

Long Distance Travel To Another City With The Intention Of a 15 Day Stay

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the scholars of Islam say about someone who travels 92km or more to another location, for a 15-day stay? Will he shorten his prayers during this time? Someone who travels to Makkah, Madinah, or Baghdad, and intends a 15-day stay away from home; how will they pray until they arrive at their destination?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If someone travels the defined Sharia distance, i.e., 92km or more with the intention of a 15-day stay, then as soon as he crosses the populated area of his city, he will be a traveller. This traveller state will remain until he reaches his destination. During his journey, as soon as he passes the populated area until he enters the boundary of his destination, all four-unit mandatory prayers will be shortened to two. When he crosses the boundary of his destination city, he will become a resident due to his intention of a minimum 15-day stay, and the ruling of shortening specific prayers will no longer apply, even if he has not reached the actual place of residence.

It is stated in *al-Mabsūt* of Imam al-Sarakhsī:

فإذا قصد مسيرته ثلاثة أيام قصر الصلاة حين تخلف عمران البصر؛ لأنه ما دام في البصر فهو ناوي السفر لا مسافر، فإذا جاوز عمران البصر صار مسافراً، لاقتران

النية بعلم السفر¹

It is mentioned in *al-Hidāyah*:

إذا فارق المسافر بيوت البصر، صلى ركعتين² لأن الإقامة تتعلق بدخولها فيتعلق السفر بالخروج عنها²

Imam Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ answers a question in *al-Fatāwā al-Razawiyah*, saying:

When Zayd left his homeland with the intention of travelling to that city, as soon as he left the limits of his settlement, shortening the prayer became necessary (*wājib*) upon him. He will shorten it throughout the journey. Upon arrival, if he does not intend to stay there for 15 days or more, rather he intends to return in less than 15 days, or move on to another location, then this shortening will continue during his stay. If residence is intended [15 days or more] there, then shortening will only apply enroute. As soon as he crosses the boundary of the destination city, he will cease shortening.³

It is written in *Bahār-ī-Sharī‘at*:

¹ *Al-Mabsūt li al-Sarakhsī, vol. 1, p. 235*

² *Al-Hidāyah, vol. 2, p. 101*

³ *Al-Fatāwā al-Razawiyah, vol. 8, p. 258, Raza Foundation, Lahore*

The ruling of the traveller applies as soon as one passes the settlement boundary; if in the city, then its limits, if in a village, then its perimeter. For city folk, it is important that they cross suburbs attached to the city too.⁴

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

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⁴ Bahār-ī-Sharīʿat, part. 4, p. 742, Maktabat al-Madinah, Karachi