

وَأَذِصْرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۚ

Surah An-Nisa' 101

In Mahdavia ***Namaz while on Travel***

Compiled by

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Preface

There was a need felt among Mahdavia sect of a compilation, which could throw light in detail on the subject *Namaz while Travelling*. Praise be to Allah, the book "*Mahdaviat main Namaz-e-Qasar*" (*In Mahdavia, Namaz while on Travel*) has fulfilled the need.

After ascertaining the facts with the practice of Hazrat Mahdi Maud (AS), the last prophet Hazrat Mohammad (Pbuh), and the Hanafia saints, no doubt remains in the minds, one should definitely be satisfied.

Due to the publication of this compilation on behalf of Majlis Ulmae-Mehdavia Hind, it is certain that esteemed readers shall get the chance to get benefit and adopt the right path on the matter.

The humble person

Syed Baqar

6th November 1983

30 Moharram 1404 H

Sunday

In the name of Allah, the most beneficent, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Namaz while on Travel

Shortening the four rakaat obligatory namaz.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Thereafter!

Shortening four rakaat obligatory prayer (That is, Zohar, Asar and Ishaan), is established by Quran, tradition and consensus.

Imamuna Hazrat Mahdi Maud (AS) too has shortened prayer. Details shall appear ahead.

Allah the Exalted says

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنَّ

خِفْتُمْ أَنْ يُفِينَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

[Surah An-Nisa' 101]

When you set forth for travel on the earth, there is no sin to shorten namaz, if you have the fear of infidels putting you in trouble.

This verse manifests that ordain of shortening namaz is in the state of fear. Whether, in the state of peace also one should shorten namaz?

This point is clear, but this issue is proved through true traditions and consensus. One of the tradition is narrated by Yali bin Umayya.

قلت لعمر ما لنا نقصر وقد أمننا؟ فقال سألت رسول الله
صلى الله عليه وسلم فقال صدقة تصدق الله بها عليكم
فاقبلوا صدقته. (رواه مسلم)

That is, Yali bin Umayya says that He asked Hazrat Omer (RA) regarding shortening of prayer in the state of peace, he said that he had asked about it to the Prophet (PBUH), and he replied that it is the favour, which Allah, the Exalted had showered upon you, and so you must accept the favour. (Kitabul fiqah Alal mazahibul Al Arbaa)

Ibn Omer (RA) says that:

صحبت النبي صلى الله عليه وسلم فكان لا يزيد في السفر على ركعتين و
ابوبكر وعمر وعثمان كذلك. (متفق عليه)

That is, I have been the journey mate of prophet (Pbuh). He did not ever offer more than two rakaat Namaz.

Abubaker (RA), Omer (RA), Osman (RA) too used to do the same.

All are agreed upon it and it is also established that prophet (PBUH) after migration along with people of Makkah, as an Imam shortened the four rakaat obligatory prayer and offered only two rakaat. He then turned towards the people and said.

آتَيْتُوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَافِرُونَ

It seems that he loudly declared the ordain before people ended their prayer.

That is, you people complete your remaining prayer, I am a traveller. (Kitabul fiqah Alal mazahibul Al Arbaa).

Further, there is a narration reported by Anas (RA) that whenever prophet (Pbuh) set forth for travel, he used to halt at least three places. (Sharah vaqaya page 153)

Further, it must be clear that Ummah agrees upon shortening of prayer being lawful ordain. Consequently, it is mentioned in moazahul quran. In a travel, which has three halts, one has to offer two rakaat out of four. When there was the fear of infidels, this commandment is descended but absolution is got forever. One must not offer total namaz as it would amount to negligence from Allah's pardon.

Further, it is laid down in "Chiragh deen Nabawi" compiled by Hazrat Syed Peer Mohammad that if someone offers four rakaat during travel, it will amount to reversal from Allah's reward, due to which, he would be sinful.

(Chiragh Deen-e-Nabawi page no.84)

Among Mahdavia community, apart from above it is established and it is an ultimate evidence that the last Imam Hazrat Mahdi Maud (AS), during migration at the place of Badli, in the state of peace, despite no hardship, just because of traveling, has shortened namaz. Accordingly, it is narrated that

1. Hazrat Mahdi (AS) earlier had the intention of travel, due to this reason he had been shortening namaz. When he intended to stay at that place, he left shortening namaz and began to offer four rakaats.

(Moulood Miyan Abdul Rahman)

2. Accordingly, it is narrated that:
He had been shortening obligatory prayers to two rakaats, now with the intention to reside, began offering four rakaats.

(Sair-e-Masood Page no. 68)

3. Further, Hazrat Moulvi Syed Hussain Sahab Mahmood in his compilation Al Mahdi Maud, on the page no. 281 writes-
Imam (AS) set forth from peeran Patan and stayed at village Badli, as this place is three miles away from Patan to Sudrasan, it is under the suburbs of Patan. Here, shortening of namaz is stopped.

(Almahdi Maud Page no. 281)

4. In the biography of Mahdi Maud compiled by Syed Wali Sahab Sikanderabadi, on the page 44 it is laid

down under the topic “ emphatic claim and migration to qurasaan”- that
In the book *Inteqabul Mavaleed* it is reported that when Hazrat Mahdi Maud went to Badli from Patan along with his associates, he stopped shortening namaz. In the book *Siraj e Muneer* on page no. 30 compiled by Hazrat Qoobmiyan Ahle Palanpur also the above point is described.

By the practice of Hazrat Mahdi (AS) at Badli regarding shortening of namaz is an established act. No doubt remains that in the state of peace as well as hardships and difficulties during the travel one has to shorten namaz. Prophet of Allah (PBUH) had ordained that it is a reward Allah has showered on you and it is to be accepted. It is proved through the narration of Ibn Omer (RA) that Prophet (PBUH) himself did not offer more than two rakaats of namaz. It is established by the book of sect that Imamuna Hazrat Mahdi (AS) himself shortened namaz accepting this reward and offered two rakaats. Therefore among Mahdavia, shortening namaz during travel is established and ascertained.

One condition of shortening namaz being valid is that the length of travel has to be 24 farsaq (3 miles) for Hanafia and 16 farsaq for Malikya, Shafia and Hanbalia. It is irrespective of time whether, it being covered in a day or night. If this distance is covered in a minute for example by a

plane, even then namaz has to be shorten. All are agreed to the point. Accordingly it is said –

ولا يشترط ان يقطع هذه المسافة في المدة المذكورة - يوم وليلة -
فلو قطعها في اقل منها ولو في لحظة صبح القصر، كما اذا كان مسافراً بالطائرة
ونحوها، وهذا متفق عليه. [كتاب الفقهاء على المذاهب الاربعة - مطبوع بمصر سنة ١٣٤٣ هـ]

It is to be clear that, unless you make an intent for journey, shortening namaz shall not be valid. All the four Imams are agreed upon the fact.

(1) For making intent of journey, one should have to resolve that particular distance shall be covered. That is, if someone set fourth he does not know where to go, in this case shortening namaz is not correct. Though he might have travelled the whole world. As he has not made the intention and fixed the target and goal. The next condition is the firm determination. One must not depend on other. Therefore if anyone depends on others during travel, his intent shall not fulfil the purpose, unless the person upon whom he depends make an intent. For example any wife is travelling along with her husband or a soldier is travelling with his captain or an employee is with his employer. If a wife decides regarding shortening namaz but her husband has not made intention, wife's intention shall be futile. The same is the case regarding other examples.

(1) Imams of theology are those who have given glad tidings of Mahdi (shawahid page no 247). Jurisprudence is derived from Quran, Tradition, accord and conjuncture. The science of jurisprudence is called theology. Accordingly, it is said that without the knowledge of jurisprudence namaz, fasting and other acts cannot be truly translated into action. Accordingly, Hazrat Mahdi (As) has said that one should have total knowledge so that one could truly offer namaz, observe fast and discharge other duties (Hashia Shareef page 71). This establishes that for Mahdavia, knowledge of jurisprudence is not a barrier in the path of Allah's passion and real aim of visual perception of Allah.

One of the condition of validity of shortening namaz is that journey is to be permissible and not prohibited. To Hanafia one has to be adult to make intent for journey. For other three Imams, if a minor boy intents for journey, where in shortening namaz is essential, he has to shorten namaz.

The four Imams have little difference over, where from a traveller has to begin shortening namaz, when they set forth for journey. It is not the occasion to go into the details. In short, it is enough to know that, when one crosses his habitation or city and it disappears from the view , shortening namaz may be begun. Hanafia regarding shortening of namaz say that it is mandatory.

Therefore, offering complete namaz is undesirable. Hanafia hold mandatory (wajib) to be inferior to obligatory (farz) and equal to prophet's practice, which is not to be missed (Sunnat-e-moakada). Therefore one who offers complete namaz while on travel, shall be deprived of prophet's intercession. Maalikya relate namaz Qasar to be prophet's practice which must not be missed.

Shaafiya say that a traveller who intends for a far off journey, should shorten namaz. For them, offering complete namaz is also valid. However shortening namaz is superior to not shortening. Hanafia say that for a traveller, it is valid to offer namaz behind a resident with in the time. Traveller has to offer complete namaz, because while following behind someone four rakaat shall be obligatory to him.

Following namaz of a resident behind a traveller is valid whether with in time or after it. A resident has to offer two rakaats and when Imam completes namaz and recites salam, one who is following, should stand up and complete another two rakaats.

Hanafia say that if someone intends to stay at any place for total fifteen days, shortening namaz is prohibited. If the stay period is lesser even for an hour, he cannot be regarded resident and shortening namaz will be valid.

If someone comes to the place after journey, where in the beginning he had started travelling,

shortening will become invalid, though that place be his native land or not. Ordain for returning from travel and making intent is same.

Shortening (Qasar) is only in the four obligatory rakaats. There is no binding on offering sunnat, while in travelling.

Maalikya say that it is enough to make intent for Qasar during journey. It is not necessary to repeat it, thereafter during namaz. Simili of it is, as if in the month of Ramazan, we make intent for fasting (roza) in the first night. In all the other days only fasting is enough

Intent for Qasar Namaz:-

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَاةِ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى قِضًا؛ عَلَيَّ مُتَوَجِّهًا إِلَى جِهَةِ الْكَتَبَةِ الشَّرِيفَةِ

Missed namaz (Qaza) of ordinary namaz be offered four rakaats during journey and missed namaz (Qaza) of journey be shorten when offered, while you are not in travel.

If the direction of Qibla is not known while in travel, one has to think, and offer namaz in the direction, where he seems that it is certain to have Qibla.

One has to take care, without precaution namaz is invalid.

The humble Faqeer

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(Ahle Hasteda)
Masjid Moosavi Chancghalguda
Tuesday 18 Moharram 1403H
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Source of books while compiling

(Qasar Namaz)

(1) Biography Savaneh Mahdi Maood

Compiled by Hazrat Syed Wali Sikandrabadi

(2) Kitabul Fiqah Alalmazahib Alarbaa Egypt

Author-Abdul Rahman Aljazeera

(3) Sair-e-Masoob

Compiled by Syed Ashraf Sahab Palanpoori

(4) Almahdi-e-Maood

Compiled by Syed Hussain Sahab Mahmoodi

(5) Saheh Muslim

(6) Maulood Imamuna

Author-Hazrat Miyan Shah Abdul Rahman

(7) Mauzahul Quran

(8) Sharah Vaqaaya

(9) Inteqabul Mavaalid

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