

and prostrating. If they find a place in the airplane where they can stand and prostrate on the ground instead of moving their head, they should do so. Allah (Glorified be He) says: "So keep your duty to Allah and fear Him as much as you can" [64:16]. The Prophet salla Allaahu alayhi wa salam said to `Imran ibn Al-Husayn (may Allah be pleased with him) when `Imran was sick: " Pray while standing and if you cannot, pray while sitting. If you cannot do even that, then pray lying on your side." Reported by Al-Bukhari in his Sahih. This report is also narrated by Al-Nasaai with a good chain of narration, and he added: "If you cannot do even that, you can pray lying on your back". It is better to perform prayers at the onset of the due time. If one delays prayers till the end of the due time to perform them on land, it would be permissible as understood from the general evidence. The same rule of praying on airplanes is equally applied to prayers in cars, trains, and ships. May Allah guide us." [Fatawa Ibn Baz (11/100)]

### **How Does One Combine Prayers When Traveling**

Mu'adh bin Jabal (may Allah be pleased with him) narrated: "While the Prophet salla Allaahu alayhi wa salam was at the Battle of Tabuk, if he wanted to depart before the sun's decline, he would delay Dhuhr so that he could pray it together with Asr. If he wanted to depart after the sun's decline, he would advance Asr to Dhuhr, and pray Dhuhr...

... and Asr together, and then move. If he wanted to depart before he would delay Maghrib until he prayed it with Isha. If he wanted to depart after Maghrib, he would advance Isha so that he would pray it along with Maghrib." [Saheeh Tirmidhi no. 553]

### **Can One Combine Prayers Before Traveling?**

Shaikh Salih al-Fawzan, may Allah preserve him, said: "If the time for Dhuhr enters and you did not begin your travel, then it is obligatory upon you to pray Dhuhr in its time, in complete form without shortening it. As for the Asr prayer, then if your travel will end before the time for Asr exits, then you pray Asr in its time when you arrive, even in the latest time of Asr. As for if your travel will continue from Dhuhr until after the sun sets, such that the time for Asr exits and you are still traveling and it is not possible to descend, due to what you mentioned that the owner of the car will not stop, then there is no preventative from combining in this situation [i.e. at home]. This is because this situation is an excuse which allows combining the prayer along with praying in full, [that is] when you pray Asr in the car, then pray Asr in the car and do not combine [them]." [Muntaqa min Fatawa Shaikh Salih al-Fawzaan Question no. 94]

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# THE RULINGS OF PRAYER FOR THE TRAVELER



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### When Does Someone Become a Traveler?

Shaikh al-Albani (1420 H.), may Allah have mercy upon him, said: "Allamah Ibn Qayyim said in *Zaad al-Ma'ad fi Hadi Khair al-'Ibaad* (1/189): "He salla Allaahu alayhi wa salam did not determine for his Ummah a specific distance for when to shorten prayers or break the fast. Rather he left that general for them for any travel and going out on the earth. Just as he made Tayammum general for them for every travel. As for what was reported from him salla Allaahu alayhi wa salam in terms of a fixing it to one or two or three days, then nothing of that is authentic from him at all. And Allah Knows Best." Shaikhul Islam Ibn Taymiyyah said: "Every word which does not have a restriction in the language nor in the Legislation, then it returns to the custom [of the people]. So whatever is considered a travel in the custom of the people, then it is the travel which the Legislator [Allah] has attached [the ruling to]." The Scholars differed on the distance in which the prayer can be shorten with a very great difference of opinion, [with up to] about twenty different statements. What we mentioned from Ibn Taymiyyah and Ibn Qayyim is what is closest to the truth and most suitable [in displaying] the easiness of Islam. If the people were entrusted to shorten their prayers only in a travel which is restricted to one day or three days or other than that from the [various] restrictions, then it would necessitate that they know the distance of the path which they are taking. This is something most people cannot do, especially if it someone who did not set out [for a travel] before..." [Saheeha (1/310-311)]

### For How Long Can One Shorten the Prayers When They Land in a New City/Country

Shaikh Bin Baz (1420 H.), may Allah have mercy upon him, said: "However, the best of what has been said regarding this and the most cautious of what has been said regarding this situation, is the statement of the majority of the Scholars. It is: that if the traveler intends to reside in a land or in any place for more than four days, then he completes his prayer. If he intends to reside for less than this, then he shortens. If he does not have a restricted intention, for example he says: I will travel tomorrow or after tomorrow, that is, he has a need to fulfill in which he does not know when it will end. Then this person has the ruling of the traveler even if the duration [of his stay] is long. And Allah is the Guardian of Tawfeeq." [http://www.binbaz.org.sa/fatawa/1265]

### The Ruling on Praying in an Airplane, Car, Train, and Ship

Shaikh Bin Baz (1420 H.), may Allah have mercy upon him, was asked:

How can Muslims perform Salah (Prayer) on an aircraft? Is it better to pray at the beginning of the prayer's due time or to wait until they reach the airport if the airplane arrives at the end of the due time of Salah?

Answer: "Any Muslim should perform prayers, when due, as much as they possibly can. If they can perform it standing, kneeling, or prostrating - they should do so. If they could not, it is permissible to perform it while sitting and to move their head as a sign of kneeling..."

Bismillah ar-Rahman ar-Raheem

All Praise is due to Allah and may Peace and Blessings be upon the Prophet, his Companions, and his followers until the Last Day. As for what proceeds:

### Proofs for Shortening and Combining the Prayer for the Traveler

Allah says: "And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you. Verily, the disbelievers are ever unto you open enemies." [4:101]

On the authority of Aisha, Ummul Mu'minin (may Allah be pleased with her): "The prayer was prescribed consisting of two rak'ahs for when one was a resident and a traveler. The prayer while traveling was left according to the original prescription and the prayer of one who was a resident was increased." [Saheeh Sunan Abi Dawood no. (1198)]