



# MUSAFIR'S GUIDE - SMUMS

USTAZ ZULKARNAIN



# TRAVELLER / MUSAFIR

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# DEFINITION OF A TRAVELLER

- A **traveller** is one who is embarking on a journey, to a specific destination, or one who often travels.
- In terms of Shariah, a **traveller** is one who is embarking on a long journey. This journey is considerably long enough to the point where he is permitted to perform Qasar prayers etc.

## DEFINITION OF A TRAVELLER

• وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِتِكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

- “And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.” [Surah An-Nisa’ 4:101]



# RUKHSAH

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# THE CONCEPT OF RUKHSAH

What is the definition of *Rukhsah*?

Why do we have to opt for *Rukhsah*?

Does opting for *Rukhsah* mean less religiosity?

Is the concept of *Rukhsah* only applicable to prayers?

Is the concept of *Rukhsah* only applicable for travellers?

# WHAT IS RUKHSAH?

- In the Arabic term, **Rukhsah** means to ask for concession and relief.
- It is an exception from the rule (or exemption from the norm) of religious obligations for specific circumstances, which may or may not cause incapacitation on the afflicted. It is a form of flexibility, leniency and blessings for those who are in these specific circumstances.
- Rasullah s.a.w. said:

إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ، كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ.

- “Verily Allah loves that his Rukhsah be (opted for and) practised just as much as He hates Ma’siyyah (sins; blameworthy acts) to be committed.” [Narrated by Imam Ahmad]

# WISDOM BEHIND THE CONCEPT OF RUKHSAH

- The hadith explains that Allah s.w.t. prefer things that will ease the affairs of His servants and encourages one to choose a rukhsah when faced with legally valid difficulties.
- Proof of Allah's Love and Mercy for His creations and that Islam is a religion of ease and flexibility, not of burdens and hardship.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ<sup>ج</sup> وَخُلِقَ الْإِنْسَانُ ضَعِيفًا•

- **“And Allah wants to lighten for you [your difficulties]; and mankind was created weak.”** [Surah An Nisaa 4:28]

# WISDOM BEHIND THE CONCEPT OF RUKHSAH

”إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ.”

- **“Verily (this) religion is of ease (and leniency) and he who goes to extremes in (this) religion will not be victorious (unable to perform what he has obliged upon himself).”**

[Narrated by Imam Al-Bukhari]

# STATES OF DARUROH (NECESSITY)

“One enters into a state of Daruroh (necessity) when he is in a state of danger or incapacitating hardship. He thus fear that he will be afflicted with physical damages, mental breakdown, loss of dignity, wealth etc.

- In this state (due to the given circumstances) it is permissible for him to do what has been forbidden, abandon what has been enjoined (obliged) or to postpone doing it as a prevention from being afflicted, as long as the conditions set by the Shariah are met.”

– Dr Wahbah Zuhaili



# ACT OF PRAYER

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# WHAT IS 'SOLAH' (PRAYER)?

- The Arabic term **Solah** originally means to supplicate.
- It is then adapted to denote a form of worship consisting of a series of specific actions and sayings, which begins with the act of 'takbiratulihram', and ending with the giving of 'Salaam'.
- Through the act of prayers, one portrays his servitude ('Ubudiyyah) to Allah. One also becomes closer to Allah through this form of worship. One attains peace and serenity by praying.
- Praying is also a deterrent from committing sins and blameworthy acts.
- As Caliph Umar ibn Al-Khattab r.a. once said: **"He who preserves his prayers, preserves his Deen (faith)."**

# WHY DO WE PRAY?

“I fear the punishments that will be afflicted upon me in Hell”

“I desire Paradise”

“I fear Allah (His Wrath)”

“I love Allah”

“It is a divine commandment and a religious obligation”

“I want Allah to be pleased with me”

## WHY DO WE PRAY?

• قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

- **Say: "Truly my prayer, and my service of sacrifice, my life and my death are (all) for Allah the Cherisher of the Worlds" [Surah Al-An'am 6:162]**

# SIGNIFICANCE OF PRAYERS

• Solah is the Second Pillar of Islam.

- Praying is a 'Pillar of Faith'. He who intentionally neglects his prayers, is destroying (one pillar of) his faith.
- Solah (prayers) is the first obligation that will be reviewed on the Day of Judgement
- Textual Evidence on the Obligatory Nature of Prayers: **“And establish Solah (obligatory prayers), and give Zakah (alms), and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un.”** [Surah Al-Baqarah 2:43]

# OBLIGATORY NATURE OF PRAYERS

- Solah (prayers) is the second foundational pillar of Islam and its establishment has been enjoined on all Muslims.
- In Islam, one is not commanded and obliged to do something beyond his abilities to do so.
- The obligatory nature of prayers is binding and incumbent on the Mukallaf in any given circumstances, yet with the sanctioning of certain lenience by the Shariah.

# PRE-CONDITIONS FOR PRAYERS TO BE VALID

The cleanliness of your self (not in a state of *Junub* etc.), clothes and the place where you will be praying.

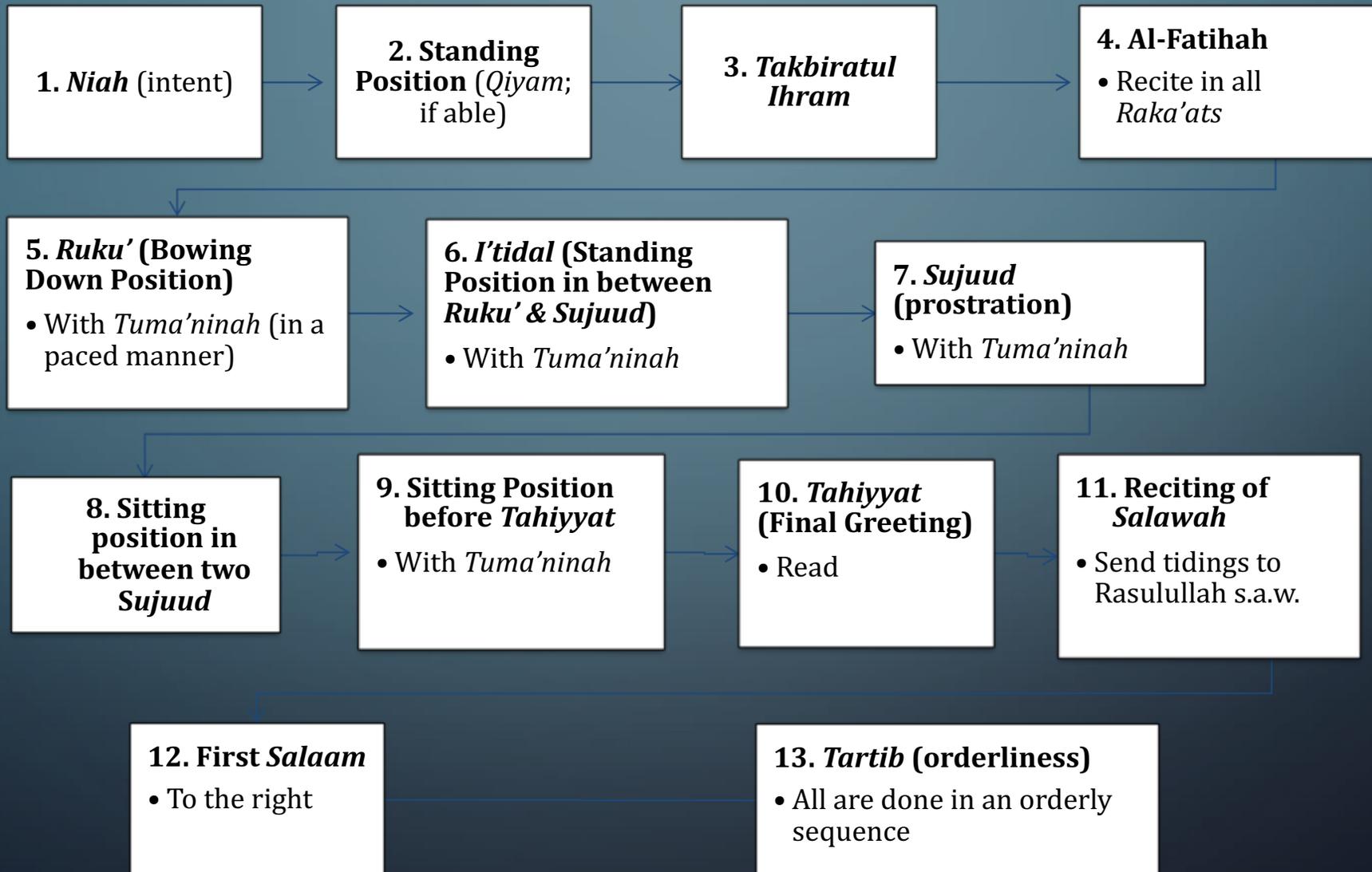
Ablution is performed

*Aurah* is covered

Facing the *Qiblah*

The commencement of the prayer time

# PILLARS OF SOLAH (PRAYERS)





# JAMA' & QASAR

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# DEFINITION OF JAMA' PRAYERS

- **Jama' prayers** means the combination of two prayers (of **two** different timings) by performing them in one single timing.
- This concept is **not only** applicable for travellers.
- This concept is **only** applicable to Zuhur + Asar prayers and Maghrib + Isyak prayers.
- The combination of Zuhur + Asar and to perform it during Zuhur is called **Taqdim**, while to perform it during Asar is called **Ta'khir**.
- The combination of Maghrib + Isyak and to perform it during Maghrib is called **Taqdim**, while to perform it during Isyak is called **Takhir**.

# DEFINITION OF JAMA' PRAYERS

- Ibn Abbas r.a. has narrated that the Prophet s.a.w. has combined his Zuhur and Asar prayers together (in one timing), and combined his Maghrib prayers together with his Isyak when he was in Madinah (i.e. not travelling). (Bukhari)
- In a another narration by Imam Muslim, The Prophet s.a.w. opted for this practice "not due to heavy rain, dangerous conditions/circumstances, nor in a state of travelling"
- Imam an-Nawawi, in his commentary for this hadith, has said, "Majority of the Ulama permit if the prayers are combined in times of necessities, so long that it is not habitual".

# DEFINITION OF JAMA' PRAYERS

## ***Jama' Prayers***

### ***Jama' Taqdim:***

Performing the combined prayers during the timing of the first prayer (in the combination)

e.g. Zuhur+Asar during Zuhur.

### ***Jama' Ta'khir:***

Performing the combined prayers during the timing of the second prayer (in the combination)

e.g. Zuhur+Asar during Asar.

# RULING (HOKUM) FOR JAMA' & QASAR PRAYERS

- The ruling is **jaiz/allowable/permissible**.
- It is subject to the traveller; whether he intends to do a complete prayer or a jama' & qasar prayer.

# PERMITTED INSTANCES FOR JAMA' PRAYERS

- **1. States of hardship (incapacitating or not)**

- When one is afflicted with hardship(s), thus unabling him to perform his prayers during its stipulated (obliged) time, it is permissible for him to combine two (obligatory) prayers (of different timings) by performing them together within one prayer time.
- This is to free Muslims from incapacitating hardships such as sickness, or other forms of hardships like being in a moving vehicle till one is unable to perform his prayer within the obliged timing.
- For example: a surgeon who will be operating on a patient. This operation would then take hours, and if he was to leave the operating room to perform his prayers, it could possibly disrupt the operation and harm the patient.

# PERMITTED INSTANCES FOR JAMA' PRAYERS

## • 2. Travellers

- **“Mu'adh ibn Jabal r.a said, "During the Battle of Tabuk, if the Prophet s.a.w. advanced before the declination of the sun then he postponed the zuhr prayer till he combined it with the asr prayer and prayed them together. But, if he advanced after the sun had passed the meridian then he brought forward the asr salah to zuhr and prayed zuhr and asr. And, if he advanced before maghrib, he delayed the maghrib till he prayed it with the isha. And, if he advanced after the maghrib, he brought forward the isya' which he prayed after the maghrib." [Hadith reported by Abu Daud]**
- **\*This Hadith shows that Rasulullah s.a.w. also combined his prayers (Jama') whilst in a state of fear (due to war), travelling and other states and reasons.**

# CONDITIONS FOR JAMA' TAQDIM

## 1. Orderliness

- The prayers have to be performed sequentially, within the same period of time, in the sense that Zuhur prayer is performed before Asar, and Maghrib is performed before Isyak.

## 2. To express intent (*Niah*) for *Jama'* in the first prayer

- For example, to express intent (*Niah*) for *Jama' Taqdim* during the *takbiratulihram* for Zuhur prayers, when combining Zuhur and Asar.

# CONDITIONS FOR JAMA' TAQDIM

## 3. Both prayers have to be performed successively.

- The second prayer (Asar or Isyak) have to be performed exactly after the first prayer (Zuhur or Maghrib) and cannot be separated by a long period of time.

## 4. One has to be travelling during the stipulated timing of the second prayer

- If a traveller arrived at his/her destination during the stipulated timing of the second prayer, he/she is obliged to pray the second prayer as per the rule.

# CONDITIONS FOR JAMA' TA'KHIR

**1. To express intent (Niah)(to combine the prayers and perform them during the timing of the second prayer) within the timing of the first prayer.**

- For example, one expresses his intent (to combine Zuhur and Asar and perform them during Asar) within Zuhur's timing.
- If he was to fall asleep, for example, during the timing of the first prayer(Zuhur or Maghrib) and have forgotten to express intent to combine his prayers, he will have to perform the first prayer (during the timing of the second prayer) on the basis of *Qada'* instead of *Jama'*.

**2. One has to be to be in the state of travelling during the timings of both prayers.**

- If the traveller arrived at his destination during the timing of the second prayer, he will have to perform the second prayer as per usual and the first prayer on the basis of *Qada'*.

# CONDITIONS FOR JAMA' TA'KHIR

## ***3. Orderliness (Tartib) is a Prophetic tradition (Sunnah)***

- Orderliness and succession are not conditions for performing *Jama' Ta'khir*. However it is a form of Sunnah to do so.
- It is thus **Sunnah** whilst performing *Jama' Ta'khir*, e.g. for Zuhur and Asar, to pray Zuhur before Asar and in a successive manner.

# DEFINITION OF QASAR PRAYERS

- **Qasar Prayers** means to perform 2 raka'ats of (obligatory) prayers **instead of 4** whilst one is travelling.
- This concept is **only applicable** for travellers.
- It is **only** applicable to Zuhur, Asar, and Isyak prayers only (obligatory prayers with 4 raka'ats)

# DEFINITION OF QASAR PRAYERS

(Mu'adh r.a. reports that) **“While the Prophet was at Tabuk and the sun had passed the meridian, the Prophet s.a.w. combined the Zuhur and Asar prayers before he started his journey (Jama’). If he started his journey before the sun passed its meridian, he would delay the Zuhur prayer until the time when he stopped for Asar prayer (Jama’ Takhir). He would do likewise for the Maghrib prayer. If the sun set before he began his journey, he would combine the Maghrib and Ishak prayers [at that time] (Jama’ Taqdim). If he began a journey before the sun had set, he would then combine them at the time of Ishak (Jama’ Takhir).”** [Narrated by Tirmizi]

# PRE-CONDITIONS

- The distance of the journey (if Qasar/Jama' is intended) is **89 km or more**.
- **Destination:** The journey per se must have an intended destination. Both Qasar & Jama' are not permitted if there is no clear destination (i.e. mere wanderings)
- **Intent & Purpose:** The journey must not be on the basis of blameworthy and sinful intent(s) and purpose(s).

# WHEN IS THE COMMENCEMENT OF QASAR PRAYERS?

- Qasar prayers may commence upon leaving the area of departure.

"عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ."

- “Verily the Prophet s.a.w. prayed four raka’at for Zuhur whilst in Madinah, and prayed two raka’at for Asar whilst in Dzil Hulaifah”
- This shows that the Prophet s.a.w. began performing his Qasar prayers upon leaving his hometown, the city of Madinah.

# CONDITIONS FOR QASAR PRAYERS

1) That the travel per se is permissible (*Jaa'iz*) in Islam.

2) That the travel distance is no less than 2 *marhalah* (89 km / 56 stones).

3) That one expresses intent (*Niah*) for *Qasar* during the *takbiratulihram*.

4) That one does not follow behind an Imam who is performing the *tamam* prayer (complete, original form of prayer).

5) That the prayers intended for *Qasar* be four *Raka'at* & not performed on the basis of *Qadha'*.

6) That it is done whilst travelling. If the traveller has arrived at his destination, he is obliged to perform his prayer as per usual.

# PERMITTED DURATION

- **One is permitted to perform Jama' & Qasar prayers if he has no intent to dwell/reside at his destination for 4 days; excluding his arrival and departure dates.**
- **He is also permitted to perform them for 18 days on the condition that he is still in a state of travelling and has no intent of dwelling/residing.**

# VERBAL EXPRESSIONS OF INTENT FOR QASAR PRAYERS

Prayer	Verbal Expressions of Intent
Zuhur	أُصَلِّي فَرَضَ الظُّهْرِ رَكَعَتَيْنِ قَصْرًا لِلَّهِ تَعَالَى Usolli fardhoz zuhri rok'ataini qosron lillahi ta'ala
Translation:	"I intend to pray fard Zuhur two raka'at Qasar for Allah Ta'ala"
Asar	أُصَلِّي فَرَضَ العَصْرِ رَكَعَتَيْنِ قَصْرًا لِلَّهِ تَعَالَى Usolli fardhol asri rok'ataini qosron lillahi ta'ala
Translation:	"I intend to pray fard Asar two raka'at Qasar for Allah Ta'ala"
Isyak	أُصَلِّي فَرَضَ العِشَاءِ رَكَعَتَيْنِ قَصْرًا لِلَّهِ تَعَالَى Usolli fardhol 'ishaa-i rok'ataini qosron lillahi ta'ala
Translation:	"I intend to pray fard Isya' two raka'at Qasar for Allah Ta'ala"

# VERBAL EXPRESSIONS OF INTENT FOR JAMA' TAQDIM WITH QASAR PRAYERS

Prayers	Verbal Expressions of Intent
<p>Zuhur prayer shortened and combined to Asar prayer (performed during Zuhur's timing) (Jama' Taqdim)</p>	<p>أُصَلِّي فَرَضَ الظُّهْرِ رَكَعَتَيْنِ قَصْرًا مَجْمُوعًا إِلَيْهِ العَصْرِ لله تعالى Usolli fardhoz zuhri rok'ataini qosron majmuu-'an ilaihil asro lillahi ta'ala</p>
<p>Translation:</p>	<p>"I intend to perform fard Zuhur shortened to two raka'ats combined with it the prayer of Asar, for Allah Ta'ala"</p>
<p>Asar prayer shortened and combined to Zuhur prayer (performed during Zuhur prayer) (Jama' Taqdim)</p>	<p>أُصَلِّي فَرَضَ العَصْرِ رَكَعَتَيْنِ قَصْرًا مَجْمُوعًا إِلَى الظُّهْرِ لله تعالى Usolli fardhol asri rok'ataini qosron majmuu-'an ilaz zuhri lillahi ta'ala</p>
<p>Translation:</p>	<p>"I intend to perform fard Asar shortened to two raka'ats combined with it the prayer of Zuhur, for Allah Ta'ala"</p>

# VERBAL EXPRESSIONS OF INTENT FOR JAMA' TAQDIM WITH QASAR PRAYERS

Prayer	Verbal Expressions of Intent
<p><b>Maghrib prayer shortened and combined to Ishak prayer (performed during Maghrib's timing)</b> (Jama' Taqdim)</p>	<p>أُصَلِّي فَرَضَ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ مَجْمُوعًا إِلَيْهِ الْعِشَاءِ لِلَّهِ تَعَالَى <i>Usolli fardhol maghribi tsalatsa raka'aatin qosron majmuu-'an ilaihil 'ishaa-i lillahi ta'ala</i></p>
<p>Translation:</p>	<p>"I intend to perform fard Maghrib shortened to two raka'at combined with it the prayer of Isya', for Allah Ta'ala"</p>
<p><b>Ishak prayer shortened and combined to Maghrib prayer (performed during Zuhur's timing)</b> (Jama' Taqdim)</p>	<p>أُصَلِّي فَرَضَ الْعِشَاءِ رَكَعَتَيْنِ مَجْمُوعًا إِلَى الْمَغْرِبِ لِلَّهِ تَعَالَى <i>Usolli fardhol 'ishaa-i rok'ataini qosron majmuu-'an ilal maghribi lillahi ta'ala</i></p>
<p>Translation:</p>	<p>"I intend to perform fard Isya' shortened to two raka'at combined with it the prayer of Maghrib, for Allah Ta'ala"</p>

# VERBAL EXPRESSIONS OF INTENT FOR JAMA' TA'KHIR WITH QASAR PRAYERS

Prayers	Verbal Expressions of Intent
<p><b>Zuhur prayer shortened and combined to Asar prayer (performed during Asar's timing) (Jama' Ta'khir)</b></p>	<p>أُصَلِّي فَرَضَ الظُّهْرِ رَكَعَتَيْنِ قَصْرًا مَجْمُوعًا إِلَيْهِ العَصْرَ اللهُ تَعَالَى  <i>Usolli fardhoz zuhri rok'ataini qosron majmuu-'an ilaihil asro lillahi ta'ala</i></p>
<p>Translation:</p>	<p><i>"I intend to perform fard Zuhur shortened to two raka'at combined with it the prayer of Asar, for Allah Ta'ala"</i></p>
<p><b>Asar prayer shortened and combined to Zuhur prayer (performed during Asar's timing)(Jama' Ta'khir)</b></p>	<p>أُصَلِّي فَرَضَ العَصْرِ رَكَعَتَيْنِ قَصْرًا مَجْمُوعًا إِلَى الظُّهْرِ اللهُ تَعَالَى  <i>Usolli fardhol asri rok'ataini qosron majmuu-'an ilaz zuhri lillahi ta'ala</i></p>
<p>Translation:</p>	<p><i>"I intend to perform fard Asar shortened to two raka'at combined with it the prayer of Zuhur, for Allah Ta'ala"</i></p>

# VERBAL EXPRESSIONS OF INTENT FOR JAMA' TA'KHIR WITH QASAR PRAYERS

Prayers	Verbal Expressions of Intent
<p><b>Maghrib prayer shortened and combined to Isyak prayer (performed during Isya's timing)</b> (Jama' Ta'khir)</p>	<p>أُصَلِّي فَرَضَ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ مَجْمُوعًا إِلَيْهِ الْعِشَاءِ لِلَّهِ تَعَالَى  <i>Usolli fardhol maghribi tsalatsa roka'aatin qosron majmuu-'an ilaihil 'ishaa-i lillahi ta'ala</i></p>
<p>Translation:</p>	<p><i>"I intend to perform fard Maghrib shortened to two raka'at combined with it the prayer of Isya', for Allah Ta'ala"</i></p>
<p><b>Isya' prayer shortened and combined to Maghrib prayer (performed during Isya's timing)</b> (Jama' Ta'khir)</p>	<p>أُصَلِّي فَرَضَ الْعِشَاءِ رَكَعَتَيْنِ مَجْمُوعًا إِلَى الْمَغْرِبِ لِلَّهِ تَعَالَى  <i>Usolli fardhol 'ishaa-i rok'ataini majmuu-'an ilal maghribi lillahi ta'ala</i></p>
<p>Translation:</p>	<p><i>"I intend to perform fard Isya' shortened to two raka'at combined with it the prayer of Maghrib, for Allah Ta'ala"</i></p>



# PERFORMING ABLUTION

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# ABLUTION (WUDHU)

- Since water is accessible on board a plane or a ship, ablution has to be performed as per the rule.
- Tayammum is thus deemed unnecessary since water is accessible.
- Use plastic/paper cups available in the toilet to perform parts of your ablution that require ghusl. Another alternative is to use a spray bottle.
- Most importantly, conserving water whilst performing your ablution is the Sunnah of the Prophet s.a.w.

# ABLUTION (WUDHU)

- Not only did Rasulallah s.a.w. conserve water whilst performing his ablution, he rebuked his Companions r.a. when they used too much water while performing it:

“أَنَّ رَسُولَ اللَّهِ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ: مَا هَذَا السَّرْفُ؟  
فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ فَقَالَ: نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ.”

- “Rasulullah s.a.w visited Sa’ad who was performing his ablution and asked: What is this wastage? He (Sa’ad) said: (Is using too much water) even for ablution a form of wastage? He (Rasulullah s.a.w.) replied: Yes, even when you are (performing your ablution) by a flowing river.” [Hadith narrated by Ibnu Majah]

# ABLUTION (WUDHU)

## **Performing ablution as per the rule in the toilet**

Since water is accessible on board the plane, one can perform his ablution in the toilet. Do note that only the ablution of the face, hand, head and feet are obligatory.



## **Performing ablution on the (passenger) seat using a spray bottle**

If there are too many passengers trying to occupy the toilets, or if the latter is inaccessible, it is permitted as an alternative to use a spray bottle to perform your ablution. Simply remain sitting and perform ablution on the parts that are obligatory and spread.



# PERFORMING TAYAMMUM

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# DEFINITION OF TAYAMMUM

The term **Tayamum** in Arabic means al-qoshdu, as in to express intent or purpose. This meaning is applied in the following Quranic verse,

• وَلَا تَيْمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ •

“And seek not the bad (with intent) to spend thereof (in charity).” [Al Baqarah: 267]

• In terms of technical usage (Istilah), **Tayamum** denotes the using of sand or dust to perform a dry ablution, by wiping over the face and palms of one's hands, with the intent to perform prayers with it or other forms of worship.

# TEXTUAL EVIDENCE OF TAYAMMUM

“O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.” [Al-

Maidah:6]

# TEXTUAL EVIDENCE ON THE PERMISSIBILITY OF TAYAMMUM

- 'Imran Ibn Hussain r.a. reported: **“We were travelling with the Prophet and he had lead the prayer. Upon completing the prayer, he saw a man who did not join the prayer and be part of the congregation. He thus asked the man: ‘What prevented you from joining me in prayer?’ The man answered: ‘I am in a state of junub and there is no water for me to purify with’. The Prophet thus replied: ‘Use either sand or dust (i.e. perform Tayammum). It is sufficient for you.”**

# WISDOM BEHIND THE PERMISSIBILITY TAYAMMUM

The wisdom behind the permissibility of Tayammum lies within the notion Allah does not intend on hardship for His humble servants. He thus permitted Tayammum to be applied so we will be oft-thankful to His blessings. This is evident from the Quranic verse below:

• مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

• “Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.” [Al-Maidah: 6]

# REQUISITES FOR THE PERMISSIBILITY OF TAYAMMUM

## 1. Absence of Water

- Quranic Evidence:  
“and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it.” [Al-Maidah:6]
- Evidence based on the hadith reported by Imran r.a that the Prophet had said: *“Use either sand or dust (i.e. perform Tayammum). It is sufficient for you”*

# REQUISITES FOR THE PERMISSIBILITY OF TAYAMMUM

## 2. Water Insufficiency

- In the circumstance where water is insufficient to perform ablution with, or to purify oneself from the state of *Junub*, one may perform ablution (or perform *ghusl*) with the available water to the best of one's abilities. One may then perform *Tayammum* on the body parts that were not purified with water.
- Allah s.w.t. said: "So keep your duty to Allah as best ye can." [Al-Taghabun:16]

# REQUISITES FOR THE PERMISSIBILITY OF TAYAMMUM

## 3. Extreme Cold Weather

- *Tayammum* may be opted in extreme cold weather situation where the usage of water may be detrimental to one's health.
- Based on a hadith reported by Amru bin Al-'as r.a: "I had a wet dream one cold night during the battle of *Dzata al-Salaasil*. I worry that I were to perform *ghusl* it would be detrimental to my health. Thus I opted to perform *Tayammum* instead and continued to join the other Companions to perform the *Subuh* prayer. They then informed the Prophet of this matter to which he asked me: "O Amru, did you perform the prayer alongside the Companions in a state of *Junub*?" I thus explained to him about what prevented me from performing ablution as per normal and recited the verse: ((and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.)) The Prophet then laughed and said nothing".

# REQUISITES FOR THE PERMISSIBILITY OF TAYAMMUM

## 4. Inflicted Wound or Injury

- Reported by Jabir Radiyallahu 'Anhuma: We were travelling once and one of us was hit in the head with a stone. That night he had a wet dream (in a state of Junub), and asked his companions, "Will you allow me to perform tayammum?" They answered: "We do not permit so, as you may purify yourself with the available water". He then went on to perform his ghusl and died. When we inform the Prophet regarding this, he said: "They have killed him, and Allah will kill them. They should have asked when they are unsure of something. The cure to ignorance is to ask. Suffice for him to perform the Tayammum (to purify himself), and wrap his wounds, wipe over the bandages, and (finally) wash his other body parts". [Narrated by Abu Dawud]

# REQUISITES FOR THE PERMISSIBILITY OF TAYAMMUM

## 5. Existence of Danger

- If one finds himself in a situation where he has no access to water due to the existence of danger (i.e. enemies during war, wild animals, extreme weather etc.), worry for one's safety, or is inflicted with a disease that caused him to be bedridden and thus inaccessible to water, one is then permitted to perform *tayammum* instead.

## 6. The available water is only sufficient for drinking

- If one has access to water that is only sufficient for drinking, and if he was to use it for ablution or purification purposes, he may die from thirst and dehydration (i.e. in a desert situation), one is then permitted to opt for the practice of *tayammum*.

## TYPES OF EARTH صعيد

- The Quranic term صعيد semantically means 'highland' in Arabic.
- This term is used in the Quranic verse 6, chapter al-Maidah:

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

- “Then seek clean earth and wipe over your faces and hands with it.”
- Thus what is meant from the usage of the term صعيد is actually 'clean earth' as soil coming from (high) plateau regions are generally pure and clean.

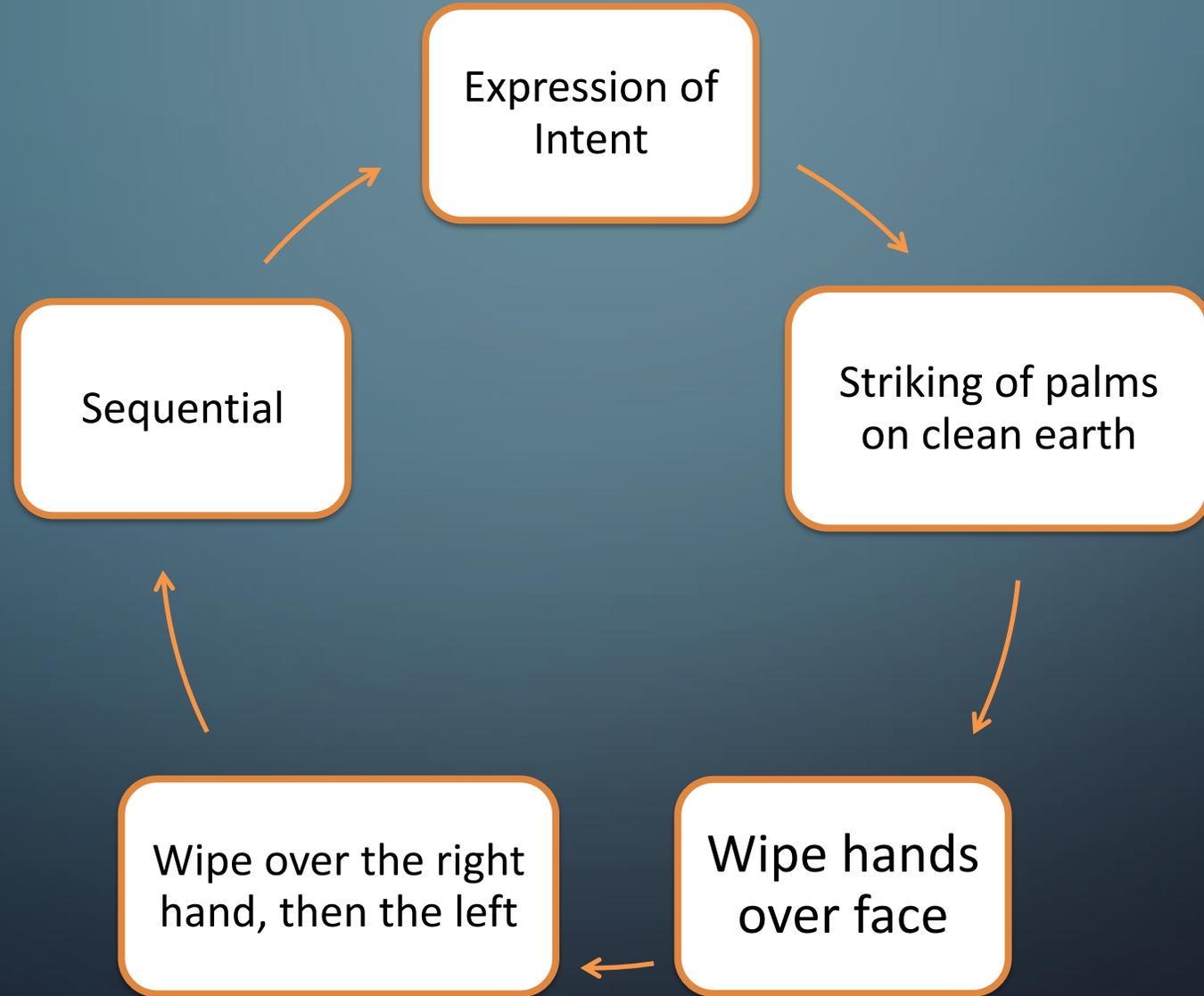
# TYPES OF EARTH صعيد

- Tayammum can thus be performed with any types of soil/earth/dust that is pure or clean.
- Either in the form of dry soil, sand from the beach (that has been mixed with salt from the ocean), or even muddy soil (that is in a clean and pure state).
- The only condition is that the soil/earth is pure and has not been used beforehand to perform Tayammum.
- The soil/earth must not also be mixed with other foreign elements like flour, talcum powder, or chalk 'dust'.

# CONDITIONS FOR THE APPLICATION OF TAYAMMUM

- 1) To know that the respective prayer time has commenced
- 2) To have searched for water upon the commencing of prayer time
- 3) Soil/earth that is both pure and purifying
- 4) To purify oneself from any forms of impurities (*najis*)
- 5) To ascertain that purifying oneself with water would be detrimental to one's health

# PILLARS OF TAYAMMUM



# STEPS OF TAYAMMUM

- Tayammum is one of the simplest facets of Islam to be performed.
- One simply has to verbally express intent, strike palms onto clean soil/earth, and wipe over face and both hands. This is as illustrated by the Prophet s.a.w. when he was asked by Ammar r.a. in the following hadith:
- Reported by Ammar r.a.: **“I was in a state of Junub and could not find any water. Thus I purified myself by rolling on the ground and then performed my prayer. I informed the Prophet of this matter to which he said: It is sufficient that you do this; he then struck the ground with the palms of his hands, blew the excess sand and wiped over his face and hands.”** [Narrated by Imam Al-Bukhari & Muslim]
- In another narration: **“It is sufficient that you strike the earth followed by blowing (the excess sand) and wiping over your face and your hands until your elbow.”** [Narrated by Ad-Daruquthuny]

# STEPS OF TAYAMMUM

1. Verbal expression of intent
- 2. Strike both palms of hands on clean soil/earth followed by wiping the excess
- 3. Blow the excess sand or wipe it off using both hands over each other.



# STEPS OF TAYAMMUM

- 4. Subsequently, wipe the dust-covered palms all over your face gently. This is to be done only once.



# STEPS OF TAYAMMUM

- 5. Wipe the dust/sand gently all over your hands till the elbows. Start by wiping over your right hands first. Wipe over your hands only in one single motion whilst ensuring that all parts are covered..



- 6. Sequential

# DO I HAVE TO PERFORM TAYAMMUM FOR EVERY PRAYER?

- A single performing of Tayammum is only applicable for a single performing of Fardhu prayer.
- A single performing of Tayammum however, is applicable for as many Sunnah prayers as intended.
- Even if one has not entered the state of Hadas after performing the Tayammum, he is still required to perform the Tayammum again if he intends on performing another Fardhu prayer.
- In a Hadith reported by Ibnu 'Umar r.a, the Prophet s.a.w. said: **“One is required to perform tayammum for every one of his intent to pray (fardhu prayers), even if he has not entered the state of hadas.”**



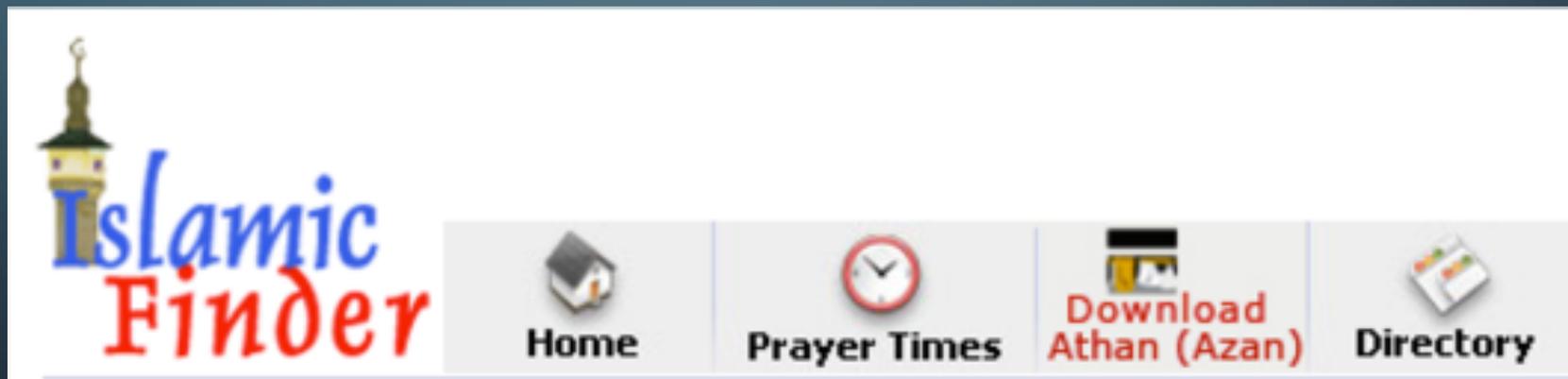
# PRAYER TIME & QIBLAH DIRECTION

MUSAFIR'S GUIDE

USTAZ ZULKARNAIN

# GUIDE TO DETERMINING PRAYER TIMES

1. Determine first the names of the location that will be visited.
2. Visit [www.islamicfinder.org](http://www.islamicfinder.org).
3. Click on the 'Prayer Times' at the top of the page.
4. Select the country that will be travelled to.



# GUIDE TO DETERMINING PRAYER TIMES

Islamic Finder  
Home Prayer Times Download Afghan (Azan) Directory Knowledge Products Calendar Photos  
13 October, 2014 Monday 29 Thu-Hijrah, 1435 | Affiliate | Guest Book | Facebook | Contact us

### Prayer Times For 6 Million Cities Worldwide

Search country in list for Prayer Times:

Country Name (Total Cities)

<a href="#">Afghanistan (111231)</a>	<a href="#">Georgia (11770)</a>	<a href="#">Pakistan (132836)</a>
<a href="#">Albania (24094)</a>	<a href="#">Germany (169418)</a>	<a href="#">Palestine (17341)</a>
<a href="#">Algeria (56736)</a>	<a href="#">Ghana (20265)</a>	<a href="#">Panama (20476)</a>
<a href="#">Andorra (3062)</a>	<a href="#">Gibraltar (307)</a>	<a href="#">Papua New Guinea (28145)</a>
<a href="#">Angola (27445)</a>	<a href="#">Glorioso Islands (14)</a>	<a href="#">Paracet Islands (452)</a>
<a href="#">Antigua (185)</a>	<a href="#">Greece (43434)</a>	<a href="#">Paraguay (4603)</a>
<a href="#">Antarctica (8)</a>	<a href="#">Greenland (12926)</a>	<a href="#">Peru (67894)</a>
<a href="#">Antigua, Barbuda (690)</a>	<a href="#">Grenada (832)</a>	

Islamic Finder

### Spain Prayer Times

City	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
<a href="#">Barcelona</a>	6:30	8:00	1:38	4:44	7:14	8:41
<a href="#">Bilbao</a>	6:50	8:23	1:59	5:02	7:33	9:02
<a href="#">Madrid</a>	6:54	8:23	2:01	5:09	7:39	9:04
<a href="#">Malaga</a>	6:58	8:23	2:04	5:16	7:45	9:06
<a href="#">Palma de Mallorca</a>	6:29	7:57	1:36	4:45	7:14	8:38
<a href="#">Seville</a>	7:02	8:28	2:09	5:20	7:48	9:10
<a href="#">Valencia</a>	6:42	8:10	1:49	4:58	7:27	8:51
<a href="#">Valladolid</a>	6:58	8:28	2:06	5:11	7:42	9:08
<a href="#">Zaragoza</a>	6:42	8:13	1:50	4:56	7:26	8:53

Search another city:

[Click here for expand city search \(6 million cities\)](#)

**53641 Cities and Towns found in Spain**  
A B C D E F G H I J K L M N  
O P Q R S T U V W X Y Z

# GUIDE TO DETERMINING THE QIBLAH

- 1. Use apps on your smartphones like Islamic Compass Free (iOS), or Find Qiblah Pro (Android).



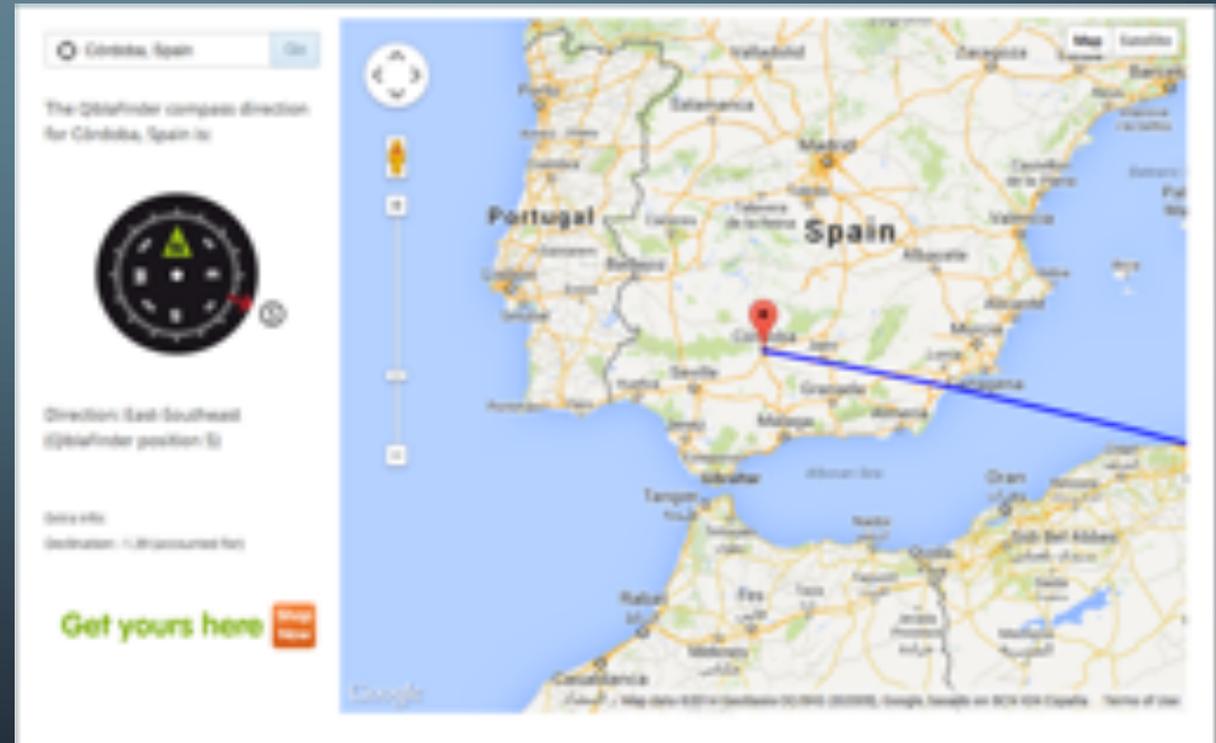
*Islamic Compass Free (iOS)*



*Find Qiblah Pro (Android)*

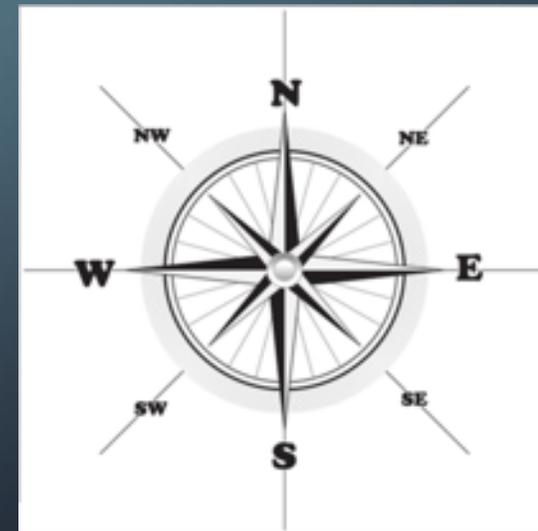
# GUIDE TO DETERMINING THE QIBLAH

2. If you have no access to any internet connection at the place that you will be visiting, then opt for this option:
  - A. Research first the location of the Ka'abah from the country that you will be travelling to via [www.qiblafinder.net](http://www.qiblafinder.net)



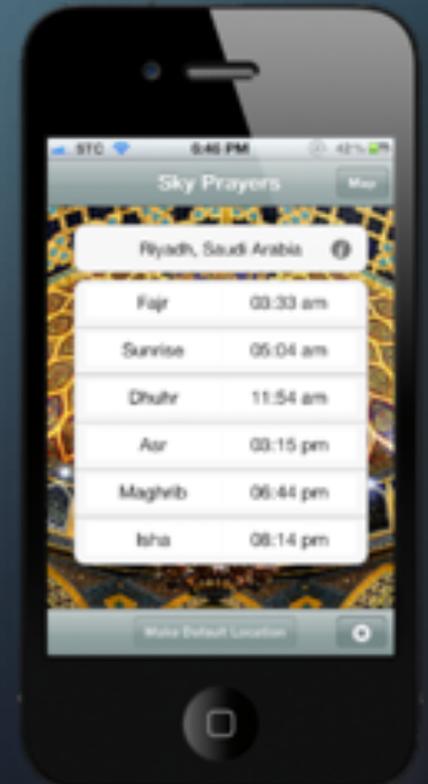
# GUIDE TO DETERMINING THE QIBLAH

- B. Use a compass to determine the Qiblah using the information obtained beforehand
- C. If compasses are inaccessible, use the Sun as a guide to determine the poles
- D. Use this information to determine the Qiblah (e.g. the Qiblah for Cordoba lies in the South East).



# GUIDE TO DETERMINING THE QIBLAH

- **Using Smart Apps:** Smart apps like the ones developed by the company Crescentrating Pte Ltd and Sky Prayers offers services like determining the prayer times and Qiblah location on board a plane.



# RULINGS REGARDING FACING THE QIBLAH

- **Scholars agree unanimously that the five Fard (obligatory) prayers should be performed whilst facing the Qiblah from the takbiratuliham to the salaam.**
- **However, if one is in a moving vehicle, e.g. trains, ships and planes, he has to make the effort to face the Qiblah as precisely as possible, and to find the most suitable location to pray.**

# RULINGS REGARDING FACING THE QIBLAH

Two types of (moving) vehicles:

- 1. If there is ample space (wide area) for one to perform his prayers, it is obligatory to face the Qiblah as much as possible.
- If the space that is available for praying is facing the Qiblah, yet is too constricted to perform the prayer as per the norm (with Ruku', Sujuud etc.), one has to face the Qiblah, and perform his prayers to the best of his abilities (Ruku' and Sujuud as much as possible).

# RULINGS REGARDING FACING THE QIBLAH

Two types of (moving) vehicles:

- 2. If there is no space (or if the space is too narrow) for one to perform his prayers as per the norm, the obligation to face the Qiblah is nulled.
- One only has to face the Qiblah during the takbiratulihram and continue performing his prayer facing any directions afterwards.

Prayers are deemed valid when performed in any pure place due to the words of the Prophet (peace and blessings be upon him) who said, **“The whole earth has been made a mosque and pure for me.”**



# PRAYING IN A MOVING VEHICLE

MUSAFIR'S GUIDE

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# PRAYING IN A MOVING VEHICLE

Reported by Ibnu Umar r.a., the Prophet s.a.w. was asked about praying on board a (sailing) ship, he answered:

" صَلِّ فِيهَا قَائِمًا، إِلَّا أَنْ تَخَافَ الْغَرَقَ. "

- **"Perform your prayers on board it (in a standing position), unless you fear sinking/drowning."** [Hadith narrated by Daraqutni & Hakim]
- Performing your prayers on board of (sailing) ships is permissible in Islam since ships have been in existence since time immemorial.

# PRAYING IN A MOVING VEHICLE

- **Performing prayers again (Qadha') if a condition or essential is not met.**
- **There are TWO opinions from scholars.**

# PRAYING IN A MOVING VEHICLE

- 1. According to the Syafi'ie School of Law (Mazhab), if one is unable to perform his prayers as per the general rule (norm) (i.e. in a standing position and facing the Qiblah), he will have to perform his prayers again upon arriving at his destination, on the basis of Qada'.
- Reported by Jabir bin 'Abdillah r.a., he says:

" كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ . "

- **"Rasulullah s.a.w. prayed (the Sunnah prayers) on his riding camel (moving vehicle) travelling to wherever he was travelling to, however when he wishes to perform his Fard prayers, he would disembark his camel and face the Qiblah (to perform his prayers)." [Hadith narrated by Imam Al-Bukhari]**

# PRAYING IN A MOVING VEHICLE

2. Some scholars view that one need not perform his prayers again if efforts have been made to face the Qiblah, yet failed to do so due to dire circumstances.
- According to Imam Al-Muzani, as quoted by Imam An-Nawawi in his book Syarah Sahih Muslim, religious obligations that are carried out to the best of one's abilities, even if some of the conditions were not met and it was not done in a complete manner, due to dire circumstances, and not out of abuse or lack of concern for one's religion, are accepted and do not require repetitions.

# PRAYING IN A MOVING VEHICLE

Our scholars based this opinion on the hadith narrated by Abu Hurairah r.a., who says:

- **“I heard Rasulullah s.a.w. say: “What I have forbade you against, should be avoided, and what I have enjoined unto you, should be carried out to the best of your abilities. Verily, the destructions of those nations before you were due to (incessant unnecessary and worthless) questions posed by them, and their dissents towards their Prophets.” [Hadith narrated by Imam Al-Bukhari & Muslim]**



# PRAYING IN FLIGHT

MUSAFIR'S GUIDE

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# GUIDE ON PRAYING (MOVING VEHICLE)

1. Firstly enquire the flight attendant whether prayer rooms are provided on board the plane, or if there is any suitable place to pray.
2. It is obligatory to pray in a standing position as much as possible, even if one has to lean against a wall. If the plane/train is unsteady, and requires one to hold on to something, he may do so temporarily and resume praying afterwards.

• حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

- Translation: “Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah , devoutly obedient.” [Surah al-Baqarah 2:238]

# GUIDE ON PRAYING (MOVING VEHICLE)

- 3. If the plane/train is extremely unsteady, one is permitted to perform his prayer while sitting.
- 4. If one is performing his prayer while standing, and the plane/train suddenly becomes unsteady, he is permitted to sit and continue his prayer.
- 5. If passengers are not allowed to move from their seats (due to turbulence or the seat belt sign is on etc), or if there is no space to pray in a standing position, one is then permitted to remain in his seat and perform his prayers, bending lower for the Sujud position than for the Ruku' position.
- 6. Facing the Qiblah is obligatory. One must always face the Qiblah when performing their prayers and move in the direction of the Qiblah if the vehicle is moving as well. However, if this is unachievable, one is then permitted to only face the Qiblah during takbiratulihram.
- 7. If all efforts fail to determine the location of the Qiblah, one is then permitted to pray whilst facing the most precise direction (intuitively).

# GUIDE ON PRAYING (MOVING VEHICLE)

1. Remain in your seat

2. Takbiratul-Ihram

3. Recite Al-Fatihah

4. Ruku'

5. I'tidal

6. Sujuud

7. Sitting in between two Sujuud positions.

8. Sujuud

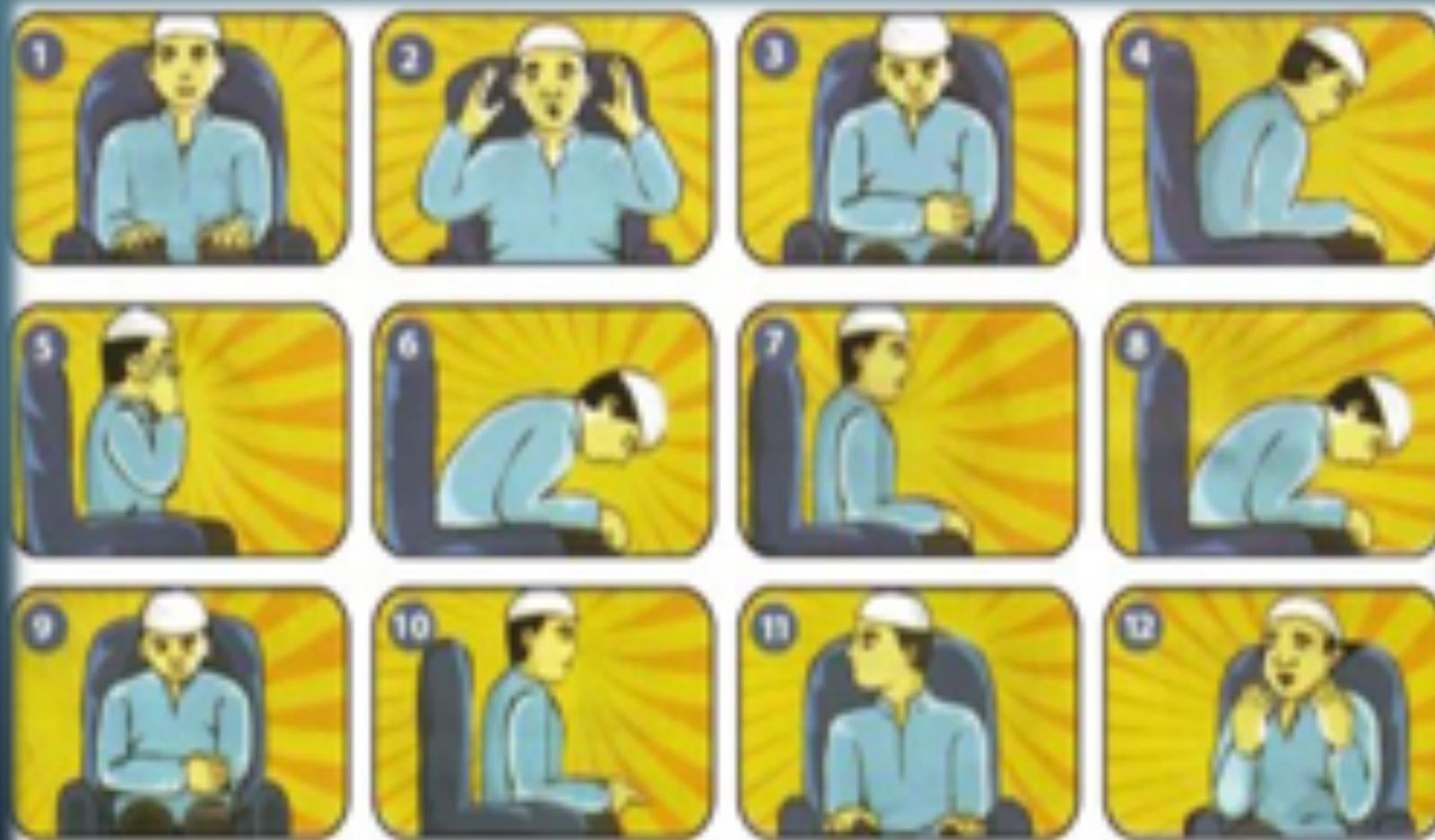
9. Rise from sujuud & recite Al-Fatihah.

10. Tahiyat akhir.

11. Salaam

12. Supplication

# GUIDE ON PRAYING (MOVING VEHICLE)





# DIETARY GUIDE

MUSAFIR'S GUIDE

USTAZ ZULKARNAIN

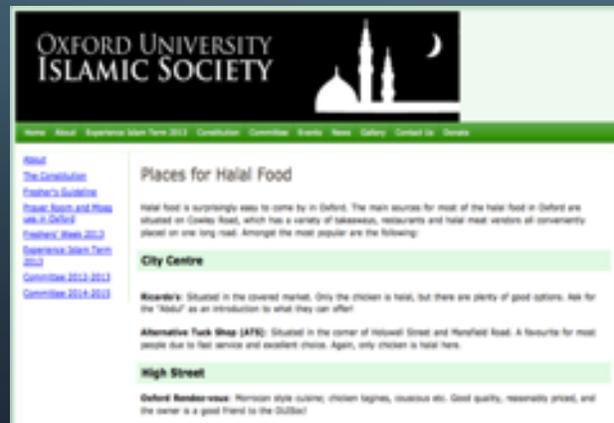
## GENERAL RULE & EXCEPTION DUE TO NECESSITY (DHORUROH)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ  
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

- “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” [Surah Al-Baqarah 2:173]

# ESSENTIAL GUIDE

- Always research for Muslims' food guides in any particular city/country before travelling there. (e.g. [www.zabihah.com](http://www.zabihah.com))
- The local Muslim community will usually set up websites listing the locations of halal restaurants in the area and where halal products are available.



# ALTERNATIVE OPTIONS

- If the halal restaurants in that area is not listed or unavailable, non halal certified restaurants could be an option.
- Always enquire about the ingredients used and request that non halal products are not included in the preparation process.

# ALTERNATIVE OPTIONS

- While vegetarian/vegan restaurants are intuitively a number one option, they are **not necessarily suitable for Muslims.**
- Do ensure that the vegetarian/vegan dishes do not contain any alcoholic ingredients.

## ALTERNATIVE OPTIONS

- Opt for seafood in non vegetarian/vegan restaurants, as long as it does not contain any alcoholic ingredients as well.

• **أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ  
حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ**

- **“Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.” [Surah Al-Ma'idah 5:96]**

# RULINGS ON UTENSILS USED FOR NON HALAL FOOD PRODUCTS

- It is **permissible** to use utensils, knives as well as other tools which are used for pork, provided that that they are washed first.
- **Purification** here means totally removing the impurity where one finds neither color, nor taste nor smell. As evidence,
- it is narrated that Abu Tha'labah Al-Khushani r.a. said: "O Messenger of Allah! We live in a land ruled by the people of the Book; Can we take our meals in their utensils?" The Messenger of Allah, replied: "If you can get utensils other than theirs, do not eat out from theirs; but if you cannot get other than theirs, wash their utensils and eat out of them." [Hadith narrated by Al-Bukhari and Muslim]
- Commenting on the Hadith, Imam Al-Nawawi said: "The utensils in this Hadith refer to vessels in which the flesh of swine is cooked and wine is drunk. This is explicitly stated in another narration in which Abu Tha'labah r.a. said: "We live with the People of the Book and they use their utensils for cooking the flesh of swine and drinking wine." [Abu Dawood] Then the Messenger of Allah, mentioned the same reply."

# RULINGS ON UTENSILS USED FOR NON HALAL FOOD PRODUCTS

In a hadith related by Jabir who said:

- “We used to go on military expeditions with Allah’s Messenger s.a.w. and acquire the dishes and drinking vessels of the pagans. We would use these things and did not consider doing so to be objectionable.”
- In his commentary on “Sahih Muslim”, Imam al-Nawawi observes that the dishes that were being asked about on that particular occasion were those that that the questioner knew had been specifically used for cooking pork and for drinking alcoholic beverages.

# BUYING GROCERIES

- Read the labels before buying food, understand the ingredients
- Note the expiry date.
- Recognize the difference between food nutrients and preservatives.
- Know the sources of Food Preservatives.
- Consult specialist and references before arriving at a conclusion.

# BUYING GROCERIES

- Be careful, if it is "suitable for vegetarians" it does not mean that it is "suitable for Muslims" as well.
- Consult the local Muslim community where halal meat and poultry products are available.
- Opt for non doubtful products (non Shubhah) like oats, beans and dried fruits.

# ALWAYS BEGIN WITH BISMILLAH

- Narrated by `Aisha: “A group of people said to the Prophet, ”O Messenger of Allah! Some people bring us meat, and they recently embraced Islam, and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal. Do we eat it?” He (peace be upon him) said, "Mention Allah's Name (on it) and eat.” [Hadith narrated Imam Al-Bukhari]



# ETIQUETTES OF TRAVELLING

MUSAFIR'S GUIDE

USTAZ ZULKARNAIN

# ETIQUETTES OF TRAVELLING

- Islam is a religion that is based on manners and etiquettes.
- Every aspect of life has been beautified with Islamic values, including the aspect of travelling too.
- These etiquettes are derived from the teachings and practices of the Prophet s.a.w. (i.e. Sunnah) as well as the practices of the Sahabah R.A. (i.e. Athar)
- Our scholars in the past too, in their many travels all over the world to seek knowledge, have practised this set of values and etiquettes, and have compiled them all in their writings to be shared and practised by all.

# ETIQUETTES OF TRAVELLING

Extracted from the book Ihya Ulumuddin, Imam Al-Ghazali has listed the etiquettes of travelling as follows:

1. Before traveling, ensure that all responsibilities have been carried out or taken care of (i.e. what have been entrusted upon us), Pay off any debts, and provide nafkah for those (family members) whom are left behind (i.e. ensure that they will be cared for in one's absence).
2. Ensure that the intent and purpose of one's travel is praiseworthy and does not violate Islamic law.
3. Bid farewell to family and friends (except for those who are travelling for short periods).

# ETIQUETTES OF TRAVELLING

4. Before leaving (and after donning the clothes that one will travelling with), pray four raka'at of Sunnah prayers and read:

• اللَّهُمَّ إِنِّي أَتَقَرَّبُ بِهِنَّ إِلَيْكَ فَاخْلُفْنِي فِي أَهْلِي وَمَالِي

• *Allaahumma Inni Ataqqorrobu bihinna ilaika fakh-lifni fii ahlii wa maa-lii.*

• **“O Allah! Verily I near myself to you with this four rak'ahs of prayers. Replace it thus by watching over my family and my property.”**

# ETIQUETTES OF TRAVELLING

5. Whilst at the door, put your trust in Allah (tawakkal) and read:

• بسم الله توكلت على الله ولا حول ولا قوة إلا بالله رب أعوذ بك أن أضل أو أضل أو أزل أو أزل أو أظلم أو أظلم أو أجهل أو يجهل علي

• *Bismillaahi tawakkaltu ‘alAllaahi, wa laa haula wa laa quwwata illaa billaahi, rabbii a-'uzu bika an udlilla au udalla, au uzilla au uzalla, au azlima au uzlama, au ujhila au yujhala alayya*

• **“In the name of Allah, I have surrendered myself to Him (put my trust in Him). There is no power except that is with Allah. O God! I seek refuge with You from misleading others and being misled. From wrongly faulting others and being faulted, from being unjust to others and treated unjustly, and from fooling others and being fooled myself.”**

6. Amongst the Sunnah of Rasulullah s.a.w. when he travelled, he would bring back gifts (souvenirs) for his families (with what he can afford to).



# SUPPLICATIONS FOR THE TRAVELLER

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# SUPPLICATION FOR ALL

”أَسْتَوْدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.“

• *Astaudi-'ukumullahal lazi la tadhī-'u wadaa-i'uhu*

• “I entrust all of you to Allah, He whose entrustments are never lost (in vain).” [Hadith reported by Imam Ahmad dan Ibn Majah]

# SUPPLICATIONS UPON ALIGHTING A VEHICLE

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

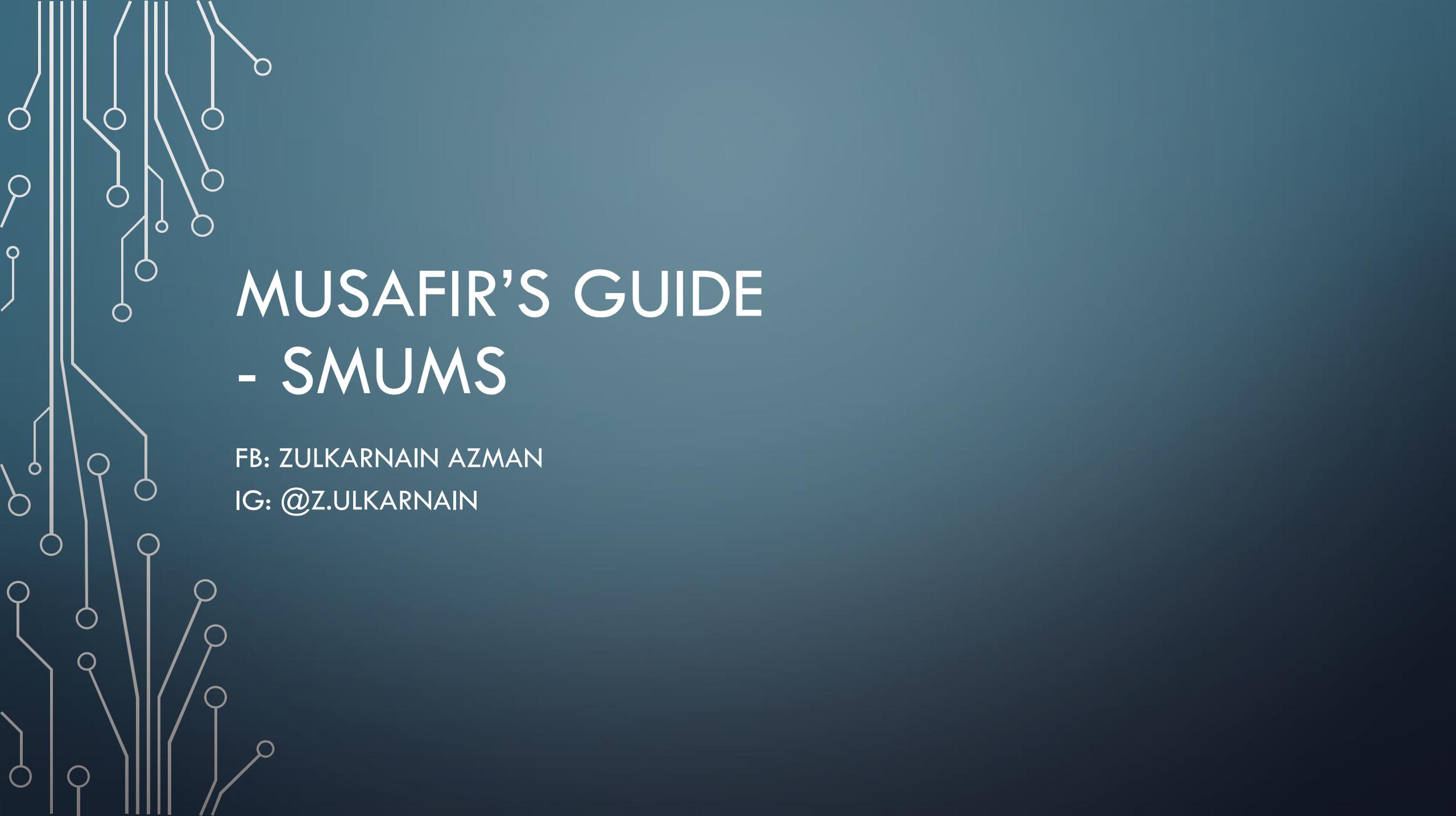
- *Subhanallazi Sakhkharana Lana Haza Wama Kunna Lahu Muqrinina,  
Wainna Ilaa Rabbina Lamunqalibun.*

• **“Glory to Him who has brought this [vehicle] under our control, though we were unable to control it [ourselves], and indeed, to Our Lord we will surely return.”** [Hadith reported by Imam Muslim]

## SUPPLICATION FOR ALL

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ."

- *A-'uzu bikalimaatil laahit taammaati min sharri maa kholaq*
- **"I seek refuge with Allah's perfection against all created evils."** [Hadith reported by Imam Muslim]



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