

خطبة الأسبوع

صَلَاةُ الْمَسَافِرِ

THE PRAYER OF THE TRAVELER

خطبة (صَلَاةُ الْمَسَافِرِ) مترجمة

<https://t.me/alkhutab/1660>



إعداد: قناة الخطب الوجيزة
<https://t.me/alkhutab>



الخطبة الأولى

(The First Sermon)

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ
وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ
وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللَّهُ
فَلَا مُضِلَّ لَهُ، وَمَنْ
يُضِلِّ فَلَا هَادِيَ لَهُ،
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَخُدَّهُ لَا شَرِيكَ لَهُ،

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

In the name of Allah, we praise Him,
seek His help, ask for His forgiveness,
and turn to Him in repentance.

Whoever Allah guides, no one can
misguide, and whoever Allah allows
to be led astray, no one can guide. I
bear witness that there is no god but
Allah, alone without any partners, and
I bear witness that Muhammad is His
servant and messenger.

أَمَّا بَعْدُ :

فَأَوْصِيكُمْ وَنَفْسِي بِتَقْوَى
اللَّهِ حَبْلًا ، فَالْتَقُوا بِخَيْرِ
زَادٍ لِيَوْمِ الْمَعَادِ ، وَأَفْضَلِ
عَتَادٍ لِيَوْمِ التَّنَادِ !

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَى وَاتَّقُونِ يَا أُولِي
الْأَلْبَابِ ﴾ .

As for what comes next, I advise you and myself to fear Allah (SWT), for indeed, Taqwa (God-consciousness) is the best provision for the Day of Resurrection, and the most excellent companion for the Day of Calling. "**And take provision, but indeed, the best provision is Taqwa. So fear Me, O you of understanding**".

عِبَادَ اللَّهِ: إِنَّهَا عِمَادُ
الدِّينِ، وَبَهْجَةُ الْمُتَّقِينَ؛
فَهِيَ لَا تُفَارِقُهُمْ حَضْرًا
وَلَا سَفْرًا، إِنَّهَا **الصَّلَاةُ!**

O worshippers of Allah,
indeed, it is the pillar of
faith and the delight of the
pious; it never leaves them,
whether they are at home or
on a journey. It is indeed
the **Salah (prayer)!**

وَمِنْ عَلَامَةِ الْخَيْرِ

وَالْتَوْفِيقِ؛ أَنْ يَكُونَ

الْمَسَافِرُ مُوَظِّبًا عَلَى

صَلَاتِهِ فِي أَوْقَاتِهَا، مُتَفَقِّهًا

فِي أَحْكَامِهَا! وَ(مَنْ يُرِدِ

اللَّهُ بِهِ خَيْرًا: يُفَقِّهْهُ فِي

الدِّينِ) (١).

And among the signs of

(١) رواه البخاري (٧١)، ومسلم (١٠٣٧).

goodness and success is for the traveler to diligently observe their prayers at their appointed times and to understand their rulings.

(Whoever Allah intends to bestow goodness upon, He grants them understanding of the religion).

وَمِنْ تَيْسِيرِ اللَّهِ وَتَخْفِيفِهِ :

أَنْ جَعَلَ لِصَلَاةِ الْمَسَافِرِ :
أَحْكَامًا تُسَهِّلُهَا ،
وَرُخْصًا تُمَيِّزُهَا .

Indeed, from the facilitation and ease of Allah is that He has made for the prayer of the traveler certain rulings that make it easy and distinct.

وَمِنْ ذَلِكَ: الْقَصْرُ

وَالْجَمْعُ. وَقَصُرَ الصَّلَاةُ؛

مُتَعَلِّقٌ بِ(السَّفَرِ): سِوَاءِ

وُجِدَتْ الْمَشَقَّةُ أَمْ لَا ^(١).

And among these rulings are "Al-Qasr" (shortening) and "Al-Jam" (combining). The shortening of the prayer is related to travel, regardless of whether hardship is present or not.

(١) فلا يجوز للمقيم (غير المسافر) أن يقصر الصلاة، ولو كان عليه مشقة في إتمامها.

وَالْقَصْرَ لِلْمَسَافِرِ، لَا

يَجْتَنِبُ إِلَى نِيَّةٍ؛ لِأَنَّ
الْأَصْلَ فِي صَلَاةِ

السَّافِرِ: هِيَ
(الْقَصْرُ) ^(١)؛ قَالَتْ

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: (أَوَّلُ

مَا فُرِضَتْ الصَّلَاةُ

رَكَعَتَيْنِ؛ فَأَقْرَبْتُ صَلَاةً

(١) انظر: لقاء الباب المفتوح، ابن عثيمين (٣/ ٤٢).

السَّفَرُ، وَزَيْدٌ فِي صَلَاةِ الْحَضَرِ (١).

Indeed, "Al-Qasr" (shortening) for the traveler does not require a **specific intention**, as the default for the traveler's prayer is to shorten it. Aisha (may Allah be pleased with her) reported that **the prayer was initially prescribed as two units (Rak'ahs), and then the prayer for travel (i.e., Al-Qasr) was established, and the prayer for residents (i.e., Al-Haḍar) remained longer.**

(١) رواه البخاري (١٠٩٠)، ومسلم (٦٨٥).

وَمَنْ دَخَلَ عَلَيْهِ وَقْتُ

الصَّلَاةِ وَهُوَ فِي (الْحَضَرِ)،

ثُمَّ سَافَرَ؛ فَلَهُ أَنْ يُصَلِّيَهَا

قَضْرًا. وَمَنْ دَخَلَ عَلَيْهِ

الْوَقْتُ وَهُوَ فِي (السَّفَرِ)،

ثُمَّ (وَصَلَ بِلَدِّهِ) قَبْلَ أَنْ

يُصَلِّيَ؛ فَإِنَّهُ يُتِمُّ الصَّلَاةَ؛

لِأَنَّ الْعِبْرَةَ بِالْمَكَانِ الَّذِي

(فُعِلْتُ فِيهِ الصَّلَاةُ)،
وَلَيْسَ بِالْمَكَانِ (الَّذِي
دَخَلَ فِيهِ وَقْتُ
الصَّلَاةِ) ^(١). فَمَنْ
فَعَلَهَا فِي الْحَضَرِ:
أَتَمَّ. وَمَنْ فَعَلَهَا فِي
السَّفَرِ: قَصَرَ.

(١) انظر: مجموع فتاوى ابن عثيمين (٤٢٨/١٥)، الشرح الممتع

(٢٥٢/١).

If a person enters the time of prayer while in the state of being a resident (i.e., Al-Haḍar) and then travels, they have the option to shorten the prayer (i.e., Al-Qasr). On the other hand, if a person enters the time of prayer while traveling and then reaches their hometown before praying, they should complete the full prayer (i.e., At-Tamam). The determining factor is the location where the prayer was initiated, not the location where the time of prayer was entered. Therefore, if someone prays while being a resident, the prayer is to be completed (At-Tamam), and if they pray while traveling, the prayer is to be shortened (Al-Qasr).

وَلِلْمَسَافِرِ أَنْ يَجْمَعَ **جَمْعٌ**
تَقْدِيمٌ، وَلَوْ عَلِمَ أَنَّهُ
سَيَصِلُ بَلَدَهُ (قَبْلَ دُخُولِ
وَقْتِ الصَّلَاةِ الثَّانِيَةِ) ^(١).

And for the traveler, it is
permissible to **combine**
prayers due to early
timing, even if they know
they will reach their

(١) لِأَنَّ وَقْتِ الصَّلَاةِ الْأُولَى؛ هُوَ وَقْتٌ لِلثَّانِيَةِ الْمَجْمُوعَةِ مَعَهَا. انظر:

فتاوى اللجنة الدائمة (٦/٤٥٢).

destination (hometown)
before the time of the
second prayer begins.

وَإِنْ صَلَّى الْمَسَافِرُ خَلْفًا

الْإِمَامِ؛

فَإِنْ قَصَرَ إِمَامُهُ: قَصَرَ
مَعَهُ. وَإِنْ أَتَمَّ: لَزِمَهُ
مُتَابَعَتُهُ^(١)، سِوَاءَ أَدْرَكَ
الصَّلَاةَ مِنْ أَوَّلِهَا، أَمْ فَاتَهُ

(١) انظر: المغني، ابن قدامة (٢/٦٤).

شَيْءٌ مِنْهَا (١).

If the traveler prays behind an imam who shortens the prayer, they should also shorten it. And if the imam completes the prayer in full, they should follow him in completing the prayer, whether they catch the prayer from the beginning or miss a part of it.

(١) سُئِلَ ابْنُ عَبَّاسٍ رضي الله عنه: (مَا بَالُ الْمُسَافِرِ يُصَلِّي رَكَعَتَيْنِ إِذَا انْفَرَدَ، وَأَرْبَعًا إِذَا اتَّمَّ بِمُقِيمٍ؟)، فقال: (تِلْكَ السُّنَّةُ). رواه مسلم (٦٨٨).

وَإِذَا صَلَّى الْمَسَافِرُ صَلَاةً

الْمَغْرِبِ : خَلْفَ مُقِيمٍ

يُصَلِّي (العِشَاءَ)؛ فَإِنَّهُ

يُصَلِّي مَعَهُ بِـ (بَيْتِهِ)

الْمَغْرِبِ، فَإِذَا قَامَ الْإِمَامُ

لِلرَّكْعَةِ الرَّابِعَةِ؛ فَإِنَّهُ

يَجْلِسُ لِلتَّشَهُدِ وَيُسَلِّمُ،

ثُمَّ يَدْخُلُ مَعَ الْإِمَامِ فِيمَا

بَقِيَ مِنْ صَلَاةِ الْعِشَاءِ.

And if the traveler prays the **Maghrib** prayer behind a resident imam who is performing **Isha prayer**, then they should join the imam with the intention of praying Maghrib. When the imam stands up for the fourth rak'ah, the traveler should sit for the Tashahhud and then conclude the prayer with the imam for the remaining part of the Isha prayer.

وَأِنْ دَخَلَ مَعَ الْإِمَامِ فِي
الرَّكْعَةِ **الثَّانِيَةِ**: سَلَّمَ مَعَ
الْإِمَامِ. وَإِنْ دَخَلَ فِي
الثَّالِثَةِ: أَتَى بِرَّكْعَةٍ بَعْدَ
سَلَامِ الْإِمَامِ ^(١).

And if the traveler
joined the imam in the
second rak'ah, they

(١) انظر: لقاء الباب المفتوح، ابن عثيمين (٢٠/٢٦).

should conclude the prayer with the imam. If the traveler joined in the third rak'ah, they should perform one additional rak'ah after the imam's prayer has ended (i.e., after the imam has made the final Tasleem).

وَإِذَا صَلَّى الْمَسَافِرُ بِالْمُقِيمِ؛
فَإِنَّهُ يُصَلِّي بِهِ الرَّبَاعِيَّةَ:
رَكَعَتَيْنِ (١).

And when the traveler prays
behind a resident imam, they
should pray the complete four
units (Rak'at) of the prayer,
which is two units (Rak'at) for
the regular prayer.

(١) وَيُمْكِنُ أَنْ يَقُولَ قَبْلَ تَكْبِيرَةِ الْإِحْرَامِ - كَمَا قَالَ ﷺ -: (أَتَمُّوا
صَلَاتِكُمْ، فَإِنَّا قَوْمٌ سَفَرٌ). رواه مالك في الموطأ (٥٠٤).

وَلَا تَلَاذِمُ بَيْنَ الْجَمْعِ

وَالْقَصْرِ: فَيَجُوزُ الْجَمْعُ

مِنْ غَيْرِ قَصْرٍ. وَيَجُوزُ

الْقَصْرُ مِنْ غَيْرِ جَمْعٍ (١).

وَالْجَمْعُ لَا يَخْتَصُّ بِالسَّفَرِ،

بَلْ يُشْرَعُ لِأَعْدَارٍ أُخْرَى:

(١) قال الشيخُ ابنُ باز: (مَنْ شَرَعَ اللهُ لَهُ الْقَصْرَ - وَهُوَ الْمَسَافِرُ -؛ جَازَ لَهُ

الْجَمْعُ، وَلَكِنْ لَيْسَ بَيْنَهُمَا تَلَاذِمٌ؛ فَالْجَمْعُ أَنْ يَقْصَرَ وَلَا يَجْمَعَ، وَتَرَكَ

الْجَمْعُ: أَفْضَلُ إِذَا كَانَ الْمَسَافِرُ نَازِلًا). مجموع فتاوى ابن باز

(٢٨٩/١٢). باختصار

كَالْمَطَرِ، وَالْمَرَضِ،
وَالْمَشَقَّةِ.

There is no obligation to combine prayers with shortening (qasr). It is permissible to combine without shortening and also permissible to shorten without combining. Combining

prayers is not exclusive to travel; rather, it is permitted for other valid reasons, such as heavy rain, illness, or hardship.

وَإِذَا حَانَ وَقْتُ الصَّلَاةِ،
وَالطَّائِرَةُ مُسْتَمِرَّةٌ فِي
طَيْرَانِهَا، وَخَشِيَ الْمَسَافِرُ

فَوَاتَ وَقْتِ الصَّلَاةِ قَبْلَ
هُبُوطِ الطَّائِرَةِ؛ فَيَجِبُ
أَنْ يُصَلِّيَ فِي الطَّائِرَةِ بِقَدْرِ
الِاسْتِطَاعَةِ؛ إِدْرَاكًا
لِلْوَقْتِ!

If the prayer time
arrives while the
airplane is still in flight,
and the traveler fears

that he will miss the prayer before the plane lands, then it is obligatory for him to pray in the airplane to the best of his ability in order to catch the prayer time.

قَالَ ابْنُ عَثِمِينَ:
(الْوَقْتُ أَكْثَرُ شُرُوطِ

الصَّلَاةَ، وَهَذَا إِذَا دَخَلَ
الْوَقْتُ: يُصَلِّي عَلَى
حَالِهِ، وَلَوْ تَرَكَ مَا لَا
يَقْدِرُ عَلَيْهِ مِنَ الشُّرُوطِ
وَالْأَرْكَانِ: فَلَوْ دَخَلَ
الْوَقْتُ، وَلَيْسَ عِنْدَهُ مَا
يَسْتُرُ عَوْرَتَهُ، أَوْ لَا
يَسْتَطِيعُ التَّطَهُّرَ، أَوْ
الْقِيَامَ، أَوْ التَّوَجُّهَ إِلَى

الْقِبْلَةِ؛ فَلَا يَنْتَظِرُ حَتَّى
تَتَحَقَّقَ الشَّرْطُ، بَلْ
يُصَلِّي عَلَى حَالِهِ "إِذَا
خَافَ فَوَاتَ الْوَقْتَ" (١).

Ibn 'Uthaymeen said, "The time is the most crucial condition for prayer. Therefore, when the prayer time enters, one should pray in whatever state they are, even if they are unable to fulfill

(١) الشرح الممتع (٥/٢٧). بتصرف

all the conditions and pillars of prayer. If the prayer time enters, and a person does not have the means to cover their 'awrah (private parts), or cannot perform ablution, or stand, or face the qiblah (direction of prayer), they should not wait until all the conditions are met. Instead, they should pray in whatever state they are in when they fear that they might miss the prayer time".

قال وَعَبَّكَ: ﴿إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مَوْقُوتًا﴾. أَي فَرَضًا
مُؤَقَّتًا بَوَقْتٍ مُّحَدَّدٍ، لَا
يَتَقَدَّمُ وَلَا يَتَأَخَّرُ (١).

Allah (SWT) says in the Quran,

**"Indeed, prayer has been
decreed upon the believers a
decree of specified times."** (Surah

(١) انظر: تفسير البغوي (١/٦٩٦).

An-Nisa, 4:103). This means that prayer is an obligatory act with designated times, and it should neither be advanced nor delayed beyond its prescribed time.

وَإِذَا عَلِمَ الْمَسَافِرُ أَنَّ
الطَّائِرَةَ سَتَهْبِطُ قَبْلَ
خُرُوجِ وَقْتِ الصَّلَاةِ (أَوْ
وَقْتِ الَّتِي بَعْدَهَا مِمَّا
يُجْمَعُ إِلَيْهَا)، بِقَدْرِ مَا

يَكْفِي لِأَدَائِهَا؛ وَلَمْ يَتِمَّ كُنْ
مِنْ أَدَاءِ الصَّلَاةِ فِي
الطَّائِرَةِ (بِشُرُوطِهَا
وَأَرْكَانِهَا)؛ فَإِنَّهُ يُؤَخَّرُ
الصَّلَاةَ عِنْدَ الْهَبُوطِ (١).

If a traveler knows that the
plane will land before the
time of the prayer (or before

(١) انظر: فتاوى اللجنة الدائمة (٨/ ١٢٠)، فتاوى أركان الإسلام، ابن
عثيمين (٣٨٠).

the time of the prayer that follows it, for which combining prayers is allowed), and he will have enough time to perform the prayer, but he cannot perform it properly in the plane (with its conditions and pillars), then he should delay the prayer until after landing.

وَلَا يَجُوزُ لِلْمَسَافِرِ:

أَنْ يُصَلِّيَ (الْفَرِيضَةَ)

قَاعِدًا: لَا فِي الطَّائِرَةِ وَلَا

غَيْرَهَا (إِذَا كَانَ يَقْدِرُ عَلَى

الْقِيَامِ^(١)، وَلَمْ يَخْشَ

فَوَاتَ الْوَقْتِ)؛ لِقَوْلِهِ

صَلِّ قَائِمًا، فَإِنْ لَمْ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**

(١) انظر: فتاوى اللجنة الدائمة (١٢٦/٨).

تَسْتَطِيعُ فَقَاعِدًا) (١).

It is not permissible for a traveler to pray the obligatory prayer while sitting, whether on the plane or elsewhere, if he is capable of standing and not afraid of missing the prayer's time.

The Prophet ﷺ said: "**Pray while standing, but if you can't, then pray while sitting**".

(١) رواه البخاري (١١١٧).

وَالْمَسَافِرُ يُصَلُّونَ **النَّوَافِلَ** إِلَّا

(رَاتِبَةَ الظُّهْرِ، وَالْمَغْرِبِ،

وَالْعِشَاءِ). وَمَا عَدَا

ذَلِكَ؛ فَلَهُ أَنْ يُصَلِّيَ مَا

شَاءَ مِنَ النَّوَافِلِ: كَسُنَّةِ

الْوِثْرِ، وَصَلَاةِ الضُّحَى،

وغيرها من النوافل (١).

However, the traveler may

(١) انظر: مجموع فتاوى ابن عثيمين (٢٥٨/١٥).

still pray **voluntary prayers** (Nafl) except for the emphasized Sunnah prayers of Dhuhur, Maghrib, and Isha. He can perform any other voluntary prayers he wishes, such as the Witr prayer, Duha prayer, and other non-emphasized Sunnah prayers.

وَلَمَسَ أَفْرَأْنَ يُصَلِّي

النافلة؛ وَهُوَ رَاكِبٌ عَلَى

كُرْسِيِّهِ فِي الطَّائِرَةِ أَوْ

السِّيَّارَةِ، (وَلَا يَلْزُمُهُ

الْقِيَامُ أَوْ اسْتِقْبَالُ

الْقِبْلَةِ)؛ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ

حَيْثُ تَوَجَّهَتْ؛ فَإِذَا

أَرَادَ الْفَرِيضَةَ: نَزَلَ

فَاسْتَقْبَلَ الْقِبْلَةَ (١) .

For the traveler, it is permissible to pray **voluntary prayers (Naf1)** while sitting on his seat in the plane or car, and he is not required to stand or face the Qibla. **This is because the Prophet ﷺ used to pray while riding his camel in whichever**

(١) رواه البخاري (٤٠٠).

direction it was heading.
However, when he wanted
to perform the obligatory
prayer, he would
dismount and face the
Qibla.

وَصَلَاةُ الْجَمَاعَةِ: وَاجِبَةٌ
عَلَى الْمَسَافِرِ؛ فَإِنْ وَجَدَ
جَمَاعَةً مُسَافِرِينَ: صَلَّى
مَعَهُمْ قَصْرًا، وَإِلَّا صَلَّى
مَعَ الْمُقِيمِينَ أَرْبَعًا (في

الصَّلَاةُ الرَّبَاعِيَّةُ (١).

The obligatory congregational prayer is also obligatory for the traveler. If a traveler finds a congregation of other travelers, they should pray with them in shortened form (Qasr). If there is no congregation of travelers,

(١) انظر: مجموع فتاوى ابن عثيمين (٢٥٨/١٥).

then the traveler should pray with the residents, performing the full four units (Rak'ahs) in the four-unit prayer (Dhuhr, Asr, and Isha).

أَقُولُ قَوْلِي هَذَا، وَاسْتَغْفِرُ
اللَّهِ لِي وَلَكُمْ مِنْ كُلِّ
ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ.

الخطبة الثانية

(The Second Sermon)

الْحَمْدُ لِلَّهِ عَلَىٰ إِحْسَانِهِ،
وَالشُّكْرُ لَهُ عَلَىٰ تَوْفِيقِهِ
وَامْتِنَانِهِ، وَأَشْهَدُ أَلَّا إِلَهَ
إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

All praise be to Allah for
His goodness, and thanks

to Him for His guidance
and blessings. I bear
witness that there is no god
but Allah, and Muhammad
is His servant and
messenger.

عِبَادَ اللَّهِ: ضَابِطُ السَّفَرِ
الَّذِي يُشْرَعُ فِيهِ التَّرْخِصُ
بِرُخْصِ السَّفَرِ: مَرَدُّهُ إِلَى
(الْعُرْفِ وَالْعَادَةِ)؛ فَلَمَّا

تَعَارَفَ النَّاسُ عَلَى أَنَّهُ
سَفَرٌ: فَهُوَ السَّفَرُ الَّذِي
يَكُونُ فِيهِ الرُّخْصَةُ (١).
وَيَرَى بَعْضُ الْعُلَمَاءِ: أَنَّ
السَّفَرَ مُقَيَّدٌ بِمَسَافَةٍ
(ثَمَانِينَ كِيلُو).

O servants of Allah: The
definition of travel, in

(١) وهذا القولُ اختاره جماعةٌ من المحققين: كابن قدامة، وشيخ الإسلام
ابن تيمية.

which the concessions of travel apply, is based on "**custom and tradition**".

Whatever people commonly consider as travel, it falls under the category of travel where concessions can be applied. Some scholars specify the distance as "eighty kilometers".

وَإِذَا اِخْتَلَفَتِ الْمَسَافَةُ
وَالْعُرْفُ؛ فَيَعْمَلُ الْإِنْسَانُ
بِالْأَحْوَطِ: وَهُوَ (عَدَمُ
التَّرْخِصِ) (١).

When there is a difference in distance and custom, a person should act on what is more cautious, which means not applying the concessions.

(١) انظر: فتاوى اللجنة الدائمة (٨ / ٩٩)، اللقاء الشهري، ابن عثيمين (١١ / ٦٠).

وَلَا تَبْدَأُ رُخْصَ السَّفَرِ: إِلَّا
إِذَا خَرَجَ الْمَسَافِرُ مِنْ بُيُوتِ
بَلَدِهِ، أَوْ عَامِرِ قَرْيَتِهِ؛ فَلَا
يُجُوزُ الْقَصْرُ وَهُوَ فِي
بَلَدِهِ! (١).

The **concessions of**
travel should not be
applied unless the

(١) انظر: الشرح الممتع، ابن عثيمين (٦/٣٤٦).

traveler has left the limits of their city or the outskirts of their settled area. If they are still within their city or settled area, the shortening of prayers (qasr) is not permissible.

وَيَجُوزُ الْجَمْعُ بَيْنَ

الصَّلَاتَيْنِ: قَبْلَ السَّفَرِ

(إِذَا كَانَ سَيَشُقُّ عَلَيْهِ

أَدَاءُ الصَّلَاةِ الثَّانِيَةِ، وَهُوَ

فِي طَرِيقِ سَفَرِهِ).

أَمَّا الْقَصْرُ: فَلَا يَجُوزُ

لِلْمَسَافِرِ إِلَّا إِذَا خَرَجَ مِنْ

بَلَدِهِ (١).

(١) انظر: مجموع فتاوى ابن عثيمين (١٥ / ٣٤٦).

The combining of prayers is permissible before setting out on a journey **if it will be difficult for the traveler to perform the second prayer while on the journey.** As for shortening the prayers (qasr), it is only allowed for the traveler after leaving their hometown or city.

* **اللَّهُمَّ** أَعِزِّ الْإِسْلَامَ
وَالْمُسْلِمِينَ، وَأَذِلَّ
الشُّرَكَ وَالْمُشْرِكِينَ.

* **اللَّهُمَّ** فَارِّجْ هَمَّ
الْمَهْمُومِينَ، وَنَفْسَ
كَرْبِ الْمَكْرُوبِينَ.

* **اللَّهُمَّ** آمِنَّا فِي أَوْطَانِنَا،
وَأَصْلِحْ أَيْمَتَنَا وَوُلَاةَ
أُمُورِنَا، وَوَفِّقْ وُلِيَّ

أَمْرَنَا وَوَلِيَّ عَهْدِهِ لِمَا
يُحِبُّ وَتَرْضَى، وَخُذْ
بِنَاصِيَتَيْهَا لِلْبِرِّ
وَالتَّقْوَى.

* عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ

بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ

يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ❁

❁ فَادْكُرُوا اللَّهَ يَذْكُرْكُمْ،
وَاشْكُرُوهُ عَلَى نِعَمِهِ
يَزِدْكُمْ ❁ وَلَذِكْرُ اللَّهِ
أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ ❁

إعداد: قناة الخطب الوجيزة
<https://t.me/alkhutab>

