

Notes of Lectures on Fiqh

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QASR SALAT: SHORTENED SALAT FOR A TRAVELLER

✳️ What is a Qasr Salat ? When a person travels out from his hometown (or normal town of residence) and if the required conditions are met, then it is wajib for the traveller to offer all his daily 4-rakat wajib salat (Zohr, Asr and Isha) as a 2-rakat salat. Such a salat is called qasr (shortened) salat. The other two wajib salat (Fajr and Maghrib) are not shortened for a traveller.

✳️ For consideration of Qasr Salat, a hometown is a place, where the person usually resides (or used to reside) and considers it as his hometown (watan). There can be more than one hometown for a person. For example, you may decide to consider both Melbourne and Karachi as your hometowns (Melbourne as your present hometown and Karachi as your ancestral hometown where you had spent a great part of your life). The decision is yours and should be based on traditional meaning of hometown.

CONDITIONS TO BE MET FOR QASR SALAT

✳️ A 4-rakat wajib salat will become a 2-rakat wajib salat for a traveller only if all the following conditions are met.

(1) Travelling Distance: The distance to be travelled during journey must be 44 km or more (one way journey or round trip journey) counted from the city boundary or the last house of the city.

*For round trip journey, the distance can be 22 km going out and 22 km returning, or some other combination (such as 20km and 24km), as long as the total journey is at least 44 km (whether returning on the same day or not).

(2) Limit of Departure (Hadde Tarakhus): After leaving the city boundary, the traveller must reach a point, called Hadde Tarakhus, at which he can start offering his Qasr Salat if he wishes. This point is defined as a place where the traveller is not able to see the people of that city.

*But if a traveller is not in his hometown, and travels out, the rule of Tarakhus will not apply to him. His salat will be Qasr as he travels from his place of residence.

*A traveller, who is returning to his hometown, will continue praying Qasr till he enters the hometown.

* If a traveller doubts at a point whether or not he has reached the point of Tarakhus, he should offer full salat at that point.

(3) Intention: Before starting the journey, the traveller must have a firm intention of travelling 44 km or more, and he must not change this intention while on his way before covering this distance.

*If the traveller changes his mind on his way, or remains undecided before covering a distance of 22 km, he should offer full salat (not Qasr) but while returning, if distance to be covered is 44 km or more, his salat will be qasr because it is an intended journey.

(4) Length of Stay: After reaching a destination, the salat will be qasr during the stay if the intention to stay there is less than 10 days.

*How to count 10 days ? This will depend upon when you arrive at your destination.
If you arrive near Fajr time, 10 days will be from sunrise of 1st day to sunset of 10th day.
If you arrive near Zohr time, 10 days will be from zohr of 1st day to zohr of 11th day.
If you arrive near Maghrib time or at night, 10 days will be from 1st night to 11th night.
Thus you should count full 10 daylight days after your arrival.

* A person who intends to stay for 10 days or more at a place will offer full salat at that place, but he will offer Qasr salat during his journey till he reaches that place.

(5) Purpose of Journey: The journey must not be haram (unlawful) or for haram purpose.

*If the journey is haram or for haram purpose, one should offer full salat, for example, the journey is to attend a haram musical function, or to give a false witness, etc.

* If journey by a son causes displeasure to his parents, or a journey by a wife is without husband's permission, which also causes displeasure to him, then such a journey is haram, and salat will be full on such journey. But if such journey is to perform a wajib act (such as Hajj), then it is not haram.

*If the travelling is for haram purpose, then salat will be full when going out on such journey, but when returning, salat will be Qasr if other conditions are met (such as return journey is 44 km or more).

(6) Profession: Travelling should not be the profession or job of the traveller.

*If traveller's profession is such that it is the means of his earnings (e.g. pilot, sailors, train or bus drivers etc), he will pray full salat. Such people will pray full salat even if they travel for their personal work, like transporting their own families.

*Those who live at one place and work or study at another place, commuting everyday, or every other day, like students or businessmen, will also pray full salat.

*If a person, whose profession is travelling, travels for another purpose, like Hajj, he should offer Qasr salat, except when he is a known frequent traveller.

*A traveller, whose profession for a part of the year is travelling, like a driver who works only in winter, should offer full salat during those journeys.

*A person, who is a nomad, who roams about temporarily at different places or who tours different cities, and has not adopted a homeland for himself, should offer full salat. But if he travels for Hajj or Ziyarat, his salat will be Qasr.