on the Day of Resurrection teaches us an important lesson. It also makes us humble and makes us feel that we are obliged to submit and cleanse ourselves of arrogance. And it reminds us of the principles of rapprochement, equality and asceticism, and of keeping away



from the luxurious life which is condemned, and it makes us feel empathy for the poor and needy... and there are other aims behind doing Hajj in the manner prescribed by Allaah and explained by His Messenger (peace and blessings of Allaah be upon him).

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and His family and companions.

Standing Committee for Academic Research and Issuing Fatwas,  
Fataawa al-Lajnah, 11/179

(\* Note: What is meant by sewn garments is not those which are stitched, rather it means those which are fitted to parts of the body, such as jackets which are fitted to the arms and chest, or pants which are fitted to the legs, or leather slippers (khuffayn) which are fitted to the feet, or gloves which are fitted to the hands. On that basis it is permitted to wear a watch which has stitching on the strap, or shoes on which there is stitching, or a belt in which there is stitching, and so on).