

# Shortening the Prayers (At-Taqseer)

Volume2 Book20

## Hadith 186: Narrated Ibn Abbas:

The Prophet once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

## Hadith 187: Narrated Yahya bin Ishaq:

I heard Anas saying, "We travelled with the Prophet from Medina to Mecca and offered two Rakat (for every prayer) till we returned to Medina." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days."

## Hadith 188: Narrated 'Abdullah bin 'Umar:

I offered the prayer with the Prophet, Abu Bakr and 'Umar at Mina and it was of two Rakat. 'Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

## Hadith 189: Narrated Haritha bin Wahab:

The Prophet I led us in the prayer at Mina during the peace period by offering two Rakat.

## Hadith 190: Narrated 'Abdur Rahman bin Yazid:

We offered a four Rakat prayer at Mina behind Ibn 'Affan . 'Abdullah bin Masud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return." And added, "I prayed two Rakat with Allah's Apostle at Mina and similarly with Abu Bakr and with 'Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four Rakat accepted (by Allah)."

## Hadith 191: Narrated Ibn Abbas:

The Prophet and his companions reached Mecca in the morning of the 4th Dhul-Hijja reciting Talbiya (O Allah! We are obedient to your orders, we respond 4 to your call) . . . intending to perform Hajj. The Prophet ordered his companions to assume the Ihram for Umra instead of Hajj, excepting those who had Hadi (sacrifice) with them.

**Hadith 192:** Narrated Ibn 'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

**Hadith 193:** Narrated Ibn'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram."

**Hadith 194:** Narrated Abu Huraira:

The Prophet\* said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

**Hadith 195:** Narrated Anas bin Malik:

offered four Rakat of Zuhr prayer with the Prophet\* at Medina and two Rakat at Dhul-Hulaifa. (i.e. shortened the 'Asr prayer).

**Hadith 196:** Narrated 'Aisha:

"When the prayers were first enjoined they were of two Rakat each. Later the prayer in a journey was kept as it was but the prayers for non-travellers were completed." Az-Zuhri said, "I asked 'Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as 'Uthman did."

**Hadith 197:** Narrated 'Abdullah bin 'Umar:

"I saw Allah's Apostle delaying the Maghrib prayer till he

offered it along with the 'Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn 'Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn 'Umar used to pray the Maghrib and 'Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn 'Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi 'Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet praying in this way, whenever he was in a hurry during the journey.' 'Abdullah (bin 'Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three Rakat (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the 'Isha' prayer when he would offer two Rakat and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

**Hadith 198:** Narrated 'Abdullah bin 'Amir from his father who said:

I saw the Prophet\* offering the prayer on his mount (Rahila) whatever direction it took.

**Hadith 199:** Narrated Jabir bin 'Abdullah:

The Prophet used to offer the Nawafil, while riding, facing a direction other than that of the Qibla.

**Hadith 200:** Narrated Nafi:

Ibn 'Umar (while on a journey) used to offer the prayer and the Witr on his mount (Rahila). He said that the Prophet used to do so.

**Hadith 201:** Narrated 'Abdullah bin Dinar:

On traveling, 'Abdullah bin 'Umar used to offer the prayer on his Mount by signs whatever direction it took. 'Abdullah said that the Prophet used to do so.

**Hadith 202:** Narrated 'Amir bin Rabi'a:

I saw the Prophet on his Mount praying Nawafil by nodding his head, whatever direction he faced, but Allah's Apostle never did the same in offering the compulsory prayers. Narrated Salim: At night 'Abdullah bin 'Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn 'Umar said, "Allah's Apostle used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the Witr on it but never offered the compulsory prayer on it."

**Hadith 203:** Narrated Jabir bin 'Abdullah

The Prophet used to pray (the Nawafil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla.

**Hadith 204:** Narrated Anas bin Sirin:

We went to receive Anas bin Malik when he returned from Sham and met him at a place called 'Ain-at-Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allah's Apostle doing it, I would not have done it."

**Hadith 205:** Narrated Hafs bin 'Asim:

Ibn 'Umar went on a journey and said, "I accompanied the Prophet and he did not offer optional prayers during the journey, and Allah says: 'Verily! In Allah's Apostle you have a good example to follow.' " (33.21)

**Hadith 206:** Narrated Ibn 'Umar:

I accompanied Allah's Apostle and he never offered more than two Rakat during the journey. Abu Bakr, 'Umar and 'Uthman used to do the same.

**Hadith 207: Narrated Ibn Abu Laila:**

Only Um Hani told us that she had seen the Prophet\* offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet took a bath in my house and offered eight Rakat. I never saw him praying such a light prayer but he performed perfect prostration and bowing. Narrated 'Abdullah bin amir that his father had told him that he had seen the Prophet\* praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

**Hadith 208: Narrated Salim bin Abdullah:**

Ibn 'Umar said, "Allah's Apostle used to pray the Nawafil on the back of his Mount (carriage) by signs facing any direction." Ibn 'Umar used to do the same.

**Hadith 209: Narrated Salim's father:**

The Prophet used to offer the Maghrib and Isha' prayers together whenever he was in a hurry on a journey.

Narrated Ibn Abbas: Allah's Apostle used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together.

Narrated Anas bin Malik: The Prophet used to offer the Maghrib and the 'Isha' prayers together on journeys.

**Hadith 210: Narrated Az-Zuhri:**

Salim told me, "'Abdullah bin 'Umar said, 'I saw Allah's Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey.' " Salim said, "Abdullah bin Umar used to do the same whenever he was in a hurry during the journey. After making the call for Iqama,

for the Maghrib prayer he used to offer three Rakat and then perform Tasllm. After waiting for a short while, he would pronounce the Iqama for the 'Isha' prayer and offer two Rakat and perform Taslim. He never prayed any Nawafil in between the two prayers or after the 'Isha' prayers till he got up in the middle of the night (for Tahajjud prayer)."

**Hadith 211: Narrated Anas:**

Allah's Apostle used to offer these two prayers together on journeys i.e. the Maghrib and the 'Isha'.

**Hadith 212: Narrated Anas bin Malik:**

Whenever the Prophet started a journey before noon, he used to delay the Zuhr prayer till the time of 'Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey).

**Hadith 213: Narrated Anas bin Malik:**

Whenever the Prophet started the journey before noon, he used to delay the Zuhr prayer till the time for the 'Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey).

**Hadith 214: Narrated 'Aisha:**

Allah's Apostle prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."

**Hadith 215: Narrated Anas bin Malik:**

Allah's Apostle\* fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the

prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says Takbir, you should also say Takbir, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Sami'a-l-lahu Liman Hamidah (Allah hears whoever sends his praises to Him) you should say: Rabbana walakal-Hamd (O our Lord! All the praises are for You.')" (See Hadith No. 656 Vol. 1).

**Hadith 216: Narrated 'Imran bin Husain:**

(who had piles) I asked Allah's Apostle about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting."

**Hadith 217: Narrated 'Abdullah bin Buraida:**

'Imran bin Husain had piles. Once Abu Ma mar narrated from 'Imran bin Husain had said, "I asked the Prophet\* about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.' "

**Hadith 218: Narrated 'Imran bin Husain:**

had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

**Hadith 219: Narrated Aisha:**

(the mother of the faithful believers) I never saw Allah's Apostle offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

**Hadith 220: Narrated 'Aisha:**

(the mother of the faithful believers) Allah's Apostle (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Raka. After finishing the Prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.