



مسافر کی نماز

The Traveller's Salah (Hanafi)



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Dawat-e-Islami

مُسَافِرِ كِى نَمَاز

Musāfir kī Namāz

Traveller's Salah

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarājim** (Translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Traveller's Salah*

Please read this booklet completely. You will realize its benefits,
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold. They write [the name of] one who recites Ṣalāt on me in abundance on the day of Thursday and the night of Friday.’

(Tārīkh Damishq li Ibn ‘Asākir, vol. 47, pp. 142)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ says in verse 101 of Sūrah An-Nisā:

* According to Ḥanafī Jurisprudence

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ ۖ إِنَّ خِيفَتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكُفْرَيْنَ
كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

And when you travel in the land, it is no sin for you to shorten some of your (obligatory) prayers; if you fear that disbelievers may cause you harm; undoubtedly the disbelievers are open enemies to you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūrah An-Nisā, verse 101)

Şadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī رَحِمَهُ اللهُ الْهَادِي has stated: Fear of [harm from] non-Muslims is not a condition to do Qaṣr (i.e. shortening Ṣalāh). Sayyidunā Ya’lā Bin Umayyah رَضِيَ اللهُ تَعَالَى عَنْهُ asked Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘We are living in peace, then why do we do Qaṣr [i.e. shorten our Ṣalāh]?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I also wondered about it, and humbly asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the same question. The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This is a Ṣadaqaḥ for you from Allah عَزَّوَجَلَّ, so accept His Ṣadaqaḥ.’

(Şaḥīḥ Muslim, pp. 347, Hadīṣ 686; Khazāin-ul-‘Irfān)

Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Şiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated, ‘[At first] two Rak’āt of Ṣalāh were declared Farḍ. After the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated,

four [Rak'āt] were declared Farḍ but the Ṣalāh during a journey was left in the initial state [with two Rak'āt of Farḍ].'
(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 604, Ḥadīṣ 3935)

Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared two Rak'āt obligatory for the Ṣalāh offered during a journey saying that it is complete [Ṣalāh], not incomplete. That is, even though apparently two Rak'āt were reduced but two Rak'āt are equal to four Rak'āt in terms of reward. (*Sunan Ibn Mājah*, vol. 2, pp. 59, Ḥadīṣ 1194)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Distance of Shar'ī journey

By Sharī'ah, a traveller is the person who has left his place of residence, i.e. city or village, with the intention of travelling 57½ miles (i.e. approximately 92 kilometres). (*Derived from: Fatāwā Razawiyyah*, vol. 8, pp. 243; *Baḥār-e-Sharī'at*, vol. 1, pp. 740, 741)

When does one become a traveller?

The mere intention of travelling does not render a person traveller. In fact, the rulings of a Shar'ī traveller will apply after he has travelled beyond the populated areas of his town, i.e. his village or city. For a city-dweller to travel beyond the populated suburbs adjacent to his city is also essential.

(*Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 2, pp. 722)

Meaning of 'travelling beyond the populated areas'

To 'travel beyond the populated areas' means that one has travelled past the populated areas along the route of one's intended travel, even if the populated areas have not ended in the direction parallel to it. (*Ghunyaḥ*, pp. 536)

Definition of 'surroundings' of a city

To become a Shar'ī traveller, it is not necessary for a city-dweller to travel beyond the village adjacent to the outskirts of his city. Similarly, it is also not necessary for him to cross the orchards adjacent to the outskirts of the city, even if the caretakers and workers of those orchards live in them.

(*Rad-dul-Muhtār*, vol. 2, pp. 722)

Outside the outskirts of the city, if certain places are dedicated for particular activities of city-dwellers like a graveyard, a racecourse and a dumping ground and they are adjacent to the city, then it is necessary to cross them. If there is some distance between these places and the city, then it is not necessary to cross them. (*ibid*)

The condition for becoming a traveller

In order to become a Shar'ī traveller, the travelling person must have the intention of travelling the distance of three days (i.e. approximately 92 km), from the place of his departure. If he

departs with the intention of travelling for a distance of two days (that is less than 92 km), and upon reaching there, intends to travel to another place which is also at a distance of less than three-days-distance (i.e. less than 92 km) he is still not a traveller. Even if he travelled throughout the world in this manner, he would not be deemed to be a Shar'ī traveller. (*Ghunyah; Durr-e-Mukhtār, vol. 2, pp. 722, 724*)

It is also a condition that the travelling person intends to travel the distance of three days [i.e. approximately 92 km] consecutively. If he has such an intention that he will do some chore after he has travelled the distance of two days, and thereafter he will travel the distance of one more day, this is not the intention of consecutively travelling the distance of three days [i.e. approximately 92 km]. Therefore, he would not be deemed to be a traveller. (*Bahār-e-Sharī'at, vol. 1, pp. 743*)

Types of hometown

There are two types of Waṭan (hometown):

1. Original hometown [Waṭan-e-Aṣlī] is the town or city where a person was born or where his family members live or where he has settled with no intention of leaving.
2. Temporary hometown [Waṭan-e-Iqāmat] is the place where a traveller intends to stay for fifteen days or more. (*Ālamgīrī, vol. 1, pp. 142*)

Cases of temporary hometown [Waṭān-e-Iqāmat] being nullified

One temporary hometown [Waṭān-e-Iqāmat] nullifies the other. That is to say, if a person stayed at a town or city for fifteen days or more and then went to another town with the intention of staying there for the next fifteen days or more, then the first town would no longer remain his temporary hometown regardless of whether or not there is a distance of three days (i.e. approximately 92 km) between the two towns.

Similarly, if a person returns to his original hometown [Waṭān-e-Aṣlī] or sets off a three-days-distance journey, the temporary hometown [Waṭān-e-Iqāmat] will be nullified.

(Durr-e-Mukhtār, vol. 2, pp. 731; Bahār-e-Sharī'at, vol. 1, pp. 751)

Two routes for a journey

If there are two routes to a particular destination – one is three-days-distance [i.e. approximately 92 km] long while the other is shorter, then the route one takes will be the determining factor. If one takes the shorter route, then he is not a traveller but if he took the longer route, then he would be a traveller even though he had no genuine reason to take the longer route.

(‘Ālamgīrī, vol. 1, pp. 138; Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 1, pp. 726)

How long does a traveller remain a traveller?

A traveller remains a traveller unless he returns to his village or city, or makes the intention of staying in any populated area

for complete fifteen days. This ruling will apply when he has travelled complete three-days-distance (that is approximately 92 km). Hence if he intends to return before covering the distance of three days (that is approximately 92 km), he is no longer a traveller even if he is in a jungle.

(‘Ālamgīrī, vol. 1, pp. 139; Durr-e-Mukhtār, vol. 2, pp. 728)

Ruling on impermissible journey

Whether the journey is aimed at doing anything permissible or impermissible, the rulings of a traveller will apply.

(‘Ālamgīrī, vol. 1, pp. 139)

Employer and employee travelling together

If an employee earning salary on a monthly or annual basis travels with his employer, then he is a follower of his employer. An obedient son is a follower of his father and a student whose teacher provides him with food is a follower of his teacher. The intention of the leader will be deemed to be the intention of the follower. Therefore, the follower should ask the leader about his intention and act as per his reply [i.e. if his leader is a traveller, the follower will also offer shortened Ṣalāh]. If the leader did not give any reply, then the follower must see whether his leader is a traveller or a resident. If the leader is a traveller, then the follower should also consider himself as a traveller and if the leader is a resident, the follower should also consider himself as a resident.

If it is not known whether the leader is a traveller or a resident then the follower must do Qaṣr [offer shortened Ṣalāh] after he has travelled a distance of three days (i.e. approximately 92 km). Before covering three-days-distance [approximately 92 km] he must offer normal Ṣalāh [with the complete number of Rak'āt]. If he did not get the chance of asking his leader, then the same previously mentioned ruling of 'asking but not receiving any reply' will apply.

(Derived from: Bahār-e-Sharī'at, vol. 1, pp. 745, 746)

Once I have finished my work I will return!

If a traveller stays somewhere for a few days or even thirteen to fourteen days with the intention of doing some piece of work or waiting for his relatives or returning after doing his work, he will be deemed to be a traveller and will offer shortened Ṣalāh even if many years pass in this condition because he has the intention of staying there for less than fifteen days.

(ibid, pp. 747, 'Ālamgīrī, vol. 1, pp. 139)

The rulings for woman's journey

It is not permissible for a woman to travel the distance of three days (approximately 92 km) or more, without a Maḥram. She cannot also travel with a minor or a partially insane person. During the journey, she must be accompanied by an adult Maḥram or her husband.

('Ālamgīrī, vol. 1, pp. 142)

If accompanied by a (reliable) Maḥram adolescent boy (who is near the age of puberty), a woman can travel. An adolescent boy close to puberty is deemed to be an adult. The [accompanying] Maḥram must not be one who unnecessarily takes risks. Likewise, he must neither be a severe transgressor nor a vulnerable person. (*Baḥār-e-Sharī'at*, vol. 1, pp. 752, 1044, 1045)

Woman's parental home and in-laws' home

If a married woman resides in the house of her in-laws, then her parents' home is no longer her original hometown [Waṭan-e-Aṣlī]. That is, if her in-laws' house is situated at a distance of three days (i.e. approximately 92 km) from her parents' home and she comes to her parents' home without making the intention of staying there for fifteen days, she must offer shortened Ṣalāḥ.

After marriage, if she has not abandoned the home of her parents and just visits her in-laws' home temporarily, then her journey will come to an end as soon as she returns to her parents' home. Now, she must offer normal Ṣalāḥ [with the complete number of Rak'āt without shortening it]. (*ibid*, pp. 751)

Ruling for those staying in an Arab country on visa

Nowadays, many people along with their families migrate to other countries for business etc. They get the visa for a fixed period of time (for example, in U.A.E. a residential visa is

issued for a maximum period of three years). This is a temporary visa and must be renewed after every three years by paying a fixed amount of money. Since this visa is issued for a limited period of time, the intention of staying there permanently [and making it an original hometown] is not valid even though one resides there with his family for one hundred years in this situation. U.A.E. cannot be his original hometown [Waṭan-e-Aṣḷī] in this case. Whenever he returns from a journey, he will have to make the intention of staying [for the next fifteen or more days]. For example, a person living in Dubai travels – with a Sunnah-Inspiring Madanī Qāfilāḥ of Dawat-e-Islami with the devotees of Prophet – to Abu Dhabi, the U.A.E capital, which is approximately 150 km away. Upon his return, if he wants to stay in Dubai, he will have to make the intention of staying for the next fifteen days or more otherwise the rulings of a traveller will apply for him. However, if it is apparent from his circumstances and condition that he will be spending fifteen or more days in Dubai, then he has become a resident.

If he does such type of business which involves Shar'ī-travel from time to time and hence is unable to live in Dubai for complete fifteen days and nights, he will remain a traveller and will have to offer shortened Ṣalāḥ although he pays visits to his family in Dubai for several years in this way. Those supplying goods to far-flung areas outside their cities, visiting different

cities and countries and drivers [for transportation companies] must keep these rulings in mind.

An essential ruling for the visitor of Madīnah

If a person has made the intention of staying (for fifteen days or more) but his circumstances indicate that he would not be able to stay for fifteen days then his intention is not valid. For example, a person travels [92 km or more] to perform Hajj and makes the intention of staying in Makka-tul-Mukarramah for the next fifteen days despite the fact that the month of Żul-Ḥijja-til-Ḥarām has commenced. This intention of his will not count since he has intended to perform Hajj and will certainly go to Minā and ‘Arafāt on the 8th and 9th of Żul-Ḥijja-til-Ḥarām respectively in order to perform the rites of Hajj. Therefore, he will not be able to stay for fifteen (consecutive) days in the blessed city of Makkaḥ. However, if he makes the intention of staying in Makkaḥ after he has returned from Minā, then his intention will be valid provided he could really stay in Makkaḥ for the next fifteen days or more. If it is quite likely that he will depart within fifteen days for Madīnah or his own country, then he will still remain a traveller.

(Durr-e-Mukhtār, vol. 2, pp. 729; ‘Ālamgīrī, vol. 1, pp. 140)

Over-staying for Hajj after expiry of ‘Umraḥ visa

Those having the intention of staying illegally for Hajj after reaching Makkaḥ or Madīnah on ‘Umraḥ visas or those residing

in any country of the world after the expiry of their visas will be considered residents until they live in the city or village in which they were living as resident at the time of the expiry of their visas. Even if they live there for decades they will still remain residents. However, if they travel from that city or village with the intention of covering the distance of 92 km or more even once, they will become traveller as soon as they leave the populated areas of their city or village, nullifying their intention to stay [for fifteen days or more].

For example, someone went to Makka-tul-Mukarramaḥ from Pakistan on an 'Umraḥ visa and was residing in Makka-tul-Mukarramaḥ as a resident at the time of the expiry of his visa, the rulings of a resident will apply for him in this case. Say he went to Madīna-tul-Munawwaraḥ later on, he would become and remain a traveller even if he lives there for decades illegally. If he returns to Makka-tul-Mukarramaḥ, he will still remain a traveller and will have to offer shortened Ṣalaḥ. However, if he gets his visa renewed, he can make the intention of staying [for the next fifteen days or more].

Remember! If the violation of a law leads to humiliation, bribery and lying etc., then it is not permissible to violate it. My master, 'Alā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, 'Allāmaḥ Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated: Among Mubāḥ [permissible] acts, some are considered to be crimes from a legal point of view. Committing them (i.e.

violating those laws) amounts to presenting oneself to be punished and disgraced, which is impermissible. (*Derived from: Fatāwā Razawiyyah, vol. 17, pp. 370*)

Therefore, staying in any country or for Hajj without a visa is not permissible. To declare this illegal stay for Hajj as a bounty of Allah ﷺ and benevolence of His Prophet ﷺ is a sheer folly.

Qaṣr [shortening Ṣalāh] is Wājib

It is Wājib for a traveller to do Qaṣr in Ṣalāh [offer shortened Ṣalāh]. That is, the four Rak'āt Farḍ Ṣalāh [like Zuḥr, 'Aṣr and 'Ishā] must be reduced to two Rak'āt. For a traveller, these two Rak'āt are complete Ṣalāh. If he offered four Rak'āt intentionally and sat for Qa'daḥ after the second Rak'at, then his Farḍ would get offered and the last two Rak'āt would be considered as Nafl but he would be a sinner, deserving hellfire because a Wājib would get missed. Therefore, he must repent of it.

If he did not sit for Qa'daḥ after the second Rak'at, then his Farḍ would not get offered and all four Rak'āt would be deemed as Nafl. However, if he made the intention of residing [for the next fifteen days] before he performed the Sajdaḥ of the third Rak'at, his Farḍ would be valid, but he would have to repeat the Qiyām and Rukū' of the third Rak'at. And if he made this intention during the Sajdaḥ of the third Rak'at, then

his Farḍ would become invalid. Similarly, if he did not do Qirā`at in any of or both of the first two Rak'āt, his Ṣalāh would be invalid.

(Baḥār-e-Sharī'at, vol. 1, pp. 743; 'Ālamgīrī, vol. 1, pp. 139)

Rulings on Ṣalāh started with intention of four Rak'āt instead of Qaṣr

If a traveller made the intention of offering four Rak'āt Farḍ Ṣalāh instead of Qaṣr [shortened Ṣalāh] by mistake but realized it during the Ṣalāh and offered Salām after two Rak'āt, his Ṣalāh would be valid. Similarly, if a resident made the intention of offering two Rak'āt of Farḍ instead of four but completed four Rak'āt and offered Salām afterwards, his Ṣalāh would be valid.

The honourable scholars of Islamic jurisprudence رحمهم الله تعالى have stated: It is not necessary to specify the number of Rak'āt when making the intention of Ṣalāh as it is implicit. Hence, a mistake in the specification of the number of Rak'āt during the intention does not affect Ṣalāh.

(Durr-e-Mukhtār, vol. 2, pp. 120)

Travelling Imām and resident Muqtadī (follower)

[When offering Ṣalāh with Jamā'at] it is also an essential requirement for the follower to know whether the Imām is a

traveller or a resident so that his act of following the Imām in Ṣalāh can be valid. It does not matter whether the follower knows it at the time of the commencement of Ṣalāh or afterwards. Therefore, the Imām should announce that he is a traveller before he starts leading the Ṣalāh. If he did not make the announcement at the beginning of Ṣalāh, he should do afterwards in these words: *'I am a traveller. All resident Islamic brothers should complete their Ṣalāh'* [i.e. offer complete four Rak'āt]. (*Durr-e-Mukhtār, vol. 2, pp. 735*)

If he has already announced at the beginning, even then he should announce that he is a traveller after the Ṣalāh so that those who were not present at the beginning of Ṣalāh will also come to know about it. If it is obvious that the Imām is a traveller then post-Ṣalāh announcement is only Mustahab.

(*Bahār-e-Sharī'at, vol. 1, pp. 749*)

Resident follower and remaining two Rak'āt

When completing their remaining Ṣalāh after the Imām who is a traveller has offered the Salām of shortened Ṣalāh, the followers should stand silent in the third and fourth Rak'āt of Farḍ for as long as it normally takes to recite Sūraḥ Al-Fātiḥah instead of reciting it. (*Durr-e-Mukhtār, vol. 2, pp. 735; Derived from: Bahār-e-Sharī'at, part 1, pp. 748*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are travellers exempted from offering Sunnah Ṣalāh?

During the journey, Sunnah Ṣalāh are not shortened but rather will be offered completely. If the traveller is in the state of fear or anxiety, he is exempted from offering Sunnah Ṣalāh but he is required to offer it when in peace.

(‘Ālamgīrī, vol. 1, pp. 139)

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In connection with five letters of ‘Ṣalāh’, five Madani pearls about offering Nafil Ṣalāh on a moving conveyance

1. [For a traveller who has travelled] outside the city, (‘outside the city’ refers to the place from where Qaṣr becomes Wājib for a traveller), one can offer Nafil Ṣalāh while riding a conveyance (e.g. a moving car, bus, or van. In this condition, facing the direction of Qiblaḥ is not a pre-condition) and the traveller must face the direction towards which the conveyance is moving. If he does not face this direction, then the Ṣalāh will not be permissible. Facing the Qiblaḥ is not a condition even at the time of the beginning of Ṣalāh. He is required to face the direction towards which the conveyance is moving, and to perform Rukū’ and Sujūd by gestures. (It is also necessary that) the

motion for Sajdah should be lower than that of the Rukū' (i.e. one has to bend more for Sajdah than for Rukū').
(*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 2, pp. 588; Bahār-e-Shar'at, vol. 1, pp. 671*)

2. If there is enough space on a conveyance like a moving train etc., then one will have to offer Nafl Ṣalāh while facing the Qiblah as usual.
3. After a villager has been out of his village, he can offer Nafl Ṣalāh on the conveyance. (*Rad-dul-Muhtār, vol. 2, pp. 588*)
4. If one began Ṣalāh outside the city, in a conveyance, but entered the city while still offering Ṣalāh, he could complete his Ṣalāh until he reaches his house.

(*Durr-e-Mukhtār, vol. 2, pp. 589*)

5. In a moving vehicle, without a Shar'i exemption, one cannot offer any Farḍ, Sunnah of Fajr, and Wājib Ṣalāh and cannot also perform the Sajdah of recitation provided the verse of Sajdah was recited on the ground. The Wājib Ṣalāh includes the Witr, the vowed [Naẓr] Ṣalāh, or the Nafl Ṣalāh that was invalidated after being started. If there is a Shar'i exemption then it is a condition that all the above-mentioned should be offered while standing and facing the Qiblah, if possible, otherwise [i.e. if it is impossible then] in any possible manner.

(*Bahār-e-Shar'at, vol. 1, pp. 673*)

Ruling on the Ṣalāh in which a traveller stands up to offer third Rak'at

If a traveller starts the third Rak'at in his Qaṣr Ṣalāh then there are two possibilities:

1. If he has already sat for the Qa'daḥ Akhīrah (i.e., final sitting) [after the second Rak'at] for as long as it takes to recite the Tashāḥhud, he must revert to the Qa'daḥ position provided he has not yet offered the Sajdaḥ of the third Rak'at. He is then required to perform Sajdaḥ Saḥw and Salām [to finish his Ṣalāh]. And if he did not revert and offered Salām while standing, even then his Ṣalāh would be valid, but a Sunnah would get missed.

If he has offered Sajdaḥ of the third Rak'at then he must add another Rak'at [to make it four] and finish it after performing Sajdaḥ Saḥw. In this case, the last two Rak'āt will be regarded as Nafl.

2. If he has stood up without sitting for the Qa'daḥ Akhīrah [after the second Rak'at] then as long as he has not offered the Sajdaḥ of the third Rak'at, he must revert to the Qa'daḥ, perform Sajdaḥ Saḥw and then offer Salām.

If he has offered the Sajdaḥ of the third Rak'at [without sitting in Qa'daḥ after the second Rak'at, then his] Farḍ will become invalid. Now, he should add another Rak'at

[to make it four] and offer Sajdah Saḥw and complete his Ṣalāh. All these four Rak'āt will be regarded as Nafl. (Offering two Rak'āt of Farḍ still remains an obligation for him).

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Qaḍā Ṣalāh and the journey

The Ṣalāh missed in the state of being a resident will have to be offered as Qaḍā with complete number of Rak'āt without being shortened even during a journey. Likewise, the Ṣalāh missed during a journey [as a traveller] will have to be offered as Qaḍā with Qaṣr (i.e., shortening) even after becoming a resident.

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		