

Question:

I've heard that we can perform solat jama' and qasar during a journey when we are confident that by the time we arrive at our destination, the prayer time period has ended. Is that true?

Answer:

Bismillah Walhamdulillah, to start off:

when we discuss the rukhsah of jama' and qasar, the main priority upon Muslims is to pray within the set time period. This is according to the Quranic verse:

Indeed, prayer has been decreed upon the believers a decree of specified times. (An-Nisa', verse 103)

1. However, in certain conditions a person will experience difficulty in performing a prayer within its set time period. In this case, Allah gives a rukhsah as a proof of his mercy and to show the flexibility of the Syari'ah. In a narration from Ya'la bin Umayyah, he said:

I said to 'Umar ibn al-Khattaab (may Allaah be pleased with him): " 'there is no sin on you if you shorten As-Salaah (the prayer) if you fear that the disbelievers may put you in trial (attack you)' [al-Nisa' 4:101]; but now the people are safe." He said: "I wondered the same thing, and I asked the Messenger of Allaah (peace and blessings of Allaah be upon him) about it. He said: 'This is a favour (lit. charity) that Allaah has granted you, so accept His favour.'" Narrated by Muslim.

2. It is shameful for a servant of Allah not to perform the obligatory daily prayers. Allah has given the blessings of food, clothing and life, but the servant does not fulfill his

responsibilities towards Allah. It is no wonder then, why these Quranic verses were revealed:

What hath brought you to this burning? They will answer: We were not of those who prayed

(Surah Al-Muddathir, verses 42-43)

3. The problem stated can be explained as so: A traveller performs solat jama' taqdim during Zohor. After proceeding with the journey, he arrives at his mukim during Asar. In this case, he does not need to pray Asar again. This is because the Prophet S.A.W prohibits people from repeating a (fardhu) prayer twice in a day:

Narrated Abdullah ibn Umar: Sulayman, the freed slave of Maymunah, said: I came to Ibn Umar at Bilat (a place in Medina) while the people were praying. I said: Do you not pray along with them? He said: I heard the Apostle of Allah (SAW) say: Do not say a prayer twice in a day. (Abu Dawud, hadith #579)

4. Based on the hadeeth that have been presented, the opinion above is not exactly correct.

Wallahu'alam

ISLAH LEAGUE

We care, that's why we share