

Lesson 29

Point Number 35

And shortening the prayer whilst upon a journey is Sunnah.

The Explanation:

From the *rukhas* (concessions/allowances), which the legislation came with to make things easier for the servants and to remove difficulty, is shortening the prayer whilst upon a journey and it is shortening the four rak`ah prayer and this is by the text of the Qur-aan, He, the Most High, said:

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ ﴾

(Explanation)

And if you travel upon the earth ...

(Sooratun-Nisaa· (4), *ayah* 101)

Meaning *saafartum*; when you go on a journey.

﴿ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ﴾

﴿ إِنْ خِفْتُمْ أَنْ يَفْنِيَكُمْ الَّذِينَ كَفَرُوا ﴾

(Explanation)

... then there is no sin upon you if you shorten the prayer if you fear that those who disbelieve may put you to trial.

(Sooratun-Nisaa· (4), *ayah* 101)

What's apparent; *ẓaahir* from the *aayah* is then it is not permissible to shorten the prayer except in a state of fear. However, this problem has been removed because Allaah's Messenger *sallAllaahu `alayhi wa sallam* was asked:

“Why is it that we still shorten, now that we have become secure?”

So he *sallAllaahu `alayhi wa sallam* said:

“That is a charity which Allaah has given to you so accept from Allaah His charity.”¹

And he *sallAllaahu `alayhi wa sallam* used to shorten the prayer on all of his journeys; he would shorten the four *rak`ahs* prayer to two *rak`ahs*. This is the Sunnah, and whoever completes it then that is permissible, however it is in opposition to that which is better. So shortening (*al-qasr*) is a concession, whoever wishes he can do it and that is better, whoever wishes, he can leave it and complete it, then there is no harm in that because completing is the *asl*. And the author mentioned that because accepting the concessions of the legislation is from matters of *`aqeedah* and that contains a refutation of those who are *mutashaddideen* (over harsh); those who do not accept the legislated concessions.

¹ Reported by Muslim (no. 686) from a ḥadeeth of `Umar ibnul-Khattaab *radhiyAllaahu `anh*.

Point Number 36

And as for Fasting whilst upon a journey, then whoever wishes may Fast and whoever wishes may withhold from Fasting.

The Explanation:

From the *rukhas* (concessions/allowances) that Allaah has made for his servants is to withhold from Fasting in *Ramaḍaan* when upon a journey. So it is a *rukhsah* (concession). So whoever wishes, he can *aftara* (withhold) from Fasting and whoever wishes he can Fast. And if he Fasts whilst upon a journey then his Fasting will be correct because a Companion asked the Prophet *sallAllaahu `alayhi wa sallam* saying that he had strength and he was able to Fast upon a journey so he asked the Prophet *sallAllaahu `alayhi wa sallam* and the Prophet *sallAllaahu `alayhi wa sallam* gave him permission to Fast upon the journey. ²

So it is a concession, so an allowance has been made, it is not obligatory to do it, rather it is better to do it just like the rest of the concessions. And if the person returns to the original situation; the *asl* and Fasts then there is no harm upon that. And Allaah, the Majestic and Most High, says:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

(Explanation)

So whoever amongst you witnesses the beginning of the month (month of *Ramaḍaan*), whilst he is resident then let him Fast it and whomever is sick or upon a journey, let him Fast other days.

(Sooratul-Baqarah (2), *aayah* 185)

² Reported by Muslim (no. 1121) from Hamzah ibn `Amr al-Aslamiyy *radiyAllaahu `anh* that he said,

“Oh Messenger of Allah, I find that I have strength to Fast upon the journey so would there be any sin upon me?”

So Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said:

“It is a concession from Allaah so whoever takes it up then this is fine and whoever wishes to Fast then there is no sin upon him.”

And He *ḡallAllaahu `alayhi wa sallam* used to break his Fast upon his journeys. ³

³ Reported by al-Bukhaariyy, correct reference is (no. 1944) and Muslim (no. 1113) from Ibn `Abbaas *raḡiyAllaahu `anhumaa* that Allaah's Messenger *ḡallAllaahu `alayhi wa sallam* went out to go to Makkah in Ramaḡaan. So he Fasted until he reached Al-Kadeed then he broke his Fast; and the people stopped Fasting.

Translator's side point: This was in the eighth year; it was the journey for the Conquest of Makkah. Al-Kadeed is a place around two riding stages from Makkah, a place around fifty-five miles from Makkah.

Point Number 37

And there is no harm in praying whilst wearing *saraaweel* (broad and loose trousers).

The Explanation:

This word *as-saraaweel* is in the singular.⁴ So *saraaweel* (loose trousers), this word *as-saraaweel* is the singular and it is something well known; it is what is worn upon the *`awrah*, over the private parts, that which needs to be covered from navel to knee so it is sewn to fit the lower half of the body and it has legs. The prayer is correct in *saraaweel* (loose trousers), this is with regard to the man because the *`awrah* of the man is between the navel to the knee, and trousers (*saraaweel*), they cover that. So if a person prays in *saraaweel* (loose trousers), which properly cover what's between his navel and his knee, then his prayer will be correct. As for the woman then all of her is *`awrah* in the prayer except for her face if she has no men who are non *mahram*. So if he prays in an *izaar* (waist wrapper) then that would be better than trousers (*saraaweel*) or if he prays in a *qamees* (a shirt) reaching down to the shins then that would be even better because it will be more beautiful for the appearance.

He the Most High said:

﴿ يَبْنَءِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

(Explanation)

O Children of Aadam, take your adornment at every Prayer.

(Sooratul-A`raaf (7), *aayah* 31)

Masjid, meaning at every Prayer.

Az-zeenah, adornment, is as Shaykhul-Islaam ibn Taymiyyah said:

“Adornment is more general just being a cover for the private parts.”⁵

⁴ Translator's side point: They mentioned as occurs in *Lisaanul-`Arab*, this word is a word originally from Persian introduced into Arabic. And the singular term is *saraaweel* and the plural is *saraaweelaat*, meaning trousers.

⁵ Translator's side point: In this speech from Imaam al-Barbahaariyy *rahimahullaah*, there is some refutation of some of the categories of the *Shee`ah*, those who hold it is forbidden to pray in *saraaweel* (trousers) because they are affected from wind that comes out of the trousers. So they make it obligatory to remove the trousers when performing the Prayer.

Translator's side point: Shaykh Ahmad an-Najmiyy *rahimahullaah* said in his explanation:

"I say, as for *saraaweel* (loose trousers), which it is permissible to pray in then they are the *saraaweel* (looser trousers) which cover the *`awrah*, those which are broad and loose upon the body such that the person is able to carry out the prayer in the most complete manner. As for if they are tight and they show off the shape of the buttocks then prayer in them would be *makroo`ah* (disliked) and the prayer may even be null and void if the one wearing them is not able to carry out the pillars, if he is not able to sit properly for the *tashahhud* and between the *sajdahs*. And Allaah is the one who grants success."

Likewise Shaykh Saalih as-Suhaymiyy *hafizahullaah* said in his explanation of this point:

"Likewise, prayer in *saraaweel* (loose trousers) covers two things:

Firstly, it covers the permissibility of sufficing of wearing loose trousers if they cover and they are loose and wide. And it also contains a refutation of some of the sects of the Ismaa'eeliyy and those who follow their way because when they want to pray, it is essential upon them, they hold, to take off their trousers."

Shaykh `Abdul `Azeez bin Baaz was asked about *al-bantagoon* (tighter trousers);

"Is it permissible to pray in these trousers?"

Shaykh `Abdul `Azeez Bin Baaz *rahimahullaah* responded,

"If the trousers *saraaweel* cover what's between the navel and the knee of the man and they are *waasi`* (broad), they are not *dayyiq* (tight) then in that case the Prayer will be correct in them and what is better is that there should be a long shirt over them which covers between the navel and knee. And if it goes down to halfway down the shins or down to the ankles, that is better because that will cover better. And Prayer in an *izaar* (a waist wrapper) is even better than prayer in loose trousers which do not have a long shirt over them because the *izaar* is more complete in covering than just loose trousers."

An answer from Shaykh Muhammad Naasiruddin al-Albaaniyy *rahimahullaah* that you find on some of his taped answers to the questions of Aboo Isḥaaq al-Huwayniyy, he said,

"Wearing these tight trousers, *bantagoon* it has two problems (*muṣeebataan*):

The 1st problem is:

The person wearing them will be resembling the disbelievers whereas the Muslims used to wear *saraaweel* (looser trousers) that were very broad and loose, which some people still wear in Syria and Lebanon. And the Muslims had not used to know about these *bantagoon*, these tight trousers, except when they were colonised; and then when the colonialists departed they left their evil affects behind and the Muslims took them up based upon their stupidity and their ignorance. And,

The 2nd problem is:

These tight trousers describe the shape of the *`awrah*."

It.ḥaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Saalih ibn Fowzaan al-Fowzaan ḥafizahullaah

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Points discussed by Shaykh Saalih al-Fowzaan ḥafizahullaah in this excerpt include:

- Concessions which Allaah gives include shortening the Prayer and breaking the Fast while travelling.
- These concessions are like a charity from Allaah, and one should accept them (i.e. one should take these concessions).
- It is permissible to pray in broad and loose trousers (in opposition to the Shee`ah who say that this is not permissible).