223851 - Pilgrims who are not residents of Makkah should shorten their prayers in Mina, ‘Arafah and Muzdalifah

the question

With regard to those who come for Hajj from outside Makkah, travelling from other regions of the Kingdom or from outside, they shorten the prayers without putting them together on the eighth day (of Dhu’l-Hijjah), and they shorten them and put them together on the ninth day, but what about the Day of Sacrifice and the days of at-Tashreeq?

Detailed answer

Praise be to Allah.

With regard to the pilgrim who comes from outside Makkah, his prayers on the Day of Sacrifice and on the days of at-Tashreeq are no different to his prayers on the Day of at-Tarwiyah (the eighth of Dhu’l-Hijjah), the day of ‘Arafah and the night of Muzdalifah, with regard to shortening the prayer.

He should shorten his prayers on all of these days, so he should pray the four-rak‘ah prayers (Zuhr, ‘Asr and ‘Isha’) with two rak‘ahs. This was the practice of the Messenger (blessings and peace of Allah be upon him).

Shaykh Ibn Baaz (may Allah have mercy on him) said:

The Sunnah [i.e., for the pilgrims in Mina] is to offer every prayer on time, shortening the prayer but not putting prayers together, except that Maghrib and Fajr cannot be shortened. … Because the Prophet (blessings and peace of Allah be upon him) led the people in prayer in Mina, ‘Arafah and Muzdalifah, shortening the prayers.

End quote from Majmoo‘ Fataawa ash-Shaykh Ibn Baaz (16/67-86)

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) was asked: What is the ruling on

putting prayers together for the traveller in Mina? There are some people who put the prayers together all the time when travelling, whether they are on the move or halting, so they put the prayers together in Mina on the day of at-Tarwiyah and on the days of at-tashreeq, on the grounds that they are travelling. Please advise us, may Allah reward you, on how the prayers are to be offered at these times.

He replied:

In Mina the Sunnah is to shorten the prayers without putting them together. The Prophet (blessings and peace of Allah be upon him) shortened the prayers without putting them together in Mina, because he had reached a destination and halted, and was at ease. The Sunnah is to shorten the prayers but not to put them together.

This is how the traveller should do it. When he reaches a destination and halts, and is at ease, it is preferable for him to shorten the prayers without putting them together, but if he does put them together, there is nothing wrong with that. The Prophet (blessings and peace of Allah be upon him) prayed in Tabook, where he had halted, and put the prayers together. Both matters were narrated from him (blessings and peace of Allah be upon him). He shortened the prayers without putting them together in Mina during the Farewell Hajj at the end of his life, and he only lived three months after that. He would pray two rak'ahs in Mina without putting the prayers together; he prayed Zuhr on its own, 'Asr on its own, Maghrib on its own, and 'Isha' on its own. This is the Sunnah during the days of Hajj, following his example (blessings and peace of Allah be upon him), because he said: "Learn from me your rituals (of Hajj)." And Allah, may He be exalted, said: "Indeed in the Messenger of Allah (Muhammad (blessings and peace of Allah be upon him)) you have a good example to follow" [al-Ahzaab 33:21].

End quote from Majmoo' Fataawa ash-Shaykh Ibn Baaz (30/210-211)

With regard to the residents of Makkah now, in fatwa no. 109238 we stated that they should shorten their prayers in 'Arafah and Muzdalifah, and offer them in full in Mina, because Makkah has expanded and Mina has become as if it is one of the neighbourhoods of Makkah.

And Allah knows best.