

Ilm Essentials

Salāh Lesson 16

Prayer While Traveling

Types of Residence

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- At any given time, you will be in 1 of 3 places or states
 - ▣ Watan aslī (permanent residence)
 - ▣ Watan iqāmah (temporary residence)
 - ▣ Safar (state of traveling)

Types of Residence

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- Watan aslī (permanent residence)
 - ▣ Primary place of residence (i.e. hometown)
 - Generally the place where you were born and raised
 - ▣ Remains your watan aslī until you move somewhere you plan to permanently settle
 - The place where you plan to live the rest of your life
 - ▣ First watan aslī remains until you establish a new one
 - Means everyone always has a watan aslī
 - ▣ Can only have 1 watan aslī at a time

Types of Residence

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- Watan iqāmah (temporary residence)
 - ▣ Any place where you intend to stay for 15 days or more
 - Somewhere outside your watan aslī
- Safar (state of traveling)
 - ▣ When you leave your watan
 - Intending to travel 48 miles or more
 - Intending to stay for 14 days or less

Prayer Rulings

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- Watan aslī
 - ▣ A person will never shorten their prayers in their watan aslī
 - Even if they are only staying there for a few hours
- Watan iqāmah
 - ▣ A person will not shorten their prayers here
 - Unless they make the intention to travel
 - Or intend a new watan iqāmah
- Safar
 - ▣ Wājib to shorten all 4 rakāh fard prayers to 2
 - Nothing else is shortened

Watan Iqāmah

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- Once you establish a town as your watan iqāmah
 - ▣ If you leave this town without intending to return, it ceases to be your watan iqāmah
 - If you then happen to return for less than 15 days
 - You would be a musāfir (traveler) there
 - ▣ If you leave this town with the intention of returning, it remains your watan iqāmah
 - When you return, you would be a resident
 - Even if you return for less than 15 days

Becoming a Musāfir (Traveler)

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- The minimum distance to become a musāfir is 48 miles
 - ▣ Irrespective of mode of transport or whether traveling during the day or at night
- This distance is based on ijtihād
 - ▣ Hadīth mentions “distance of 3 days/nights”
 - 54 miles according to another opinion

Becoming a Musāfir (Traveler)

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- The distance of 48 miles will be measured from the border of your town
 - ▣ To the border of the town you are traveling to
 - What is the definition of a town or city
- Assume you live in Chicago and intend to go to Ikea
 - ▣ Ikea is located a few towns over, 60 miles away
 - But you don't cross the Chicago border until you have driven 45 miles
 - You will remain a resident throughout
 - ▣ A person will always remain a resident in their hometown
 - Even if they travel 300 miles

Becoming a Musāfir (Traveler)

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- The person who intends to travel a distance of 48 miles will become a musāfir once he passes the limits of his city
 - ▣ Doesn't matter why he is traveling
 - Means a person does not need to actually travel 48 miles to become a traveler
- Assume you are traveling 60 miles to Ikea
 - ▣ You cross your city limits after the first mile
 - After another mile you decide to stop and pray
 - You have now traveled a total of 2 miles
 - Yet you will be considered a traveler

Becoming a Musāfir (Traveler)

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- Assume you are traveling to Jerusalem
- The airport is 10 miles from your city limits
 - ▣ You will be a musāfir at the airport and must shorten your prayers
 - But if you stop at your local masjid on the way to the airport, assuming it is within your city limits
 - You will be a resident there
 - And will not shorten your prayers

Becoming a Muqīm (Resident)

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- The traveler will not become a resident until he crosses the boundary of his hometown
 - ▣ Or until he makes the intention to remain in that place for 15 days or more
 - So that place will become his watan iqāmah
 - ▣ Even if he was just driving through
 - Assume you are already a traveler and begin driving from A to B, which is 200 miles away
 - On the way you drive through your hometown and stop for gas
 - If you pray at that gas station, you will not shorten the prayer

Becoming a Muqīm (Resident)

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- Intention is the essential criteria when determining traveler/resident status
- Assume you travel to Jerusalem for 7 days
 - ▣ You lose your passport and are told you must remain for 20 days
 - You become a resident as soon as you make the intention to remain for 20 days

Becoming a Muqīm (Resident)

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- If you find your passport the next day and intend to leave the following morning
 - ▣ You will become a traveler again
 - All of your previous prayers will be valid and will not be repeated
- If despite being told you must remain for 20 days, you hold out hope you will find your passport tomorrow and be able to leave
 - ▣ You will remain a traveler
- Even if this continues for 2 years
 - ▣ You will remain a traveler

Becoming a Muqīm (Resident)

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- Assume you intend to travel somewhere for 10 days
 - ▣ After 7 days you decide to extend your stay for an additional 10 days (so a total of 20 days)
 - ▣ You will remain a traveler
 - Because your intention at any given point was never to remain anywhere for 15 days
 - It was at most 13 days in this example

Becoming a Muqīm (Resident)

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- Once a traveler changes his intention and becomes a resident somewhere
 - ▣ He will not become a traveler again until he intends to travel 48 miles
- Assume you visit Jerusalem for 7 days
 - ▣ While there you decide to stay another 20 days
 - Thereby becoming a resident
 - ▣ You then take a day trip to Bethlehem, which is 35 miles away
 - You will remain a resident

Shortening the Prayer (Qasr)

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- Wājib that the traveler shorten 4 fard rakāh to 2 (Dhuhr, Asr and Ishā)
 - ▣ This is a necessary dispensation
 - Contrast this with the dispensation of wiping over socks
 - Which is an optional dispensation
- If a traveler prayed 4 rakāh by accident
 - ▣ The first 2 will be fard and the last 2 will be nafl
 - He must also make sahw

Shortening the Prayer (Qasr)

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- If a person intends to travel to Jerusalem and remain there for 20 days
 - ▣ He will shorten his prayers until he reaches the city limits of his destination
 - After which he will be a resident

Shortening the Prayer (Qasr)

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- You may leave the sunnah prayers while traveling
 - ▣ However, every effort should be made to perform the 2 sunnah of Fajr
 - Witr prayer will remain wājib and will not be shortened
- Once you have reached your destination, best to offer your sunnah if possible
 - ▣ In either case, you will not be sinful for leaving any of them
 - Generally a good time to perform qadā
- The sunnah prayers will not be shortened

Congregational Prayer and Traveling

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- Permissible for a traveler to pray behind a resident
 - ▣ He must perform the full prayer
 - He cannot shorten
- If a traveler joins a resident imām late
 - ▣ The full prayer will be due on him
 - If a traveler joined the imām at the beginning of the 3rd rakāh of Dhuhr
 - He will complete 2 rakāh after the imām finishes

Congregational Prayer and Traveling

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- A traveler can lead a resident in prayer
 - ▣ Mustahabb that the traveler imām inform the jamā'ah that he is a traveler
 - Only relevant in Dhuhr, Asr and Ishā
 - ▣ Both before and after the prayer
 - “Complete your prayer, for I am a traveler”
- When the resident follower completes his prayer separate from the imām
 - ▣ He will not recite any Quran
 - Instead he will stand silently for the time it takes to recite the Fātihah and then proceed into rukū

Missed Prayers and Traveling

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- Prayers missed while traveling will be shortened when performed
 - ▣ Even if making them up at home
- Prayers missed while resident will not be shortened when performed during travel
 - ▣ Performance at a later time is like the performance at the original time

Praying on a Plane

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- You should not unnecessarily pray on a plane
 - ▣ If you can pray Dhuhr before boarding, do so
- Standing and facing the Qiblah are both integrals of the prayer
 - ▣ They must be maintained when praying on a plane
- If you are restricted from standing
 - ▣ Offer the prayer sitting
 - And repeat the prayer when on solid ground
 - Also permissible to leave the prayer until you can stand
- If the direction of the plane changes while praying
 - ▣ You must move in order to face the Qiblah

Praying on a Plane

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- If you are unsure of the prayer time
 - ▣ Ask the flight attendant or pilot
 - Fajr, Maghrib and Ishā are easy
- When traveling east, time moves faster
 - ▣ About twice as fast
- When traveling west, time slows down
 - ▣ About half as slow
- <http://www.halaltrip.com/prayertimes/inflight/>

Various Issues

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- If a traveler becomes resident during a prayer time, and has not yet performed the prayer
 - ▣ He will pray as a resident, and vice versa
- When a woman gets married, her watan aslī becomes that of her husband
 - ▣ If she visits her parents for less than 15 days
 - She will be a traveler
 - Even if she has a room there with her clothes, books, etc.

Various Issues

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- Not permissible for a woman to “travel” without a mahram
 - ▣ This ruling also applies to women traveling for Hajj/Umrah
- During times of fitnah or insecurity
 - ▣ Women should ideally limit travel within their hometown to when a mahram is present
- If a person is unsure whether they have become a traveler or not
 - ▣ They should assume they are a resident and pray the full prayer
 - Default to the thing you are sure of

Questions and Discussion

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