



TRAVELLERS PRAYER

Four Imams

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OBLIGATION/SUNNAH

- Hanafi – Obligation to shorten prayer, while travelling
- Malaki – Sunnah to offer the travelling prayer
- Shafi – Shortening prayer or combining them are both permissible
- Hanbali – Permissible to shorten prayer & is preferable



CONDITIONS OF SHORTENING PRAYER

- **Hanafi:** intention of staying less than fifteen days (on fifteenth day one has to offer full prayer), if one has intention to travel beyond fifteen days then can shorten prayer, entering enemy territory, or laying siege, surrounded by rebels, if staying in two cities for fifteen days can shorten prayer, as travelling between two cities. Travelling for lawful/unlawful journeys.
- **Malaki:** fear, travelling, sickness, rain, muddy streets without rain & dark without moon
- **Shafi:** travelling, destination known, travel be legitimate, catching prayer upon arrival, if vehicle reaches destination once prayer has finished then prayer cannot be shortened.
- **Hanbali:** fear, travelling, sickness, rain, muddy streets without rain



CONDITIONS OF SHORTENING PRAYER

Yahya b. Umayya said:

- I told 'Umar b. al-Khattab that Allah had said: "You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (ﷺ) about it and he said: It is an act of charity which Allah has done to you, so accept His charity.

(Muslim; 686a)



DISTANCE OF TRAVEL

- **Hanafi:** Not measured by farasikh (unit of distance), but duration of stay
- **Malaki:** 48 miles
- **Shafi:** Approximately 81 km./50 mi
- **Hanbali:** no less than 50.7 miles [88.7 km]; contemporary scholars consider any travel a reason for concession as long as it is called travel, by customs of people. 80 - 88 - 78 kilometres, allow the traveller to shorten the prayers according to the majority.



DISTANCE OF TRAVEL

- Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah that his father rode to Rim and shortened the prayer on the journey. Malik said, "That was about four mail-stages." (approximately forty-eight miles). (Muwatta; 340)

Narrated Yahya b. Yazid al-Hannani:

- I asked Anas b. Malik about the shortening of the prayer (while travelling). He said: When the Messenger of Allah (ﷺ) went out on a journey of three miles or three farsakh (the narrator Shu'bah doubted), he used to pray two rak'ahs. (Abu Dawud; 1197 – Sahih; Sahih Muslim; 691)

One Farsakh is three miles



LENGTH OF SHORTENING PRAYER

- **Hanafi:** minimum three days & nights up to fifteen days. May stay beyond fifteen; provided the intention is always to travel the following day & for some reason unable to fulfil the intention, in such a case one can shorten prayer, as the intention is to travel & not stay.
- **Maliki:** If staying more than four days and offering twenty prayers. Four days do not count the day one enters in travelling and it finishes on the fourth day with isha
- **Shafi:** Staying beyond 4 days, or 18 days
- **Hanbali:** 21 prayers; meaning four full days and one prayer. However, one who continually says he will travel back tomorrow, but doesn't is considered a traveller. This is because, he is unsure of his departure & remains a traveller, as long as he intends to travel the following day & can continue to do that forever & will be allowed to shorten the prayer.



LENGTH OF SHORTENING PRAYER

Narrated Anas:

- We stayed (in Mecca) for ten days along with the Prophet (ﷺ) and used to offer shortened prayers (i.e. journey prayers) (Sahih Bukhari; 5: 591)

Narrated Ibn `Abbas:

- The Prophet (ﷺ) once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer. (Sahih Bukhari; 2:186)

Narrated `Ikrima:

- Ibn `Abbas said, "We stayed for 19 days with Prophet on a journey during which we used to offer shortened prayers." Ibn `Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travellers, But if we stay longer, we offer complete prayers. (Bukhari; 5: 593)



LENGTH OF SHORTENING PRAYER

Narrated Jabir ibn Abdullah:

- The Messenger of Allah (ﷺ) stayed at Tabuk twenty days; he shortened the prayer (during his stay). (Abu Dawud; 1231 – Sahih)

Narrated from Ibn 'Abbas:

- The Messenger of Allah (ﷺ) stayed in Makkah for fifteen nights during the year of the Conquest, (during which time) he shortened his prayer. (Ibn Majah; 1:1076)



FULL PRAYER WHILE TRAVELLING

- Yahya related to me from Malik from Nafi that Ibn Umar stayed in Makka for ten nights, shortening the prayer, except when he prayed it behind an imam, in which case he followed the imam's prayer. (Muwatta: 347)



ENDING TRAVELLERS PRAYER

- **Hanafi:** Returning home
- **Malaki:** when you return to the place you set out from or come within a mile of it
- **Shafi:** Returning home, staying beyond four days (not counting day of arrival & departure). Staying beyond 18 days, if failed to accomplish what one had intended in the four days.
- **Hanbali:** no less than 50.7 miles [88.7 km]; contemporary scholars consider any travel a reason for concession as long as it is called travel. 80 - 88 - 78 kilometres, allow the traveller to shorten the prayers according to the majority.



ENDING TRAVELLERS PRAYER

- Yahya related to me from Malik that he had heard that Abdullah ibn Abbas used to shorten the prayer when he travelled a distance equivalent to that between Makka and Ta'if, and that between Makka and Usfan and that between Makka and Jedda. Malik said, "That is four mail-stages, and to me that is the most preferable distance for shortening the prayer." Malik said, "Someone who intends to travel does not shorten the prayer until he has left the houses of the village. And he does not do it in full until he comes to the first houses of the village, or is nearby." (Muwatta; 17)
- Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah that his father rode to Rim and shortened the prayer on the journey. Malik said, "That was about four mail-stages." (approximately forty-eight miles). (Muwatta; 12)



COMBINING PRAYER



CONDITIONS OF COMBINING PRAYER

- **Hanafi:** Abu Hanafi and his disciples prohibited this absolutely. Combining prayers is only permitted during hajj.
- **Malaki:** You are allowed to join Maghrib and 'Isha when there is heavy rain and also if the night is muddy and very dark. What is meant is thick mud and darkness means a night without moon.. Snow and cold. Maghrib and 'Isha' are the only two prayers can be joined.
- **Shafi:** travelling for a legitimate journey, during hard rain enough to wet clothes, snow/hail, mosque is far, combining prayer during first prayer time & not the second, sick person would suffer if not combined prayer, nursing woman, chronic discharge
- **Hanbali:** traveller, rain, fear, sickness, the severe wind and cold. (Muddy streets take the same ruling even without rain according to Hanbali view. To combine between the maghrib and 'isha in the case of rain.



HOW TO COMBINE PRAYER

- **Hanafi:** During Hajj at Muzdalifah the imam should lead the people in prayer for Magrib & Isha with a single adhan & Iqamah
- **Malaki:** when twilight vanishes, adhan is given for isha, after magrib inside the mosque & imam leads prayer immediately after the iqamah.
- **Shafi:** combining prayer during the time of either, prayer provided one joins them during a journey in which prayer may be shortened. If one stops travelling (to rest, for example), then the best time to join them during the time of the first prayer, but if one is travelling steadily during the first time of prayer, then combining during time of the second prayer is better. If one prays the second of the two prayers before the first prayer, then that prayer is invalid (and must be repeated, if one still wants to join them, unless the travel has ended).
- **Hanbali:** one must intend to combine during the time of the first prayer.



CONDITIONS OF COMBINING PRAYER

- Ibn 'Abbas said that God's Messenger used to combine the noon and the afternoon prayer while travelling, and also to combine the sunset and the evening prayer.

(Bukhari)



CONDITIONS OF COMBINING PRAYER

- Hamna daughter of Jahsh said that her menstruation was great in quantity and severe, so she went to the Prophet for a decision and told him. She found him in the house of her sister Zainab daughter of Jahsh and said, “Messenger of God, I menstruate to a great extent, and it is severe, so what command do you give me about it? It has prevented me from praying and fasting.” He said, “I suggest that you use cotton, for it removes the blood.” She replied, “It is too copious for that.” He said, “Then stop it with a tight rag.” She replied, “It is too copious for that.” He said, “Then take a cloth.” She replied, “It is too copious for that, for my blood keeps flowing.” So the Prophet said, “I shall give you two commands; whichever of them you follow, it will make the other unnecessary, but you will know best whether you are strong enough to follow both of them This is a stroke of the devil, so observe your menses for six or seven days, God alone knowing which it should be, then wash, and when you see that you are purified and quite clean pray during twenty-three or twenty-four days and nights and fast, for that will be enough for you, and do so every month, just as women menstruate and are purified at the time of their menstruation and their purification. But if you are strong enough to **delay the noon prayer and advance the afternoon prayer, then wash and combine the noon and the afternoon prayer; to delay the sunset prayer and advance the night prayer, then wash and combine the two prayers**, do so; and to wash at drawn, do so; and fast if you are able.” God’s messenger said, “This is the one which is more attractive to me.”

(Ahmad, Abu Dawud and Tirmidhi transmitted it. – Sahih Al-Albani)



PRAYER OF SICK



PRAYER WHEN SICK

Narrated `Imran bin Husain:

- (who had piles) I asked Allah's Messenger (ﷺ) about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting."

(Bukhari; 2:1115)



PRAYER WHEN SICK

Narrated `Imran bin Husain:

- had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

(Bukhari; 2:1117)



THANK YOU

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