



Traveller's Prayer

صلاة المسافر

Objectives >>>

Students should:

- Know the fact that we pray 'qasr' if we are travelling under certain conditions
- Know the main conditions of qasr prayer
- Understand other miscellaneous rules regarding the prayers of a traveller

Traveller's Prayer

In this lesson, we will learn more detailed rules of Qasr prayer, including most of its conditions. Remember that Qasr prayer refers to the obligation of shortening our prayers

CONDITIONS OF QASR PRAYER

We have to remember that if we are travelling to a place we consider our home town (waṭan) (a place of permanent living), or if we are staying at a destination for more than 10 days, we offer the prayer in its complete form. Similarly we can fast in that place too.

In general, if these two conditions are not met then we must shorten our prayers and we cannot fast either.

There are seven other major conditions that need to be met before a person must offer the shortened prayer:

- 1- The journey to the destination must be more than 22Km (or a total distance of 44Km or more

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return) outside what is considered to be the limits of the city. This limit is not the CBD of Sydney, for example, but the very border of Sydney.

- 2- One must intend to travel greater than 22km (or 44km round trip) before the journey. So if one only intended to go 5km but then ended going more than 22km, they would continue to offer shortened prayers until their intention changes.
- 3- The traveller should not change the above intention while on his way.
- 4- The traveller will have to pray the full prayer if he intends to pass through his home town and stay there or stay at some place for 10 days or more before reaching a distance of 44km (return or in total).
- 5- The purpose of travelling nor the trip itself should not be Ḥarām:
 - a. If the journey is ḥarām (like a wife travelling without the husband's permission for non-obligatory trips) then one has to offer the full prayer.
 - b. If the parents are unhappy or displeased about a trip that is not obligatory, it is ḥarām and therefore one must recite full prayers and should fast (if required)

- c. If a person is travelling with the sole intent to avoid an obligatory act (like escaping from creditors) he has to recite the full prayer.

- d. If one travels with a means of transport that is usurped (for instance khums has not been paid on it) they must pray the full prayer.

- e. If a person is travelling with the intention of sinning (e.g. going to another city to gamble), then they must offer the full prayer.

- 6- The person should not be a nomad

- 7- Travelling should not be a profession. If a person frequently travels for work (or school) more than the minimum 44Km like a courier, bus/truck driver, sailor, pilot, some sales people, etc. they have to recite the full prayer.



- 8- A person should not be a regular traveller. For example, if I live in Sydney but work in Newcastle and travel there 4 days a week every week, then I do not need to shorten my prayer in either city.

- 9- A person must be leaving the borders of his hometown. For example, if I am travelling more than 44kms from one suburb of my large city (e.g. Sydney) to another without leaving its borders, then I do not need to shorten my prayers.

OTHER RULES

Aside from the regular travel, there are additional rules we must remember to determine whether we pray the full prayer or the shortened prayer.

- 1- One can pray the full prayer in specific holy cities like Mecca, Medina and Kufah. Also one can pray full prayer if one is 25 arms lengths from the tomb of Imam Ḥusayn (as).

- 2- If a person recites the full prayer when he should be reciting the Qasr prayer, his prayer is void. If he completely forgets he is a traveller (or does not know about Qasr prayers) and recites full prayers and by the time he finds out the time of prayer has lapsed it is ok, but if there is still time and he realises or is taught then he must offer his prayers again. This often happens when one is reciting congregational prayers in the city that one is visiting and we should be well aware of our responsibilities.

- 3- Similarly, if one offers Qasr prayer (even if in ignorance) when he was meant to be praying full prayers, his prayers would be void.

- 4- If one misses his prayers whilst travelling and the prayer becomes qadā', he should perform the qadā' as qasr even if he has returned to his home town. Similarly if a person misses his prayer at home, and wants to make it up while travelling, he needs to offer the prayer in full.

Homework

Refer to your marja's book of Islamic Laws to find out what one would do in regards to praying full or Qasr prayers in the following situations:

- A person who travels but does not have a homeland?
- If a traveller wishes to spend 10 days travelling but split between 2 cities that are greater than 22km apart.
- If a person who is travelling spends 10 days at a place but travels to the outskirts of the city doing some sightseeing
- If a person realises or finds out in the rukū' of his 2nd rak'ah of Ḍuhr that he has to pray Qasr, what should he do?
- If someone finds out that he has to pray full and not qasr when he is in the middle of his prayers.

Review Questions

1. What distance do I need to travel before I should shorten my prayers?

- a. 44kms one way
- b. 44kms return journey
- c. 38 kms

2. If I live in Sydney and work in Newcastle, and travel back and forth every week, I should:

- a. Always shorten my prayer, in both Sydney and Newcastle
- b. Always pray in full, in both Sydney and Newcastle
- c. Shorten my prayer, only in Newcastle

Class Activity

Indicate whether the person should pray full prayer or qaṣr (shortened) prayer in the following journeys:

