

Will One Perform Qasr if They Stop to Visit a Friend During Shar'i Traveling?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Some people are planning on traveling from Gujrat to Lahore. But they also plan to stop in Gujranwala to meet some 'ulama. First, they will go to Gujranwala. Then, after the meetings, they will continue their journey to Lahore. For this very reason, they plan on leaving their homes earlier. The distance from Gujrat to Gujranwala is approximately 50 kilometers, and the distance from Gujranwala to Lahore is approximately 60 kilometers. So, in total, the distance is more than the distance required for shar'i travel, i.e., 92 kilometers. Now the question is: while traveling to Lahore, will stopping at Gujranwala disrupt the continuity of shar'i travel or not? Will they offer qasr salah or complete salah? Please provide shar'i guidance.

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the inquired situation, the journey from Gujrat to Lahore is not continuous; therefore, said individuals will be required to offer the complete salah.

The detail of this matter is that a shar'i travel requires a continuous (Muttasil) journey for at least 92 kilometers. A continuous journey means to travel at least 92 kilometers uninterruptedly, without the intention of purposely stopping anywhere in between. However, any stop related to the journey, such as for salah, food and water, or resting, will not cause interruption in the journey, regardless of the duration of the stop, as these things are generally required during travel. Therefore, if one does not intend a continuous journey, but instead, the journey is divided into parts, it will not be continuous; instead, it will be declared interrupted, even if the stay is for a short duration, such as half an hour or an hour. For example, they intend that "we will stop somewhere for some work, we will meet someone, or we will travel to another place from there".

A similar case is that of a company's product marketer who sometimes even travels more than 92 kilometers, and sometimes hundreds of kilometers between two cities. He doesn't intend to travel the entire distance in one go; rather, he intends to meet the retailers in the towns and cities that come along the way. Even though he stops at these places only for a short period, since his journey is intentionally divided into parts from the beginning and he does not travel for at least 92 kilometers continuously, this person is therefore not a traveler.

For qasr salah, it is necessary to travel continuously for the distance of shar'i travel, one in which there is no intention to stop for any work. Explicitly stating this, the Imam of Ahl-us-Sunnah, A'la Hazrat, Imam Ahmad Raza Khan رحمه الله تعالى عليه writes:

فأما إذا لم يجتمع مدة سفر أو اجتمعت ولم يكن من قصده أول الخروج إلا بلد دون مدة سفر، ثم حدث القصد إلى آخر فالحكم واضح أيضا (وهو عدم القصر) وكذلك إذا خرج ناويا مدة سفر، وهو المقصود الأصلي وله بعض حاجات في مواضع واقعة في البين، فالحكم ظاهر أيضا وهو القصر، لأن العبرة بأصل المقصود وإنما الاشتباه فيما إذا خرج بمقاصد عديدة كلها مقصود بالذات، وفي أقصاها ما هو على مسيرة سفر، وخرج أولا متوجها إلى ما هو دونها، ثم توجه إلى آخر، ثم إلى الأقصى، فهل يعتبر أن من قصده حين الخروج الذهاب إلى ما هو على مسيرة سفر، وإن لم يكن حين خرج متوجها إليه وقاصدا له في الحال، بل قاصدا غيره؟ أم يلاحظ ما هو مقصوده في الحال فيتم، وظاهر إطلاق "البزازية" و"الفتح" هو الاتمام

Translation: When the distance is not equal to the distance of (shar'i) travel, or it is, but the initial intention is to travel to a city which is at a distance less than that of (shar'i) travel, and then a new intention is made for traveling to another city (which in total amounts to the distance of shar'i travel), in both cases, the ruling is clear that qasr will not be offered. Similarly, when one starts traveling with the intention of going the distance of (shar'i) travel, and that is the final destination, but the traveler has some work in between, the ruling is clear that he will offer qasr because the final destination will be considered. But there is some unclarity in the case that one leaves intending to go to multiple destinations and each of them are [مقصود بالذات] i.e. individual destination; the final destination is at the distance of (shar'i) travel, but he began traveling firstly intending to go to the destination which is less than the distance of (shar'i) travel, then later he travels to the other destination, and then the final destination. In this case, will his intention of traveling to the destination which is at a distance of (shar'i) travel, be considered, although he currently doesn't intend to go there at the time of beginning his travel, but rather intends to go to another place? Or will his current intention be considered, consequently obligating him to offer the complete salah? According to the [إطلاق], i.e., unrestricted nature, of the text of *Al-Bazzaziyah* and *Al-Fath*, he must offer his complete salah. (Jadd Al-Mumtar, Vol. 3, p. 575, Publ. Maktabah-Tul-Madinah, Karachi)

It is stated in *Bahar-e-Shari'at*:

یہ بھی شرط ہے کہ تین دن کا ارادہ متصل سفر کا ہو، اگر یوں ارادہ کیا کہ مثلاً دو دن کی راہ پر پہنچ کر کچھ کام کرنا ہے وہ کر کے پھر ایک دن کی راہ جاؤں گا تو یہ تین دن کی راہ کا متصل ارادہ نہ ہوا مسافر نہ ہوا۔

Translation: It is also a condition for them to have an intention of traveling continuously on the journey of three days. For example, if they made the intention of stopping somewhere for some work after traveling the distance of two days, then after that, they will continue to travel for the distance of another day; this is not the intention of a continuous journey of three days, and therefore, they are not a traveler. (Bahar-e-Shari'at, Pt. 4, p. 743, Publ. Maktabah-Tul-Madinah, Karachi)

Purposefully intending to make a stop will cause discontinuity of the journey, regardless of how short the stay is. But stopping for something related to the journey will not cause discontinuity of the journey. The proof of this is the 'Itlaq' (unrestricted text) of the scholars. Thus, A'la Hazrat, Imam Ahmad Raza Khan رحمۃ اللہ

writes: تعالیٰ علیہ

اگر اپنے مقام سے ساڑھے ستاون (۵۷.۱/۲) میل (92 کلومیٹر) کے فاصلے پر علی الاصلہ جانا ہو کہ وہیں جانا مقصود ہے، بیچ میں جانا مقصود نہیں اور وہاں پندرہ دن کامل ٹھہرنے کا قصد نہ ہو، تو قصر کریں گے ورنہ پوری پڑھیں گے۔

Translation: If one intends to travel continuously 57.5 miles from their place and that is their intended destination, and they do not intend to go anywhere in between, nor do they intend to stay there for 15 days, they will offer qasr. Otherwise not.

(Fatawa Razawiyah, Vol. 8, p. 270, Publ. Raza Foundation, Lahore)

He also writes:

جو مقیم ہو اور وہ دس دس پانچ پانچ بیس بیس تیس تیس کو س کے ارادے پر جائے کبھی مسافر نہ ہوگا ہمیشہ پوری نماز پڑھے گا اگرچہ اس طرح دنیا بھر کا گشت کر آئے جب تک ایک نیت سے پورے چھتیس کو س یعنی ساڑھے ستاون میل انگریزی کے ارادے سے نہ چلے یعنی نہ بیچ میں کہیں ٹھہرنے کی نیت ہو اور اگر دو سو میل کے ارادے پر چلا مگر ٹکڑے کر کے یعنی بیس میل جا کر یہ کام کروں گا وہاں سے تیس میل جاؤں گا وہاں سے پچیس میل، و علی ہذا القیاس مجموعہ دو سو میل تو وہ مسافر نہ ہوگا کہ ایک نیت ارادہ ۵۷ میل کا نہ ہو۔

Translation: The one who is a resident and travels with the intention of going a distance of 5, 10, 20, or 30 kaws (the unit for measuring distance), will never become a (shar'i) traveler even if they travel the entire world this way, and they will always offer the complete salah. Until they travel an entire 36 kaws, i.e., 57.5 miles, with a single intention, such that they do not intend to stop anywhere in between, or if they intend to travel 200 miles in segments, i.e. I will do so-and-so work after 20 miles, then I will travel another 30 miles then another 25 miles, etc. until 200 miles, they will not become a traveler because they don't have an intention of traveling a complete 57(.5) miles all together. (Fatawa Razawiyah, Vol. 8, p. 268, Publ. Raza Foundation, Lahore)

Incidental stops, such as stopping to eat, drink, or rest, do not interrupt the journey because when traveling three days (i.e., 92 km), it is not a condition for one to move the entire time. Thus, 'Allamah 'Ala-Uddin Haskafi رحمۃ اللہ تعالیٰ علیہ (d. 1088 AH/ 1677 CE) writes:

ولایشتراط سفر کل یوم إلى اللیل

Translation: Traveling all day, until the night, is not a condition.

Under the above-mentioned text, it is stated in *Radd Al-Muhtar*:

قوله: (ولایشتراط إلخ) إذ لا بد للمسافر من النزول للأكل والشرب والصلاة ولأكثر النهار حکم كله

Translation: (It is not a condition) because the traveler must dismount for eating, drinking, and offering salah. The majority of the day is ruled as the whole day. (Al-Durr al-Mukhtar Ma'a Radd al-Muhtar, Vol. 2, p. 724, Publ. Quetta)

Incidentally stopping, even if it is for a long time, will not interrupt the journey.

Explicitly mentioning this, A'la Hazrat, Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ writes:

آدمی اگر کسی مقام اقامت سے خاص ایسی جگہ کے قصد پر چلے، جو وہاں سے تین منزل ہو، تو اس کے مسافر ہونے میں کلام نہیں، اگرچہ راہ میں ضمنی طور پر اور مواضع میں بھی وہ ایک روز ٹھہرنے کی نیت رکھے۔

Translation: If one intends to travel from his place of residence to a place that is 3 'Manzil' (a unit for measuring distance) away, there is no doubt regarding him becoming a traveler, **even if he intends to stop during the journey incidentally, and**

he also plans to stay there for one day. (Fatawa Razawiyah, Vol. 8, p. 247, Publ. Raza Foundation, Lahore)

The underlined part of this text is clear evidence for our claim that stopping incidentally will not interrupt the travel, even if it is for a long period.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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