

## Prayers of a Traveller

A traveller should curtail the midday, afternoon, and night prayers (i.e. he should perform two units instead of four) subject to the fulfillment of following eight conditions:

(i) The first condition is that his journey is not less than 8 legal farsakh (or farsangs). A legal farsakh is a little less than 5 1/2 kilometers. (As regards its conversion into miles 8 farsakh are equal to 28 miles approximately).

**1281.** A person, the total of whose outward journey and return journey is 8 farsakh, and neither his outward journey nor his return journey is less than 4 farsakh, should shorten his prayers. In case, therefore, his outward journey is 3 farsakh and his return journey is 5 farsakh or vice versa he should offer complete prayers (i.e. prayers consisting of four units).

**1282.** If the total distance of outward and return journey is 8 farsakh, the traveller should shorten his prayers even though he may not return on the same day or night. However it is better that he should also offer complete prayers.

**1283.** If a brief journey is less than 8 farsakh or the person does not know whether or not his journey is 8 farsakh, he should not shorten his prayers, and if he doubts whether or not his journey is 8 farsakh, it is not necessary for him to make investigation in the matter, and should offer complete prayers.

**1284.** If an Adil or a reliable person tells a traveller that the distance of his journey consists of 8 farsakh, he should shorten his prayers.

**1285.** If a person, who believes that the distance of his journey consists of 8 farsakh, shortens his prayers, and learns later that it was not 8 farsakh, he should offer four units of prayers, and if the time prescribed for the prayers has passed, he should perform its qaza.

**1286.** If a person is sure that his journey is not of 8 farsakh or doubts whether or not it is of 8 farsakh and if he realizes on the way that the distance of his journey has been 8 farsakh, he should offer shortened prayers, though a part of the journey still remains, and if he has offered complete prayers, he

should offer it again in the shortened form.

**1287.** If a person comes and goes 8 number of times between two places the distance of which is less than 4 farsakh he should offer complete prayers, though the total distance covered by him may be 8 farsakh.

**1288.** If two roads lead to a place, and one of them is less than 8 farsakh long, and the length of the other is 8 farsakh or more, the traveller should offer shortened prayers if he travels by the road which is 8 farsakh long and should offer complete prayers if he travels by the road which is less than 8 farsakh long.

**1289.** If the city has a wall, the traveller should reckon 8 farsakh from the wall of the city, and if it does not have a wall, he should reckon the same from the last houses of the city.

(ii) The second condition is that the traveller should intend, at the time of the commencement of the journey, to cover a distance of 8 farsakh. In case, therefore, he travels up to a point which is at a less distance than 8 farsakh and after reaching there determines to go to another place and the two distances, when combined, come to 8 farsakh he should offer full prayers. This is so because he did not intend travelling 8 farsakh when he commenced his journey. In case, however, he intends travelling 8 farsakh further or to go up to a distance of 4 farsakh and then to cover another 4 farsakh to return home, or to go to a place, where he intends staying for 10 days, he should shorten his prayers.

**1290.** A person, who does not know how many farsakh his journey is (for example, if he travels to find out something which has been lost and does not know how much he should travel to find it out) should offer complete prayers. However, if the return journey up to his home or up to a place, where he intends staying for 10 days, is 8 farsakh or more, he should offer shortened prayer. Moreover, if he makes an intention, while travelling, that he will perform outward journey covering 4 farsakh and also return journey covering 4 farsakh, he should shorten his prayers.

**1291.** A traveller should offer shortened prayers only when he has determined to travel 8 farsakh. Hence, if a person goes outside the city and, for example, he intends performing a journey of 8 farsakh if he finds a companion, he should offer shortened prayers, if he is sure that he will find a companion, but should offer complete prayers, if he is not sure about it.

**1292.** Though a person, who intends to travel 8 farsakh, may cover only a short distance every day. yet he should shorten his prayers, but when he reaches a point where he cannot hear the Azan of his town, and the people of his town cannot see him (and the sign of the people or his town not seeing him is that he himself may not be able to see them) he should shorten his prayers. However, if he covers a very short distance every day so that the people may not say usually that he is a traveller he should offer complete prayers and the recommended precaution is that he should offer shortened as well as complete prayers.

**1293.** If a person who is under the control of another person while going on a journey (for example, a servant, who is travelling with his master) knows that his journey is 8 farsakh, he should offer shortened prayers. and if he does not know this, he should offer complete prayers, and it is not necessary for him to make inquiry in the matter.

**1294.** It a person, who is under the control of another person. while going on a journey, knows or thinks that he will get separated from that person, before covering a distance of 4 farsakh, he should offer complete prayers.

**1295.** If a person, who is under the control of another person, while going on a journey doubts whether or not he will get separated from that person, before covering a distance of 4 farsakh should offer complete prayers. However, if his doubt is due to the fact that he considers it probable that an impediment will take place in his journey, and if this probability is not valid in the eyes other people, he should offer shortened prayers. Fe that the traveller does not change

(iii) The third condition his intention while on his way. In case, therefore, he changes his mind, or wavers his intention before covering 4 farsakh. he should offer full prayers.

**1296.** It after covering a distance of 4 farsakh the traveller abandons the journey; and if he decides to remain at that place or to return after 10 days; or wavers in the matter of returning or staying there, he should offer complete prayers.

**1297.** If a person abandons the journey after reaching a distance of 4 farsakh and decides to return, he should offer shortened prayers though he may wish to stay there for less than 10 days.

**1298.** If a person commences his journey to go to a place, which is at a distance of 8 farsakh, and after covering a part of the journey decides to go to another place, and the distance between the place Prom where he started his journey up to the place where he intends going, is 8 farsakh. he should shorten his prayers.

**1299.** If after covering a distance of 4 farsakh a person wavers whether he should cover the rest of the journey of 8 farsakh or should return to his place without staying at any place for 10 days, he should shorten his prayers, as he is not sure as to whether he should continue his journey or not, although later he may take a firm decision as to whether he should cover the remaining journey or should return to his place.

**1300.** If after covering a distance of 4 farsakh. a person wavers whether he should continue his journey for the remaining part of the total of 8 farsakh or should return to his place, but the probability is that he will stay for 10 days at the place where he wavers or at some other place, although he may decide later to proceed on his way without staying for 10 days, it is necessary for him in these circumstances to offer complete prayers whether or not he proceeds on his way during the state of indecision. However, if his intention is to cover another 8 farsakh or to perform outward journey of 4 farsakh and return journey of 4

farsakh, he should offer shortened prayers from the time he departs.

**1301.** If before covering a distance of 4 farsakh a traveller wavers as to whether he should perform his remaining journey or not, and decides later to cover that part of the journey and if his remaining journey is of 8 farsakh or if he intends to go 4 farsakh and then to cover return journey of 4 farsakh, he should shorten his prayers from the time he starts his journey after taking the said decision. And in this event it makes no difference whether or not he covers the journey in the state of indecision.

(iv) The fourth condition is that the traveller does not intend passing through his home town or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakh. Hence a person, who intends passing through his home town or to stay at a place for 10 days, before he covers a distance of 8 farsakh, should offer full prayers.

**1302.** A person, who does not know whether or not he will pass through his home town, before reaching a place, which is at a distance of 8 farsakh, or whether he will stay at a place for 10 days, or a person who is not sure as to whether he should pass through his home-town, or stay at a place for 10 days, should offer complete prayers even though he may abandon the idea of staying at a place for 10 days or passing through his home-town. However, if the remaining distance is 8 farsakh or it is 4 farsakh and he wishes to go and return and the return journey, too, is of 4 farsakh, he should offer shortened prayers.

**1303.** A person who wishes to pass through his home-town before he reaches a distance of 8 farsakh or to stay at a place for 10 days or a person who is not sure about passing through his home-town or staying at a place for 10 days, should offer complete prayers even though he abandons the idea of passing through his home town or staying at a place for 10 days. However, if the remaining journey is of 8 farsakh or 4 farsakh, and he wishes to go and return and the return journey is also of 4 farsakh, he should shorten his prayers.

(v) The fifth condition is that the purpose of travelling is not an unlawful act. In case, therefore, a person travels to do some-thing unlawful (for example to commit theft) he should offer full prayers. The same order applies when travelling itself is unlawful, for example, when travelling harms the traveller it is unlawful, or when a wife travels without the permission of her husband and it may be said that the wife is disobedient to her husband, or when a child does, (son or daughter) travels in spite of the parents prohibiting him/her from doing so, and it may be said that the child is disobedient to his/her parents when travelling is also not obligatory for them. But when travelling is obligatory (e.g. pilgrimage to Makkah), the prayers should be shortened.

**1304.** A journey, which is not obligatory, and is a source of trouble to one's parents, is unlawful, and while going on such a journey one should offer complete prayers and should also fast.

**1305.** A person, whose journey is not unlawful and who is not going on the journey to do something unlawful, should shorten his prayers notwithstanding the fact that he may, during the journey, commit some sin (e.g. he may indulge in back-biting or may drink liquor).

**1306.** If a person undertakes a journey to abandon some obligatory act, whether or not he has some other interest in the journey, should offer complete prayers. Hence, if a person can repay his debt during his journey and undertakes the journey to escape repayment of the debt, he should offer complete prayers. However, if his journey is in connection with some other matter, he should shorten his prayers although by going on the journey he may also be abandoning an obligatory act.

**1307.** If the journey of the person concerned is not unlawful, but his animal of riding or other means of conveyance being used by him, is a usurped one, or he is travelling on an usurped land, he should shorten his prayers.

**1308.** If a person is travelling along with an oppressor, and if he is not helpless in the matter and his journeying is a source of help to the oppressor, he should offer complete prayers. In case, however, he is helpless or, for example, is travelling with the oppressor to get an oppressed person released, he should shorten his prayers.

**1309.** If a person travels for recreation and outing, his journey is not unlawful, and he should shorten his prayers.

**1310.** If a person goes out for hunting with the object of sport and pleasure, his prayers during the time of outward journey should be performed completely, but it should be shortened during his return journey. In case, however, a person goes out for hunting to earn his livelihood, he should offer shortened prayers. And the position is the same when he goes for business and increase in his wealth, although in this case the precaution is that he should offer shortened as well as complete prayers.

**1311.** If a person has journeyed to commit a sin, he should, on his return, shorten his prayers if the return journey alone covers 8 farsakh. And the recommended precaution is that if he has not repented he should offer shortened as well as complete prayers.

**1312.** If the journey of a person is a journey of sin (i.e. he is journeying with the object of doing something wrong) and if during the journey he abandons the idea of committing the sin, and if the remaining journey consists of 8 farsakh, or it is 4 farsakh and he wants to go and then return covering a distance of 4 farsakh, he should offer shortened prayers.

**1313.** If a person, who has not proceeded on his journey to commit a sin, decides during his journey to proceed further to commit a sin, he should offer complete prayers. However, if the prayers shortened by him are done according to the prescribed distance of his past journey (i.e. if he has completed 8 farsakh of his journey at the place where he has changed his mind) they are in order. Otherwise the obligatory precaution is that he should offer these prayers once again.

(vi) The sixth condition is that the traveller is not one of the nomads, who roam about in the deserts and stay at places, where they find food for themselves and fodder and water for their animals, and proceed to some other place after a few days' halt. During these journeys the nomads should offer full prayers.

**1314.** If a nomad travels to find out residence for himself and pasturage for his animals, and carries his baggage with him, he should offer complete prayers, otherwise, if his journey is 8 farsakh he should shorten his prayers.

**1315.** If a nomad travels for Ziyarat. (pilgrimage) Hajj, trade or any other similar purpose, he should shorten his prayers.

(vii) The seventh condition is that the travelling is not the profession of the traveller. Hence the cameldrivers, herdsman, drivers, and sailors etc. should offer full prayers even if they are travelling to transport their household effects. Orders which apply to a person whose profession is travelling also apply to a person who works elsewhere and after reaching there returns to his place on a considerable number of days – e.g. ten or more days during a month. Persons who reside at one place and work at another (in connection with business, education etc.) fall under the same category.

**1316.** If a person whose profession is travelling travels for another purpose e.g. for pilgrimage or Hajj he should shorten his prayers. However, if for example, the driver of an automobile hires out his vehicle for pilgrimage and incidentally performs pilgrimage himself as well, he should offer complete prayers.

**1317.** If the profession of a courier (i.e. the person who travels to make the pilgrims reach Makkah) is travelling, he should offer complete prayers, and if his profession is not travelling and he travels only during Hajj days for the purpose of couriership, the obligatory precaution is that he should offer shortened as well as complete prayer. However, if the period of his journey is short, like air travel during the present time, it is not unlikely that he may be required to offer shortened prayers

**1318.** If a person, whose profession is that of a courier and who takes pilgrims to Makkah from distant places. spends a considerable part of the days of a year in travelling, he should offer complete prayers.

**1319.** A person, whose profession for a part of the year is travelling e.g. a driver, who hires out his automobile during winter or summer, should offer complete prayers during his journeys, and the recommended precaution is that he should offer shortened prayers as well as complete prayers.

**1320.** If a driver or a hawker, who goes round within an area of 2 or 3 farsakh from the city, travels by chance on a journey consisting of 8 farsakh, he should shorten his prayers.

**1321.** If a herdsman, whose profession is traveling, stays in his home town for 10 days or more, whether he has intended to stay there for 10 days from the very outset or stays there for so many days without intention, should offer shortened prayers during the first journey, which he performs after 10 days, and the same order applies if he intends and stays for 10 days at a place other than his home town.

**1322.** Except a herdsman if a person, whose profession is travelling, stays at a place other than his home town for 10 days with an intention to do so, or stays in his home town for 10 days even without an

intention to dose, he should offer complete prayers in the first journey, which he undertakes, after 10 days, but the recommended precaution is that he should offer complete as well as shortened prayers.

**1323.** If a herdsman, whose profession is travelling, doubts whether or not he has stayed in his home town or at another place for 10 days, he should offer complete prayers.

**1324.** A person, who tours different cities and has not adopted a homeland for himself, should offer complete prayers.

**1325.** As regards a person whose profession is not travelling, if, for example, he happens to possess a property in a town or a village for the transport of which he has to travel again and again, he should offer shortened prayers.

**1326.** If the profession of a person is not travelling and he has abandoned his homeland and wants to adopt another homeland, he should shorten his prayers while he is travelling.

(viii) The eighth condition is that the traveller reaches the limit of tarakhkhus (i.e. at a point where he cannot hear the Azan of the town. and the people of the town do not see him vide Article 1292). However, the limit of tarakhkhus cannot be relied upon at places other than the hometown of the traveller. As such, as soon as a traveller leaves his residence, his prayers will have to be shortened.

**1327.** If a traveller reaches a place, where he cannot hear the Azan, but can see the people of the town, or cannot see the people of the town, but can hear the sound of Azan, and wishes to offer prayers there, he should, on the basis of obligatory precaution, offer shortened as well as complete prayers.

**1328.** When a traveller, who is returning to his home town see the people of his town and hears their Az(in, he should offer complete prayers. However, a traveller, who wants to stay at a place for ten days. should offer shortened prayers so long as he does not reach that place.

**1329.** If a city is situated at such a height that its residents can be seen from a far distance or is so deep that if a person covers a little distance, he cannot see its residents, a resident of that city who travels should offer shortened prayers when he is at about as much distance from the city that if it had been situated on even land its residents would not have been seen from that place. Furthermore if the highness and the lowness of the path is unusual, the traveller should take into account the usual highness and lowness.

**1330.** If a person starts his journey from a place which is uninhabited, he should shorten his prayers when he reaches a place from which the residents of that uninhabited place would not have been seen if it had been inhabited.

**1331.** If a person reaches so distant a place from the starting place of his journey that he cannot decide whether the sound which he is hearing is the sound of Azan or some other sound, he should shorten his prayers. However, if he realizes that it is the sound of Azan but cannot distinguish its words, he should

offer complete prayers.

**1332.** If a traveller reaches such a distance that he cannot hear the Azan of the houses, but hears the Azan of the city. which is usually pronounced from an elevated place, he should not shorten his prayers.

**1333.** If a person reaches a place, where the Azan of the city which is usually pronounced from an elevated place cannot be heard, but the Azan pronounced from a very high place can be heard, he should shorten his prayers.

**1334.** If the sight or power of hearing of the traveller or the sound of the Azan are unusual, he should offer shortened prayers at a place, from where a medium eye cannot see the residents of the city, and a medium ear cannot hear the sound of the usual Azan.

**1335.** If while going on a journey a person doubts whether or not he has reached the limit of tarakhkhus he should offer complete prayers. And if a traveller who is returning from his journey doubts whether or not he has reached the limit of tarakhkhus he should shorten his prayers.

**1336.** A traveller who is passing through his hometown during his journey should offer complete prayers when he sees the people of his hometown and hears the sound of their Azan.

**1337.** When a traveller reaches his hometown during his journey he should offer complete prayers so long as he remains there. However, if he wishes to go from there at a distance of 6 farsakh or to go on an outward journey of 4 farsakh and return journey of 4 farsakh, he should offer shortened prayers when he reaches the limit of tarakhkhus.

**1338.** A place which a person adopts as his residence for passing his life is his home, whether he was born there and it was the home of his parents or he himself has selected it as his residence.

**1339.** If a person intends to stay for some time at a place other than his real home and thereafter goes to another place, that place cannot be reckoned to be his home.

**1340.** A place, which a person makes his residence like one whose home it is (like many students who live in educational centers and if they go on a journey and come back there. although they may not be intending to stay there for ever) is reckoned to be his home.

**1341.** If a person lives at two places e.g. he lives in one city for six months and in another city for another six months) both of them are his home. Furthermore, if he resides at more than two places all of them are reckoned to be his home.

**1342.** If a person, who is the owner of a residential house in a place, lives there continuously for six months with the intention of living there, he should, so long as that house is owned by him, offer complete prayers as and when he returns from a journey.

**1343.** If a person reaches a place, which was his home at one time, but has since abandoned it, he should not offer complete prayers there, though he may not have adopted a new home.

**1344.** If a traveller intends to stay at a place continuously for ten days or knows that he will be obliged to stay at a place for ten days, he should offer complete prayers at that place.

**1345.** If a traveller intends to stay at a place for ten days, it is not necessary that his intention should be to stay there during the first night or the eleventh night. And as soon as he determines that he will stay there from sunrise on the first day up to sunset of the tenth day, he should offer complete prayers. And the position is the same if, for example, he intends staying there from noon of the first day up to noon of the eleventh day.

**1346.** A person, who intends to stay at a place for ten days, should offer complete prayers when he wants to stay for ten days at one place. In case, therefore, he intends to stay, for example, for ten days at Najaf and Kufa, or at Tehran and Shamiran, he should offer shortened prayers.

**1347.** If a traveller, who wants to stay at a place for ten days, has determined at the very outset that, during the period of ten days, he will go to different sides of that place up to the limit of tarakhkhus or more, and if the period of his going and return is, for example, about one or two hours which is not usually inconsistent with ten days' stay, he should offer complete prayers. And if the period is more than that, he should, as a precautionary measure, offer shortened as well as complete prayers, and if that period is full day or the larger part of it, he should offer shortened prayers.

**1348.** A traveller, who is not determined to stay at a place for ten days e.g. if his intention is that he will stay there for ten days if his companion comes, or if he finds a good house to stay in, he should offer shortened prayers.

**1349.** If a traveller, who has decided to stay at a place for ten days, considers it probable that his stay at that place will be impeded, and this probability is rational, he should offer shortened prayers.

**1350.** If a traveller knows, for example, that ten days or more remain before the month comes to an end, and determines to stay at a place till the end of the month he should offer complete prayers. Suppose he does not know as to how many days remain in the month coming to an end, and determines to stay till the end of the month when it is known, for example, that the month will come to an end on Friday, but the traveller does not know whether the first day of his determination is Thursday, in which case the period of his stay will be nine days, or it is Wednesday, in which case it will be ten days. In this case, too, if it becomes known later that the first day of his determination was Wednesday, he should offer complete prayers. Otherwise he should offer shortened prayers, though the number of days from the time he made his determination till the end of the month comes to ten days or more.

**1351.** If a traveller determines to stay at a place for ten days and abandons this idea before offering one prayer consisting of four units or is uncertain as to whether he should stay there or should go to another

place, he should shorten his prayers. However, if he abandons the idea of staying there after having offered one prayers consisting of four units or wavers in his intention he should offer complete prayers so long! till he is at that place.

**1352.** If a person, who has determined to stay at a place for ten days, observes a fast and abandons the idea of staying there after midday and has offered one prayers consisting of four units, his test is in order, so long as he stays there, and he should offer complete prayers. And if he has not offered a prayers consisting of four units, the fast observed by him on that day is in order, but he should offer shortened prayers and cannot also observe fast on the following days.

**1353.** If a traveller, who has determined to stay at a place for ten days, abandons the idea and doubts before changing his intention to stay, whether or not he has offered one prayers consisting of four units, he should offer shortened prayers.

**1354.** If a traveller starts offering prayers with the intention of offering shortened prayers and decides while offering prayers that he would stay there for ten days or more, he should offer complete prayers consisting of four units.

**1355.** If a traveller, who has determined to stay at a place for ten days, changes his mind while offering a prayers consisting of four units and has not yet started the third unit, he should complete the prayers with two units and should shorten his later prayers. And the position is the same if he has started the third unit, but has not gone into bowing, then he should sit down and complete the prayers in its shortened term. In case, however, he has gone into bowing, his prayers is void, and he should offer it again in shortened form, and should offer shortened prayers so long as he stays at that place.

**1356.** If a traveller, who has determined to stay at a place for ten days, stays there for more than ten days, he should offer complete prayers so long as he does not start journeying, and it is not necessary that he should make a determination again for staying for ten days.

**1357.** A traveller, who determines to stay at a place for ten days, should observe the obligatory fast; he may also observe a recommended fast and offer friday prayers and Nafila (recommended everyday prayers) of midday, afternoon and night prayers.

**1358.** If a traveller, who has determined to stay at a place for ten days, wishes, after offering a prayers of four units or after staying for ten days – though he may not have offered one complete prayers – to go to a place which is less than 4 farsakh away and to return, and to stay again at his first place for ten days or less than that he should offer complete prayer from the time he goes till the time he returns and after his return. However, if his return to the place of his stay is only for the reason that it is located on the way of his journey and his journey is a legal journey (i.e. 8 farsakh) it is necessary for him to offer shortened prayers at the time of his return.

1359; If a traveller who has determined to stay at a place for ten days, wishes, after offering an

obligatory prayers (i.e. prayers of the same day) of four units, to go to another place which is less than 8 farsakh away and to stay there for ten days, he should offer complete prayers while going and at the place where he intends staying for ten days. However, if the place where he wants to go is 8 farsakh or more, he should shorten his prayers while going and if he does not want to stay there for ten days he should also shorten his prayers during the period he stays there.

**1360.** If a traveller, who has determined to stay at a place for ten days, wishes, after offering an obligatory prayers (i.e. of the same day) of four units, to go to a place, which is less than 4 farsakh away, and is uncertain whether or not he should return to his first place, or is totally unmindful of returning to that place, or he wishes to return, but is uncertain whether or not he would stay there for ten days, or is totally unmindful of staying there for ten days or travelling from there, he should from the time of his going till the time of his return, and after his return, offer complete prayers.

**1361.** If a person decides to stay at a place for ten days under the impression that his companions wish to stay there for ten days, and after offering an obligatory prayer (i.e. of the same day) of four units he understands that they have not taken such a decision, he should offer complete prayers so long as he is there, though he himself gives up the idea of staying there.

**1362.** If a traveller stays at a place by chance for thirty days – for example, he remained undecided throughout those thirty days whether he should stay there or go away from there – he should offer complete prayers after thirty days even though he may stay there for a short period.

**1363.** If a traveller intends to stay at a place for nine days or for a less period, and if after spending nine days or a less period there, he determines to stay there for another nine days or a less period, and similarly thirty days pass away in this manner, he should offer complete prayers on the thirty-first day of his arrival there.

**1364.** A traveller should offer complete prayers after thirty days if he stays for thirty days at one place. Hence, if he stays for a part of that period at one place, and for some part at another place, he should offer shortened prayers even after thirty days.

## **Miscellaneous Matters**

**1365.** A traveller can offer full prayers in Masjidul Haram and Masjidun Nabi and even in the entire cities of Makkah and Medina as well as in Masjidul Kufa. He can also offer full prayers in the shrine precincts of Imam Husayn, though he may be at quite some distance from the sacred tomb of the holy Imam (in Karbala, Iraq).

**1366.** If a person who knows that he is a traveller, and should offer shortened prayers, intentionally offers complete prayers at places other than the four places mentioned in the foregoing article, his prayers are void. And the same is the case if he forgets that a traveller should offer shortened prayers,

and offers complete prayers. However, if he forgets (that a traveller should offer shortened prayers) and recollects after the prescribed time for prayers has passed, it is not necessary for him to re-offer that prayers.

**1367.** if a person, who knows that he is a traveller and should offer shortened prayers, offers complete prayers by mistake and takes notice of this fact during the time prescribed for prayers, his prayers is void.

**1368.** If a traveller, who does not know that he should shorten his prayers, offers complete prayers, his prayer is in order.

**1369.** If a traveller knows that he should offer shortened prayers but does not know some of its particular aspects – for example, if he does not know that shortened prayers should be offered when the distance of the journey is of 8 farsakh and offers complete prayers and realizes the mistake within the time prescribed for prayers, it is necessary for him to offer the prayers again and if he does not offer the prayers again, he should offer its qaza. However, if he knows the problem after the time for prayers is over, it is not necessary for him to offer its qaza.

**1370.** If a traveller, who knows that he should offer shortened prayers, offers complete prayers under the impression that his journey is of less than 8 farsakh, he should, when he realizes that his journey has been of 8 farsakh, offer in shortened form the prayers which he has offered in complete form. And if he realizes this after the prescribed time for the prayers has passed, it is not necessary for him to offer qaza.

**1371.** If a person forgets that he is a traveller and offers complete prayers, and if he recollects this within the time prescribed for prayers, he should offer shortened prayers, and if he realizes this after the prescribed time is over, it is not obligatory for him to offer qaza of that prayers.

**1372.** If a person, who should offer complete prayers, offers shortened prayers, his prayers is void in all circumstances except when he intends staying at a place for ten days and offers shortened prayers owing to his not knowing the orders on the subject.

**1373.** If a person begins offering a prayers consisting of four units, and recollects during prayers that he is a traveller, or takes notice of the fact that his journey is of 8 farsakh, and has not gone into the bowing of the third unit, he should complete prayers consisting of two units, and if he goes into the bowing of the third unit, his prayers is void, and in case he has at his disposal sufficient time even to offer one unit. he should offer shortened prayers again.

**1374.** If a traveller does not know some of the particular aspects of the prayers of a traveller, for example, if he does not know that if he goes on an outward journey of 4 farsakh and a return journey of 4 farsakh, he should offer shortened prayers, and he gets engaged in prayers with the intention of offering four unit prayers, and comes to know the rule before the bowing of the third unit he should

complete the prayers consisting of two units, and if he knows this rule during bowing, his prayers is void. And in case he has time at his disposal even to offer one unit of prayers, he should offer shortened prayers again.

**1375.** If a traveller, who should offer complete prayers gets engaged in prayers with the intention of prayers of two units on account of his not knowing the rule, and comes to know the rule during the prayers, he should complete the prayers consisting of four units, and the recommended precaution is that after the completion of the prayers, he should offer a prayers of four units once again.

**1376.** If before the time for prayers comes to an end, a traveler, who has not offered prayers, reaches his home town, or a place where he intends to stay for ten days, he should offer complete prayers. And if a person who is not a traveller does not offer prayers in the early part of the time prescribed for it, and proceeds on a journey, he should offer the prayers during his journey in shortened form.

**1377.** If the midday, afternoon, or night prayers of a traveler, who should offer shortened prayers, becomes qaza (lapses) he should perform its qaza by performing shortened prayers consisting of two units. though he may perform that qaza when he is not travelling. And if one of these three prayers of a person who is not a traveller becomes qaza he should perform its qaza by offering prayers consisting of four units, though he may be travelling at the time he offers its qaza.

**1378.** It is recommended that a traveller should say thirty times after every prayers: "Subhanallahi walhamdu lillahi wala ilaha illallahu wal lahu Akbar" Supplication after midday, afternoon and night prayers is greatly insisted on. Rather it is better that the above recital should be repeated sixty times after these three prayers.

## **Lapsed Prayers**

**1379.** A person who does not offer his obligatory prayers in time should offer lapsed prayers though he may have been sleeping during the entire time prescribed for the prayers or may have failed to offer it owing to his having been unconscious all the time. However it is not obligatory for a woman to offer lapsed prayers which she fails to offer during the period of hayz (menses) or nifas (lochia) and it makes no difference whether those are daily obligatory prayers or other ones.

**1380.** If a person realizes after the prescribed time for the prayers has passed that the prayers, which he offered in time was void, he should perform its lapsed prayers.

**1381.** If a prayers of a person has lapsed, he should not be negligent in offering its lapsed prayer though it is not obligatory for him to offer it at once.

**1382.** A person who is required to offer lapsed prayers, can offer recommended prayers.

**1383.** If a person considers it probable that he has to offer the lapsed prayers, or that the prayers offered

by him have not been in order, it is recommended that, as a measure of precaution, he should offer their lapsed prayers.

**1384.** It is not necessary to maintain order in the offering of lapsed prayers, except in the case of prayers for the offering of which order has been prescribed (for example midday and afternoon prayers or dusk and night daily prayers). However, it is better to maintain order in other lapsed prayers also.

**1385.** If a person wishes to offer some lapsed prayers other than the daily prayers like "Sign Prayers", or, for example, wishes to offer one daily prayers and a few other prayers, it is not necessary to maintain order in offering them.

**1386.** If a person forgets the order of the prayers, which he has not offered, it is better that he should offer them in such a way that he should become sure that he has offered them in the order in which they lapsed. For example if it is obligatory for him to offer one lapsed prayers of midday and one prayers of dusk, and he does not know which of them lapsed first he should first offer one lapsed dusk prayers and thereafter one midday prayers, and then one dusk prayers once again, or he should offer one midday prayers and then one dusk prayers and then one midday prayers once again so that he may become sure that the lapsed prayers which lapsed first has been offered first.

**1387.** If midday prayers of one day and afternoon prayers of another day or two midday prayers or two afternoon prayers of a person lapse, and it he does not know which of the them lapsed first, it is sufficient for acquiring order, if he offers two prayers of four unit each with the intention that the first is the lapsed prayers, which lapsed on the first day, and the second is the lapsed prayers, which lapsed on the second day.

**1388.** If one midday prayers and one night prayers, or one afternoon payers and one night prayers of a person lapse, and he does not know which of them lapsed first, it is better that he should perform their lapsed prayers in such a way that he may become sure that he has maintained the order. For example, if one midday prayers and one night prayers of his have lapsed, but he does not know which of them lapsed first, he should first offer one midday prayers and thereafter one night prayers and then one midday prayers once again, or he should first offer one night prayers and thereafter one midday prayers and then one night prayers once again.

**1389.** If a person knows that he has not offered a prayers consisting of four units but does not know whether it is midday prayers or night prayers, it is sufficient, if he offers a four unit prayers with the intention of offering lapsed prayers, which he has not offered, and he has option to offer it loudly or in low voice.

**1390.** If five prayers of a person have lapsed one after the other, and he does not which of them lapsed first, and he offers nine prayers in order (e.g. he commences with dawn prayers and after having offered midday, afternoon, dusk and night prayers offers once again dawn, midday. afternoon and dusk prayers) he will ensure the requisite order.

**1391.** If a person knows that one each of his daily prayers has lapsed, but does not know the order in which they have lapsed, it is better that he should offer five days, daily prayers and if his six prayers of six days have lapsed he should offer six days, daily prayers. Thus for every lapsed prayers of an additional day he should offer an additional days' daily prayers, so that he may become sure that he has offered the prayers in the same order in which they had lapsed. For example, if he has not offered seven prayers of seven days he should perform lapsed prayers of seven days' daily prayers.

**1392.** If, for example, a few dawn prayers or a few midday prayers of a person have lapsed and he does not know their number or has forgotten it, for example if he does not know whether they were three, four or five prayers, it is sufficient if he offers the smaller number. However, it is better that he should offer so many prayers that he becomes sure that he has offered all of them. For example, if he has forgotten as to how many dawn prayers of his have lapsed and is certain that they were not more than ten, he should, as a measure of precaution, offer ten dawn prayers.

**1393.** If a person is required to offer only one lapsed prayers of previous days, it is better that, if possible, he should offer it first, and then start offering prayers of that day. Furthermore, if he has not to offer any lapsed prayers of previous days but one or more prayers of that very day have lapsed it is better that, if possible, he should offer lapsed prayers of that day before offering the present obligatory prayers.

**1394.** If while offering prayers a person recollects that one or more prayers of his of that very day have lapsed, or he has to offer only one lapsed prayers of the previous day and he has sufficient time at his disposal, and it is possible for him to turn his intention to lapsed prayers, it is better that he should make intention of lapsed prayers. For example, if he recollects before the bowing of the third unit of the midday prayers that his dawn prayers has lapsed and if the time for midday prayers is not short, he should turn his intention to the dawn prayers and complete it with two units, and then offer midday prayers.

However, if the time is short or if he cannot turn his intention to lapsed prayers for example, if he recollects in the bowing of the third unit of the midday prayers that he has not offered the dawn prayers, and if he turns his intention to dawn prayers on bowing, which is a rukn (basic element) will increase, he should not turn his intention to the lapsed dawn prayers.

**1395.** If a person is required to offer some lapsed prayers of previous days, and one or more prayers of that very day have also lapsed, and if he does not have time to offer lapsed prayers of all of them, or does not wish to offer lapsed prayers of all of them on that day, it is recommended that he should offer the lapsed prayers of that day before offering of (the same day's) prayers and it is better that after offering previous lapsed prayers, he should offer once again the lapsed prayers, the lapsed prayers which has been offered by him before offering the ada prayers of that day.

**1396.** So long as a person is alive no other person can offer prayers on his behalf, even though he himself may be unable to offer them.

**1397.** Lapsed prayers can be offered in congregation whether the prayers of the Imam be ada or lapsed. And it is not necessary that both of them should offer the same prayers – for example, there is no harm if a person offers lapsed dawn prayers with the midday prayers or afternoon prayers of the Imam.

**1398.** It is recommended that a discerning child i.e. a child who can distinguish between good and bad, should be habituated to offer prayers and to perform other acts of worship. Rather, it is recommended that he should also be persuaded to offer lapsed prayers.

## **Obligatory Lapsed Prayers Of A Father, Is Obligatory On The Eldest Son To Offer**

**1399.** If a person fails to offer some of his prayers and does not also offer their lapsed ones in spite of his being in a position to do so, he no doubt fails to discharge a religious obligation and thus becomes guilty of disobedience to Allah's commands. Notwithstanding this, however, it is obligatory for his eldest son to offer his father's lapsed prayers after the latter's death, or to get them offered by some one else on payment. Of course, it is not necessary for the eldest son to offer the lapsed prayers of his mother, though it is better that he should also offer her mother's lapsed prayers.

**1400.** If the eldest son doubts whether or not any lapsed prayers remained to be offered by his father, he is under no obligation to offer them.

**1401.** If the eldest son knows that some lapsed prayers were not offered by his father, but he is in doubt whether his father has offered them or not, he should offer them on the basis of obligatory precaution.

**1402.** If it is not known as to who is the eldest son of a person it is not obligatory on any one of the sons to offer their father's lapsed prayers. However, the recommended precaution is that they should divide his prayers between them or should draw lots for offering them.

**1403.** If a dying person has made a will that a person should be hired to offer his lapsed prayers and if the hired person offers the prayers properly, the eldest son is free from obligation.

**1404.** If the eldest son wishes to offer the lapsed prayers of his mother, he should act in the matter of offering prayers loudly. or in low tone, according to his own obligation. Hence he should offer the lapsed prayers of his mother in respect of dawn, dusk and night prayers in loud voice.

**1405.** If a person has to offer his own lapsed prayers and he also wishes to offer the lapsed prayers of his parents, whichever he offers first is in order.

**1406.** If the eldest son is minor or insane at the time of the death of his father, he should offer the lapsed prayers of his father when he reaches the age of puberty or becomes sane.

**1407.** If the eldest son of a person dies before offering the lapsed prayers of his father, nothing is

obligatory on the second son.

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