

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## Hadith Lesson: Traveler Prayer

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.  
A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.  
Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirīn.  
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā,  
Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad  
Nāẓim al-Ḥaqqānī. Madad.*

### 1- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَيْسَ فِي صَلَاةِ الْخَوْفِ سَهْوٌ

Our Holy Prophet ﷺ is saying, **“In the prayer of fear, the Sajdah s-Sahw (prostration of forgetfulness) is not performed.”** So there is a different method to perform for fear prayer. However, it doesn’t require the Sajdah s-Sahw. Because it is already a prayer that is rushed in a state of fear. Therefore, even if they did a mistake in prayer, there is no need to perform the Sajdah s-Sahw.

### 2- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إن الله وضع عن المسافرين الصوم وشطر الصلاة

Our Holy Prophet ﷺ is saying, **“Allāh ‘Azza wa-Jalla has lifted the fast and half of the prayer from the person who is traveling on a journey.”** When a person is on a journey, he can break his fast. There’s no need to keep his fast. But whoever keeps his fast, let him fast; that’s not important. But if he wants to break his fast, there’s no need for a Kaffārah (atonement). When he arrives, he can fast the days he didn’t fast. But if he wants to stay fasting, he can. And half of the prayer is performed. The four rak’āt become two rak’āt. Fajr prayer is already two rak’āt. And Maghrib prayer also stays three rak’āt.

### 3- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

خياركم الذين إذا سافروا قصرُوا الصلاة وأفطروا



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Our Holy Prophet ﷺ is saying, **“The best of you are those who shorten their prayers when they travel on a journey, and do not fast.”** When a person is traveling, it is better to perform the Seferi, traveler prayer. Of course, most people do not perform the Sunnah prayer when they are traveling. Who prays the Sunnah prayer can pray it; there’s no problem. Performing the Sunnah prayer is not a sin or makrūh. Allāh ‘Azza wa-Jalla and our Prophet ﷺ are telling to only perform half of the Fard prayer. You can break the fast. When you arrive, you can fast there. Nothing happens to it; its virtue doesn’t go away either. It doesn’t become a sin either. And there’s no need for Kaffārah.

4- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

صَدَقَةُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ

Our Holy Prophet ﷺ is saying, **“Shortening the prayer is a sadaqah that Allāh ﷻ has given you. You also accept Allāh’s ﷻ sadaqah.”** It’s a permission for you. But of course now sometimes some people who don’t know make salām after two rak’āt following the imām. That’s wrong. When you are following the imām who is a resident, you must complete the four rak’āt with him. You make salām with him when he makes salām. Those traveling and praying behind an imām who is also traveling, make salām at two rak’āt with him. If there are residents behind him, they should stand up and complete the four rak’āt.

5- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

صَلَاةُ الْمُسَافِرِ رَكْعَتَانِ حَتَّى يُؤُوبَ إِلَى أَهْلِهِ أَوْ يَمُوتَ

Our Holy Prophet ﷺ is saying, **“The prayer of a person who’s on a journey is two rak’āt until he returns to his family or dies on the journey.”** So a traveler on a journey prays two rak’āt, until he returns home or until he dies.

6- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

صَلَاةُ الْمُسَافِرِ بِمَنْئَى وَغَيْرِهَا رَكْعَتَانِ



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Our Holy Prophet ﷺ is saying, **“The prayer of a traveler in Mina or elsewhere is two rak’āt.”** Because the people who go to hajj in Mina or Muzdalifah or in Arafat - we were surprised the last time we went there. We followed the imām, he prayed four rak’āt. He prayed four rak’āt, then he prayed Asr prayer. How can this be? This is a strange state. They don’t perform the Sunnah, and they don’t perform the wājib either. According to the Hanafī Madhhab, you can only perform jam’ (combining prayers) in two cases. You can make jam’ of Dhuhr and Asr prayer; and also Maghrib and Isha’ prayer. In Shafi’i, you can make Jam’ when traveling. But they made people sin in Arafat. So we were angry because of that matter. Now, the Directorate of Religious Affairs are doing it for some reason. I don’t understand how they issued such a fatwa. Whereas there are clear ḥadīths of our Prophet ṣallā Llāhu ‘alayhi wa-sallam. Qasr is shortening prayers and Jam’ is combining prayers. You should do both Qasr and Jam’ of Dhuhr and Asr, Maghrib and ‘Isha.

Of course, those who go to hajj now, in some places they pray Seferi, in some places they don’t pray Seferi. But of course, since they follow the imām, they should follow him in prayer and pray four rak’āt. If there are those who pray outside, if they stay for less than fifteen days, then they can pray two rak’āt. If more than fifteen days – and most hajjis stay more than fifteen days in the Ka’aba, in Mecca – They also enter the normal resident state then.

### 7- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him) says:

الصَّلَاةُ عَلَى ظَهْرِ الدَّابَّةِ هَكَذَا وَهَكَذَا وَهَكَذَا

Our Holy Prophet ﷺ is saying, **“When a person performs a voluntary prayer on a mounted animal during a journey, it is valid no matter where he sits.”** In old times, when they travelled, they used to travel on a horse, a camel, on a donkey. Prayer is acceptable on top of the animal without going down. Now there isn’t as such, of course. While on a bus, train or a plane, the same applies. Wherever you are, you can make the intention and perform the prayer there.

### 8- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him) says:

مَنْ تَأَهَّلَ فِي بَلَدٍ فَلْيُصَلِّ صَلَاةَ الْمُقِيمِ



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Our Holy Prophet ﷺ is saying, **“Whoever marries from a city, then he should pray like a resident of this city.”** He should pray as a resident.

9- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

الْمُتَمِّمُ لِلصَّلَاةِ فِي السَّفَرِ، كَالْمَقْصُرِ فِي الْحَضَرِ

Our Holy Prophet ﷺ is saying, **“A person who performs a full prayer while traveling is like a person who performs a partial prayer while resident.”** So that’s also wrong. He mustn’t do so if there’s no necessity. Sometimes, in some cases, there’s a necessity. So even though you’re traveling on a journey, sometimes you are obliged to pray four rak’āt. Apart from that, they should pray two rak’āt.

Since we travel most of the time – when we are in a Muslim country or when we are in places where the majority are Muslims, we say, “We are on a journey, we will pray two rak’āt. Let those who will remain (the residents) complete the four rak’āt.” After making salām, they all stand up and continue praying. But when we go to places of new Muslims, when we make salām, all the residents behind us also make salām. That’s why, sometimes we are obligated to pray four rak’āt for them, and say may Allāh ﷻ forgive us. This is an obligation. **“الضرورات تبيح المحظورات”**, “Necessity allows prohibitions.” So, the necessity makes things permissible.

10- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عَذْرِ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكَبَائِرِ

That is also very important. Most of those here now, of course, are of Hanafī madhhab. So they don’t know much about the matter of Jam’ (combining prayers). But in other places, even though they are residents, they combine prayers. We know about this fifth madhhab. They do it all the time. They pray three times a day. May Allāh ﷻ correct them too, our Shia’ brothers. The first is Fajr. The second is Dhuhr and Asr. And the third is Maghrib and ‘Isha. They make the adhan three times a day and pray them together. But those who are not among them, combine them even though they are not traveling. That is wrong! Our Prophet ﷺ salla Llāhu ‘alayhi wa-sallam says, **“Whoever combines two Fard prayers without excuse, has opened and passed through one of the doors of the major sins.”** He will have entered one of the doors of major sins. Even if it is not a major sin, it means that it is approaching there. That is



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why we should always perform each prayer separately on its time. When there is a great necessity, when you are traveling, so that you don't miss it, you can. When there is an extreme necessity, then you may do it in imitation of (following) Imām Shafi'i.

*Sadaqa RasuluLlah fi ma qal, aw kama qal.*

The Messenger of Allāh ﷺ says the truth in what he ﷺ said or as he ﷺ said.



*Ihda'* – Dedication:

Ziyadatan ila sharafi' 'n-Nabi, sallaLlahu `alayhi wa sallam wa Alihi wa Asahabihi l-kiram, wa ila arwahi jamee'i al Anbiya'i wa l-Mursalin wa Khudama'i sharai'ihim wa ila arwahi al 'Aimmat al arba'a, wa ila arwahi Mashayyikhina fi t-Tariqati n-Naqshbandiyyati l-Aliyyah, khassatan Imamu t-Tariqah wa Ghawthu l-Khaliqah Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, wa sai'ri Sadatina wa s-Siddiqiyun, wa man nahnun fi hadratihim wa jiwarihim, for the souls of all our past ones, for the souls of all Shaheeds. For the sake of Allāh ﷻ. For goodness to come and evil to be gone. Li-Llahi Ta'ala, Al-Fatiha.

[(*Translation*) To the honor of the Prophet, Prayers and Peace be upon Him, and his family, and his companions, and the souls of all the prophets as well as of His messengers and of those who served their Sharia, and to the souls of the four Imams. And to the souls of our Mashayikh of the Most Distinguished Naqshbandi Tariqa, in particular to the soul of the Imam of the Tariqa Ghawth al-Khaliqa (the Help of Creation), Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, and the rest of our masters and Siddiqiyun, and to whom we are in their presence and near them, for the souls of all our past ones, for the souls of all Shaheeds. For the sake of Allāh ﷻ. For goodness to come and evil to be gone. To Allah Almighty. Al Fatiha.]

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