

Some Musaafir (Traveller's) Rules

A Musafir is given concession in regard to his Salah.

A Musafir performs two rakats Fardh Salah instead of four rakats.

It is compulsory to read two rakats instead of four rakats in a four rakat Fard Salah, i.e. Zohr, Asr, and Isha.

The reduced Salah for the Musafir is known as Qasr.

The two rakats Fard of Fajr, the three rakats Fard of Maghrib and the three rakats Witr of Isha must be performed in full.

The Musafir is entitled to discard the performance of all the Sunnah Salah besides the two Sunnah rakats of Fajr. Qasr or reduction in Salah does not apply to Sunnah and Nafl Salah.

A journey of 77 KM or more will render one to become a Musafir who then qualifies for this concession once he is beyond (outside) the limits or boundaries of the town.

Should the Musafir decide (intention) to stay over at a certain place for a period of fifteen days or more, then he no longer qualifies for the Qasr concession. He must now perform all his Salah in the usual manner of full four rakats.

The moment the Musafir enters the limits or boundaries of his town of residence, he will no longer make Qasr and is obliged to perform all the Salah in full.



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Salah occupies a distinctive position among all forms of worship

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Nabi ﷺ said, “Salah is a pillar of Deen” (Baihaqi) Some Jurists further elucidated that he who established Salah established Deen and he who disregarded it destroyed Deen.

Salah distinguishes Kufr from Iman - and the person neglectful of Salah is imitating the non-Muslims.

Many Ahadith declare Salah to be among the Afdalul A'maal (Best of Deeds).

The solitude and absolute engagement obtained through Salah in reaching Allah Ta'ala is perhaps not achieved through any other form of worship. Allah Ta'ala loves the proximity of the Sajdah, which is the closest between servant and Allah Ta'ala. Salah will be the first of the questions asked on the day of Qiyamah.

Salah indisputably has the potential to rebuke evil and sins as mentioned in the Noble Quran: “Indeed Salah dispels immorality and evil.” (Ankabut: 45)

Therefore, an exceptional beauty of Salah is that it keeps alive one's conscience to prevent one from sin.

Once a complaint reached Nabi ﷺ that a “certain person engages the night in prayer and during the day, he commits theft.” Nabi ﷺ replied that “soon the Salah would help him to stop.”

However, it is essential that Salah be made with complete Khushu and Khudu (concentration and sincerity). Equally, it is important to make every posture in ease and comfort. Nabi ﷺ reported that the worst thief is one who 'steals' in Salah. The Sahaba ؓ asked how is it possible to steal in Salah? Nabi ﷺ replied that it is “he who does not make Ruku and Sajda correctly” (meaning very quickly and speedily).

Allah Ta'ala does not need our Salah but it is required for our own spiritual perfection. It is a means of drawing nearer to Allah Ta'ala and being very dependent on Him, otherwise man would have thought himself independent.

Salah will be a constant companion in the grave and a shade against the strong radiant sun on the day of Qiyamah. Salah is also a protection against Jahanum, a weight on the scales of good deeds and the key to Jannah.

Regarding the benefits of Salah, Ali ؓ mentioned the following:

1. Salah is the principal means of getting Allah's pleasure.
2. Salah is the means to gain the love of the angels.
3. Salah is the common practice of the earlier Prophets and Saints.
4. Salah is the lantern by which to know Allah Ta'ala.
5. Salah is the root and foundation of Islam.
6. Salah is the means for getting our prayers

answered.

7. No good deed is accepted without Salah.
8. Salah increases one's sustenance.
9. Salah is the best weapon against the Nafs (temptation) and Satan.
10. At the time of death, Salah will intercede with the Angel of Death to take out the worshipper's soul easily.
11. Salah is the light of the believer's heart.
12. Salah is the means for getting light in the grave.
13. In the grave, Salah will answer Munkar and Nakir.
14. In the grave, Salah will be the comforter and companion of the dead person until the Day of Judgement.
15. On the Day of Judgement, Salah will provide a shade for the worshipper.
16. Salah will be the crown on the worshipper's head and a garment on his body.
17. In the darkness of the Day of Judgement, Salah will be a light in front of the worshipper.
18. On the Day of Judgement, Salah will become a wall between the worshipper and Hell.
19. Salah will intercede with Allah to gain forgiveness for the worshipper.
20. The weight of Salah will be more than all the sins.
21. Salah will be useful like a passport for the Pul-Sirat.
22. Salah is such a key to Paradise that it will open its closed door and gain entry for the worshipper into it.