

A MUSLIM TRAVELLER'S GUIDEBOOK

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Introduction

Whatever your future travel plans may be, this compact guide book is a must read. For some of us, travelling is an uncomplicated process, requiring little effort to prepare for. As a result, we get so caught up in the material tasks of our travel plans, that we forget our very purpose of undertaking the journey. The truth is, while we tick boxes for passports, wallets, money, and travel documents, we lose sight of the fact that travelling can nourish our souls and make us closer to our Creator. Indeed, travelling helps us to undergo a transformation to become more God-conscious! How? Well, I will tell you how in this book *InshāAllāh*.

In this short yet all-inclusive book, you will come across some etiquettes of travelling that will completely transform your perspective of travelling in such a manner, that you will be able to gain optimum benefit - both spiritually and mentally - during your travels. Not only that, you will return from your travels with such a reminiscence, that it will cause you to grow as a person in all facets of life!

In summary, our time in this world is centred around worshipping our Lord. So, whatever journey or project we undertake, it should be focused on seeking the pleasure of Allāh. Travel, so that you can appreciate the creation of Allāh and express gratitude. Travel, so that you can see how the tyrants met their unfortunate end. Travel, so you can learn and grow. Travelling requires time, energy, money and thought; why not add to that 'purpose'. Rest assured, this book will help you achieve that purpose InshāAllāh.

Etiquettes Of Travel

Consulting Reliable People

It is preferable that one consults a trustworthy person or people [one who is reliable in terms of religion and worldly matters] before embarking on a trip. As Allāh mentions, **‘and consult them in the matter’** [3:159]. It was also the practice of the Prophet ﷺ to consult his Companions in certain matters.

Salāt al-Istikhāra - Prayer For Decision Making Or Seeking Good

When one intends to travel, it is a Sunnah to perform the prayer of Istikhāra, a prayer prescribed by the Prophet ﷺ for decision making or seeking good. One can do this by performing two units of prayer and thereafter praying the supplication of Istikhāra, the details of which are outlined on page twenty-nine.

Seeking Allāh's Forgiveness

It is recommended that one seeks Allāh's forgiveness prior to travelling. One may precede this with two units of prayer, however, this is not necessary. This can be prayed at anytime before travelling.

Repaying Debts & Unfinished Projects

The traveller should attempt to repay his debts prior to travelling if able to do so. This can be delayed if it is a long term debt. The traveller should also inform relevant people about any unfinished work, business or projects before travelling.

Writing a Will

It is highly recommended that one writes his/her will before departing for a journey. The Prophet ﷺ said, *"It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."* [Sahih Bukhāri]

Consulting With Parents

One should consult with their parents prior to travelling and seek permission if necessary. One should ensure that, if necessary, provisions are available for them and that they validate one's travelling.

Travelling With Companions

One should, prior to travelling, seek a good and reliable companion/s who is inclined to do good. The companions should be those who remind the traveller of doing good throughout the trip and should be those who assist the traveller to stay away from wrong.

Departing On a Thursday In The Morning

It is preferable to embark on a journey on a Thursday. If this is not possible, then on a Monday and the time of embarking should be in the morning. The Prophet ﷺ prayed, *'Oh Allāh, bless my nation in the morning time'*. It is related in a Hadīth in Sahīh Bukhāri and Sahīh al-Muslim that the Prophet ﷺ used to prefer to set off on a journey on Thursday. Regarding Monday, it has been recorded in the Sīrah

that the Prophet ﷺ migrated from Makkah to Madīnah on a Monday.

Performing Two Units Of Prayer Before Exiting The House

It is recommended that a traveller offers two units of supererogatory [nafl] prayers before leaving the house. One should read Sūrah Fātiha and Sūrah Kāfirūn in the first Rakā'ah and Sūrah Fātiha and Sūrah Ikhlas in the second Rakā'ah. Thereafter one should pray to Allāh to bless the journey and fulfil any necessities.

Saying Goodbye To Family, Neighbours & Friends

It is recommended that one bids farewell to his family, neighbours, friends and companions before leaving as well as seek their prayers. For those not travelling, it is recommended to say the following Du'ā to the traveller:

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

"I entrust to Allāh your religion, and your trusts, and the last of your deeds (Astawdi`ullāha dīnaka wa amānataka wa khawātīma `amalik)." [Sunan Abū Dāwūd]

Requesting The Travellers To Make Du'ā

It is recommended to request the travellers to pray for those who stay behind. Ibn `Umar رضي الله عنه narrated from `Umar رضي الله عنه that he sought permission from the Prophet ﷺ concerning `Umrah, so he ﷺ said: *“O my little brother, include us in your supplication and do not forget us.”* [Jāmi al-Tirmidhi]

Giving Sadaqah Before Leaving

It is recommended that one gives Sadaqah (charity) prior to leaving. It is evident through prophetic traditions that Sadaqah is a means of alleviating any calamities that may be forthcoming. It is possible to do this by going online and donating via an established charity organisation. Alternatively, if possible, one may also look for an established charity organisation in his locality.

What To Read When Boarding Transport *

It is Sunnah to read the following when one leaves his house and intends to board any form of transport;

بِسْمِ اللَّهِ

* For more details, go to page 19

When one is firm upon his transport one should say;

الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا
لَمُنْقَلِبُونَ

When one is returning from a journey, the same Du'ā should be read with an addition of;

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Travelling With A Group

It is recommended that one travels with a group [three or more people] as the Prophet ﷺ states, *"If the people knew what I know about being alone, then a rider would not journey at night."* - meaning alone." [Jāmi' Tirmidhī] The Prophet ﷺ also states the following alluding to the benefits of travelling as a group i.e. three or more; *"A single rider is a devil, and a pair of riders are a pair of devils, but three are a company of riders."* [Sunan Abū Dawūd] It is also appropriate that one does not wander around alone whilst on a journey.

Note; If one has to travel alone, or as a pair, then it is permissible for them to do so, as long as the mode of transport and journey is considered to be safe.

Appointing a Leader

It is recommended that a leader is appointed for a journey as the Prophet ﷺ mentioned, *“When three are on a journey, they should appoint one of them as their commander.”* [Sunan Abū Dāwūd] The leader should possess certain qualities such as being knowledgeable, righteous, generous, patient and kind.

Travelling With Less Baggage

It is recommended that one packs only that which is absolutely required. There are some essential items which one should pack such as medicine and a water bottle. Luqmān the Wise advised his son, ‘Son, travel with your sword, turban, rope, water skin, needle and thread. Then take a supply of the medicine you and your companions need. Support them in everything except disobedience of Allāh’. From this we learn that Luqmān informed his son to pack only that which was necessary and beneficial. Travelling with less baggage saves you time and money and allows the journey to be a lot easier physically.

Travelling In The Last Portion Of The Night

It is recommended that travelling takes place in the last

third of the night as the Prophet ﷺ mentioned, *“Keep to travelling by night, for the earth is traversed (more easily) by night.”* [Sunan Abū Dāwūd]

Assisting Companions On a Journey

It is Sunnah to assist travel companions on a journey as the Prophet ﷺ mentions, *“Allāh is in the aid of his servant as long as his servant is in the aid of his brother”* [Sahīh Muslim]. He also states, *“Every act of goodness is [considered as] Sadaqah.”* [Sahīh Bukhāri]

Manners To Adopt On a Journey

It is recommended and appropriate that the traveller adopts and practices patience and maintains good character with his travel companions. Travelling causes one’s patience to be tested. One should refrain from argumentation, mockery and being ill-mannered towards their travel companions. One should refrain from swearing, back biting, cursing and complaining about any part of the journey. Unexpected and uninvited situations can occur whilst travelling which can cause conflicts amongst travellers. Therefore, to resolve issues, it is key to maintain good character throughout the journey.

What To Say When Ascending & Descending

It is recommended to say *Allāhu Akbar* when the traveller ascends any platform and *SubhānAllāh* when descending any platform. This includes the example of climbing the stairs to board a plane or descending a mountain one may have climbed.

What To Say Upon Entering a City, Village or Town

When one arrives at a particular village, town, city or house and intends to enter it, it is recommended that one says the following [this can also be said when one reaches their destination]:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا،

O Allāh, indeed, I ask You for it's good, the good of it's people and the good of what is in it. And I seek refuge in You from it's evil, the evil of it's people and the evil of what is in it.

Making Du'ā Whilst Travelling

It is recommended that one engages in making as much Du'ā as possible throughout his journey as the Prophet ﷺ said, "Three supplications are answered, there being no doubt

about them; that of a father [for his child], that of a traveller and that of one who has been wronged." [Sunan Abū Dāwūd]

What To Say If One Fears a People On His Journey

If a traveller fears a group of people on his journey, he should read the following Du'ā;

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

"O Allāh, we make Thee our shield against them, and take refuge in Thee from their evils."

When the Prophet ﷺ feared a group of people, he made it a practice to read the above. One can also recite the following:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief

Singing & Entertainment On a Journey

It is recommended that there is some form of entertainment whilst travelling i.e. singing (nasheeds/naats/gazzal), poetry and/or recitation of the Holy Qur'ān. The Prophet

ﷺ had a camel driver called Anjasha who had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels') he meant the weak women." [Sahīh Bukhāri] Anjasha would sing for the Prophet ﷺ on his journeys. Another incident from prophetic traditions tell us that a poet called 'Āmir recited some poetry whilst the Prophet ﷺ and the companions were on a military expedition to Khaybar. [Sahīh Bukhāri]

Cleanliness & Prayers

It is vital to be aware and conscious about maintaining cleanliness and performing the obligatory prayers in their allocated times. Indeed Allāh has made these matters easy for us by allowing us to delay the fast and shorten the prayers. These matters will be discussed in the chapter, 'Legal Matters' [page twenty-two].

What To Read When Night Falls On a Journey

It is Sunnah to say the following Du'ā when night falls upon a traveller, as was the practice of the Prophet ﷺ;

يَا أَرْضُ رَبِّي وَرَبِّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ

وَشَرٌّ مَا خُلِقَ فِيكَ وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكَ وَأَعُوذُ بِاللَّهِ
مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ
وَالِدٍ وَمَا وَلَدَ

O earth, my Lord and your Lord is Allāh; I seek refuge in Allāh from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allāh from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring.

Hastening To Return Home After a Journey

It is Sunnah to hasten in returning home once one's purpose of travelling has been fulfilled as the Prophet ﷺ said, "Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family." [Sahīh Bukhārī]

Besides the reasons mentioned in the Hadīth, travelling also causes difficulties, tiredness, unexpected temperature change, fear and leaving the family behind.

What To Say When Returning From a Journey

It is Sunnah to say the following when returning from a journey;

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ
لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ

Or one can simply say;

آيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ

Bringing a Gift Home

It is recommended for a traveller to return home with a gift for those at home. The Prophet ﷺ encouraged exchanging gifts to increase love amongst one another. In another narration, the Prophet ﷺ said, “When one of you returns to his family from his travels, he should gift them—gift them, even though it may be a stone”. [Dār al-Qutni]

Even though the Prophet ﷺ has mentioned a ‘stone’, the scholars write that this refers to either an ornamental stone

that is pleasant to look at or any stone that can be used for some benefit.

To Inform The People At Home Before Returning

It is recommended for a traveller to alert those at home when he is close by. In this day and age, this can be done simply through the use of modern technology, such as sending a text, email or making a phone call.

Avoid Returning Home At Night

It is disliked that one returns home in the middle of the night when it is usually the practice of people to sleep. The Sunnah is to return home in the beginning portion of the day up until the end of the day. The Prophet ﷺ forbade that a man should come to his family like an unexpected night visitor doubting their fidelity and spying into their lapses. [Sahīh Muslim]

To Meet The Travellers Upon Their Return

It is Sunnah to meet the travellers upon their return. When the Prophet ﷺ returned to Makkah from one of his journeys, some boys of the tribe of Banū 'Abdul Muttalib went

to receive him; the Prophet ﷺ made one of them ride in front of him and the other behind him. [Sahīh Bukhāri] What is more, when the Prophet ﷺ came back from a journey, the children of his family used to welcome him. [Sahīh Muslim]

To Hasten When One Gets Closer To Home

It is Sunnah to speed up one's pace upon seeing one's home town, as Anas Ibn Malik ﷺ narrates that whenever the Prophet ﷺ returned from a journey and observed the walls of Madīnah, he would make his mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Madīnah. [Sahīh Bukhāri]

What One Says Upon Seeing Their Home Town

When the traveller sees their hometown/village, it is recommended to say;

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا،

O Allāh, indeed, I ask You for it's good, the good of it's people and the good of what is in it. And I seek refuge in You from it's

evil, the evil of it's people and the evil of what is in it.

Start With The Masjid Before Returning Home

It is Sunnah to commence with a visit to the Masjid when the traveller reaches his hometown (or close to his house). The Masjid should be one that is close to the traveller's home. Upon entering the Masjid one should offer two units of Nafl prayer. This prayer is called Salāt al-Qudūm.

What To Say Upon Entering The House

When one enters his house, it is recommended to recite the following:

أَوْبًا أَوْبًا إِلَى رَبِّنَا تَوْبًا لَا يُعَادِرُ عَلَيْنَا حَوْبًا

Naqī'ah—Food Prepared For Returning Travellers

It is recommended to prepare a meal for the returning traveller/s. This meal is called Naqī'ah; Imām Abū Dāwūd and Imām Bukhārī both mention narrations regarding this in their Hadīth collections. *“When the Prophet ﷺ returned to Madīnah, he would slaughter a camel or a cow.”* [Sunan Aū Dāwūd | Sahīh Bukhārī]

This meal can be prepared by the returning traveller once settled in after the journey or by his family/relatives upon his return. [al-Dur al-Mandūd]

Performing Nafil Prayers Throughout The Journey

It is recommended for a traveller to offer as many superegatory (nafil) prayers as possible whilst travelling.

Women Travelling Alone

It is prohibited for a woman to travel alone beyond fifty-four miles, especially if there is no dire need to travel. However, if there is a need or benefit and the travel is safe then a local scholar should be consulted to analyse the situation and give an answer accordingly. According to the Hanafi school, the matter is stricter and stipulates that a *mahram* should be there for any travel undertaken by a woman exceeding the fifty-four miles distance. However, according to scholars of other schools, such as the Māliki and Shāfi'ī school, there is permissibility for a woman to travel alone as long as it fulfils the conditions above.

Travelling Du'ās

Prior to boarding any form of vehicle/transport recite first:

بِسْمِ اللَّهِ

When one is firm upon his transport one should say;

الْحَمْدُ لِلَّهِ

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا
لَمُنْقَلِبُونَ

الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ الْعَمَلِ مَا تَرْضَىٰ
اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ
فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ
وَكَاثِبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Translation:

In the name of Allah. Praise be to Allah. Glory be to Him who has subjected this to us. We could never have accomplished it by ourselves. Indeed we are returning to Our Lord. [Qur'an 43:13]. Praise be to Allah. Praise be to Allah. Praise be to Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Glorious are You.

Truly I have wronged myself so forgive me. No one but You forgives wrongdoing [Abu Dawud, Tirmidhi].

O Allah, on this journey of mine I ask of You virtue, taqwa and such actions as please You. O Allah, make the passage easy for us and fold up the earth's expanse for us. O Allah, You are the companion on the journey, and the successor in the family. O Allah, accompany us on the journey, and stand in for us in our family.

O Allah, I seek refuge in You from the hardships of travel, and from an ill return, from decrease after increase, from the supplications of the wronged, and from an evil circumstance befalling my family and wealth. [Tirmidhi]

When ascending any platform say Allahu Akbar and SubhanAllah when descending.

When reaching your destination or entering into any town, village or city on your way, recite the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا،

O Allāh, indeed, I ask You for it's good, the good of it's people and the good of what is in it. And I seek refuge in You from it's evil, the evil of it's people and the evil of what is in it.

When travelling, supplicate for those with you and those at home including friends, family, relatives and for all Muslims. The Prophet ﷺ states regarding this, “Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.” [Sunan Abū Dāwūd]

When returning home from a journey, the Du'ās on the previous page can be recited as well as the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ
لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ

Translation:

None has the right to be worshipped but Allāh; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers).

Alternatively one may recite:

آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ،

We are returning with repentance, worshipping, prostrating, and praising our Lord.

Legal Matters

Who is a Musāfir? [Traveller]

A Musāfir in Arabic means a traveller; it refers to a person who travels more than fifty-four miles [via any form of transport] for a period of fourteen days or less. A Musāfir who intends to remain at his destination for fifteen days or more, will only be a Musāfir during his journey. Once he reaches his destination, he will no longer remain a Musāfir. If one becomes a Musāfir, a number of legal rulings will apply. It is incumbent upon a Muslim to know these rules prior to travelling.

Prayers During Travels [Shortening Prayers]

If one travels more than fifty-four miles and intends to stay in his destination for less than fourteen days, prayers for this person will be shortened. This is according to the Hanafi school. According to the Māliki, Shāfi'ī and Hanbali schools, the prayers will be shortened if the person intends to stay for less than the amount of twenty prayers. Thus,

one cannot shorten their prayers if staying in a place for more than twenty prayers (Māliki, Shāfi'ī and Hanbali schools) or for more than fourteen days (Hanafi school).

Breakdown of the Shortened Prayers

| | |
|---------|--|
| Fajr | Two Sunnah & Two Fardh Rakā'ahs |
| Zuhr | Two Fardh Rakā'ahs Only |
| 'Asr | Two Fardh Rakā'ahs Only |
| Maghrib | Three Fardh Rakā'ahs Only |
| 'Ishā | Two Fardh Rakā'ahs & Three Rakā'ahs for Witr |

Praying In Jamā'at [Congregation]

A Musāfir who performs his Salāh behind a Muqīm Imām, (one who is not a Musāfir) should perform the full four Rakā'ahs in the Zuhr, 'Asr and 'Ishā Fardh. If the Imām is a Musāfir and the Muqtadī [those being lead by the Imām] a Muqīm, the Musāfir Imām should complete his Salāh after two Rakā'ahs and thereafter inform the Muqīm Muqtadis

to complete their Salāh by saying, "Complete your Salāh, I am a Musāfir".

The Muqīm Muqtadīs should then stand up and complete the remaining two Rakā'ahs without reciting Sūrah Fātiha or any other Sūrah. The Musāfir Imām should in this case alert the Muqīm Muqtadīs of this prior to starting the prayer and teach them the rules if necessary.

Leather Socks

It is highly recommended that one wears leather socks if one can as this makes it easy to perform Wudhū whilst travelling. When doing Wudhū, instead of washing the feet, simply wipe over the socks once on both feet. If you are a traveller, you can keep them on for a maximum of seventy-two hours, which starts from the moment the socks are wiped in Wudhū the first time.

Leather Socks: Four Conditions

Conditions to be met if wanting to wipe over any footwear; the sock must be water-resistant, it must be durable enough to be walked in for about three miles, it should

remain upright without having to be tied and no part of the sock should be torn to such an extent that an area equal to the size of three small toes are exposed.

Rulings About Wiping

Wiping is only valid if one is in the state of Wudhū, therefore the socks must be put on after doing Wudhū.

A traveller may wipe over it for up to a period of seventy-two hours and a resident for up to twenty-four hours.

The period of time will be reckoned from the time the Wudhū (after which the socks were put on) breaks, *not from the time the socks were put on*. For example, a Musāfir [traveller] performs Wudhū at 6PM on a Monday and after completing his Wudhū he puts on his leather socks. At 8PM his Wudhū breaks; seventy-two hours will be reckoned from 8PM. Hence, it will be permissible for him to wipe over his leather socks each time he performs Wudhū until 8PM Thursday [three days/seventy-two hours later]. Upon expiry of the seventy-two hours, wiping over the leather socks will no longer be valid and the leather socks should be removed and the feet washed before putting them back on. It is not necessary to renew the Wudhū. For a non-traveller [resident], the time expires after twenty-

four hours. If a person is a resident and then travels, this time can be extended from twenty-four hours to seventy-two hours and vice versa.

To wipe, wet the fingers and draw them over the upper surface of the sock from the toes ending above the ankle. Start with the right foot then the left. An amount equivalent to three fingers should be used to wipe on each surface. One wipe is sufficient for each foot. The right hand should be used for the right foot and the left hand for the left foot.

Performing Wudhū Whilst Travelling

A Muslim, wherever he is, has to ensure that arrangements are made for the obligatory prayers, regardless of his situation.

For this reason, we should know prayer times, how to find the Qiblah, how to swiftly and efficiently make Wudhū and how to quickly and validly perform a prayer in a public place. It is recommended to carry a water bottle or water bag for purposes of washing oneself and/or Wudhū. Prayer facilities are nowadays readily available, however, keep with you a small prayer mat for prayer times. If one is

not available, you can pray on any garment available.

Prayers In Different Forms of Transport

It is not permissible to pray ones obligatory prayers whilst seated in a car. One is required to make a stop and perform the prayer on ground. If one is on a plane, train or ship and is unable to find space to pray their obligatory prayers, one may pray seated and repeat the prayer later when able to do so. However, effort should be made in trying to find suitable space in these forms of transport to pray standing.

Travelling In Ramadhān

If one is travelling in Ramadhān, then it is important to consider certain rulings. If fasting is obligatory upon the traveller, he/she may postpone the fast, but bearing in mind that this should only be done when it is absolutely necessary.

Salāt al-Istikhāra [Prayer For Decision Making Or Seeking Blessings]

Before travelling, one should perform the prayer for Isti-

khāra even if one has made a booking, asking Allāh for goodness in the trip. Istikhāra is a means of asking for a good outcome and is not necessarily just about making a decision. Before undertaking this very blessed journey, one should perform two Rakā'ahs of prayer and then recite the following Du'ā. When one reaches the words هَذَا الأَمْر (hādhā amra) 'this matter', one should think about the matter for which one is seeking a decision or asking for blessings. Once this has been complete, one should sleep in a state of purity in clean bedding facing towards the Qiblah.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ
 فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ
 الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ [هَذَا الأَمْرَ] خَيْرٌ لِي فِي دِينِي
 وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَأَقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ
 كُنْتَ تَعْلَمُ أَنَّ [هَذَا الأَمْرَ] شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
 فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنَّهُ، وَأَقْضُ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-

qudratika, Wa as'aluka min fadlika Al-'azim Fa-innaka
taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta
'allamu l-ghuyub. Allahumma, in kunta ta'lamu anna
hadhal amra Khairun li fi dini wa ma'ashi wa'aqibati `Amri
Faqdurhu li wa yas-sirhu li thumma barik li Fihi, Wa in
kunta ta'lamu anna hadhal amra shar-run li fi dini wa
ma'ashi wa'aqibati `Amri Fasrifhu anni was-rifni anhu.
Waqdur liyal-khaira haithu kana Thumma ardini bihi.'

*O Allāh! I ask guidance from Your knowledge, And Power from
Your Might and I ask for Your great blessings. You are capable
and I am not. You know and I do not and You know the unseen.*

*O Allāh! If You know that **this matter** is good for my religion
and my subsistence and in my Hereafter, then You ordain it for
me and make it easy for me to get, And then bless me in it, and if
You know that **this matter** is harmful to me In my religion and
subsistence and in the Hereafter, then keep it away from me and
let me be away from it. And ordain for me whatever is good for
me, And make me satisfied with it.*

