

## Prayers of a traveller

**Issue No. 1-** A traveller should reduce the Rak'ats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the following eight conditions:

**Issue No. 2- The first condition** is that his journey is not less than 8 Farsakh. A Farsakh in shariah is 5 kilometers and 544 meters. (When converted into miles, 8 Farsakh is equal to 44 kilometers and 352 meters).

**Issue No. 3-** If the total of outward and return journey is just 8 farsakh, the traveller should shorten his prayers, even if he does not return on the same day or night.

**Issue No. 4-** If a brief journey is less than 8 farsakh or if a person does not know whether or not his journey is 8 farsakh, he should not shorten his prayers.

**Issue No. 5-** If a reliable person tells a traveller that the distance covered in his journey equals 8 farsakh, he should shorten his prayers, if he feels satisfied.

**Issue No. 6-** If two roads lead to a place, one of them less than 8 farsakh away, and the other 8 farsakh or more, the traveller will offer shortened prayers if he travels by the road which is 8 farsakh away or more, and complete prayers if he travels by the road which is less than 8 farsakh away.

**Issue No. 7-** The beginning of 8 farsakh should be calculated from a point beyond which he will be deemed a traveller, and this point is represented by the end of locality (last houses and buildings).

**Issue No. 8- The second condition** is that the traveller should intend at the time of the commencement of the journey, to cover a distance of 8 farsakh.

**Issue No. 9-** A person who does not know how many farsakh his journey would be, like, if he travels in search of something not knowing how far he will have to go, should offer full prayers. But, if the return journey to his home, or up to a place where he intends staying for 10 days, is 8 farsakh or more, he should offer shortened prayers.

**Issue No. 10- The third condition** is that the traveller should not change his mind while on his way. If he changes his mind, or is undecided before covering 4 farsakh, he should offer full prayers.

**Issue No. 11-** If after covering a distance which would add up to make 8 farsakh on return, the traveller abandons the journey, and if he decides to remain at that place, or to return after 10 days, he should offer full prayers.

**Issue No. 12- The fourth condition** is that the traveller does not intend to pass through his home town, or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakh. Hence a person, who intends to pass through his home town or to stay at a place for 10 days, before he reaches of 8 farsakh, he should offer full prayers.

**Issue No. 13- The fifth condition** is that the purpose of travelling should not be Haraam. Therefore, if a person travels to do something unlawful, like, to commit theft, he should offer full prayers. The same rule applies when

travelling itself is Haraam, like, when travelling involves a harm which is Haraam in Shariah.

**Issue No. 14-** If a person is travelling with an oppressor, of his own volition, and by so doing is helpful to the oppressor in his inequity, he should offer full prayers.

**Issue No. 15-** A person whose journey is not haraam, nor is it for a purpose which is haraam, but he may, during the journey commit some sin like, committing Gheebat, should shorten his prayers.

**Issue No. 16-** If a person goes out for hunting, to earn his livelihood, he should offer shortened prayers. But if a person goes out for hunting, with the object of pleasure, his journey is haram and his prayers during the outward journey will be full.

**Issue No. 17- The sixth condition** is that the travellers should not be nomads, who roam about in the deserts, and temporarily stay at places where they find food for themselves, and fodder and water for their animals, and again proceed to some other place after a few days' halt. During these journeys the nomads should offer full prayers.

**Issue No. 18-** If a nomad travels for Ziyarat, Hajj (pilgrimage), trade or any other similar purpose, he should shorten his prayers.

**Issue No. 19- The seventh condition** is that travelling should not be his profession, that is, one who has no other work but travelling; or that travelling is the means of his

subsistence, like the pilots, drivers and camel riders, herdsmen. Such people will pray full.

**Issue No. 20-** If a person whose profession is travelling, travels for another purpose like, for Hajj, he should shorten his prayers.

**Issue No. 21-** If a person whose profession is that of a courier who takes pilgrims to Makkah from distant places during the year, he should offer full prayers.

**Issue No. 22-** A person whose profession is travelling for a part of the year only, like a driver who hires out his automobile during winter or summer, he should offer full prayers during those journeys only.

**Issue No. 23-** If a driver, who goes round within an area in his town or city only, like Taxi driver, happens to travel on a journey consisting of 8 farsakh or more, he should shorten his prayers.

**Issue No. 24- The eighth condition** is that the traveler reaches the limit of tarakhkhus of his hometown, that is, at a point beyond which travelling begins.

**Issue No. 25-** The limit of tarakhkhus of a city or town is a place out of that, where the traveler does not hear the sound of Azan (without loudspeaker), or does not see the walls of last houses or buildings.

**Issue No. 26-** If a traveler who is going out from his hometown, doubts whether or not he has reached the point of tarakhkhus he should offer full prayers. And when he is

coming back from his journey and doubts whether or not he has reached the point of tarakhkhus he should shorten his prayers.

**Issue No. 27-** The birthplace of a person is his hometown (watan), if he did not abandon it.

**Issue No. 28-** A place which a person adopts for his residence becomes his hometown (watan) if he lives there at least 6 months in a year.

**Issue No. 29-** If a person reaches a place which was previously his home, but has since abandoned it, he should not offer full prayers there

**Issue No. 30-** If a traveller intends to stay at a place continuously for ten days or more, he should offer full prayers at that place.

**Issue No. 31-** A traveller, who is not determined to stay at a place for ten days, like, if his intention is that he will stay there for ten days if his friend arrives, or if he finds a good house to stay in, he should shorten his prayers.

**Issue No. 32-** If a traveller decides to stay at a place for ten days and abandons the idea before offering one Prayer consisting of four Rak'ats, he should offer shortened prayers. But, if he abandons the idea of staying there after having offered one Prayer consisting of four Rak'ats, he should offer full prayers as long as he is at that place.

**Issue No. 33-** If a traveller who has decided to stay at a place for ten days, stays there for more than ten days, he

should offer full prayers as long as he does not start travelling, and it is not necessary that he should make a fresh intention for staying for further ten days.

**Issue No. 34-** If a traveller stays at a place unexpectedly for thirty days, like, if he remained undecided throughout those thirty days, whether he should stay there or not, he should offer full prayers after thirty days, even it be for a short period.

**Issue No. 35-** If a traveller intends to stay at a place for nine days or less, and if after spending nine days or less, he decides to extend his stay for further nine days or less, he should shorten his prayers. But after thirty days, he should offer full prayers.

**Issue No. 36-** If a person who knows that he is a traveller, and should offer shortened prayers, intentionally offers full prayers, his prayers are void.

**Issue No. 37-** If a traveller does not know that he should shorten his prayers, and if he offers full prayers, his prayers are in order.

**Issue No. 38-** If a person forgets that he is a traveller and offers complete prayers, and if he remembers this within the time for prayers, he should shorten his prayers, and if he realises this after the time is over, his prayer is in order.

**Issue No. 39-** If a person begins a prayer of four Rak'ats, and remembers during prayers that he is a traveller, if he has not gone into the Ruku of the third Rak'at, he should

complete his prayer with two Rak'ats. But if he has gone into the Ruku of the third Rak'at, his prayer is void.

**Issue No. 40-** If before the time of prayers lapses, a traveller who has not offered prayers reaches his hometown or a place where he intends to stay for ten days or more, he should offer full prayers. And if a person who is not on a journey, does not offer prayers, and then proceeds on a journey, he should offer the prayers during his journey in shortened form.

**Issue No. 41-** If the Zuhr, Asr, or Isha prayers of a traveller, who should have offered shortened prayers, becomes qadha, he should perform its qadha as shortened prayer, even if he gives qadha at his hometown. And if a non-traveller makes one of the above three prayers qadha, he should perform its qadha as full, even if he may be travelling at the time he offers the qadha.

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