



# 126 SUNNAHS AND ETIQUETTES

Translated into English by  
Translation Department (Dawat-e-Islami)

Shaykh-e-Tarreeqat, Ameer-e-Ahl-e-Sunnat  
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

#### **Note:**

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

126 سنتیں اور آداب

126 Sunnahs and Etiquettes

# 126 Sunnahs and Etiquettes

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## 126 Sunnahs and Etiquettes

An English translation of ‘126 Sunnatayn aur Adaab



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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This topic has been taken from various locations from the book "550 Sunnatayn Aur Adaab".

## 126 Sunnahs and Etiquettes

### Virtue of Sending Salat upon the Prophet ﷺ

A young man was circumambulating the Ka'bah whilst only sending Salat upon the Prophet. "Do you not know any other supplication or is there a reason for this?" someone asked.

The man replied:

I know other supplications but the matter is that my father and I left to perform Hajj but he fell ill during the journey and passed away. His face became dark, his eyes rolled back and his stomach became bloated. I continuously wept for him and said

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. As the night approached, I fell asleep and had a dream in which I saw a beautiful, fragrant man dressed in white clothes. He walked towards my father's corpse and placed his luminescent hand over his face and stomach. In an instant, my father's face became bright and whiter than milk, and the bloating of the stomach was no more.

When the man began to leave, I quickly followed him and asked, "O my master! For the sake of the One who sent you to this

jungle as a mercy to my deceased father, who are you?” The man replied, “Do you not recognise me? I am Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Your father was a grave sinner but he would send Salat upon me in abundance. When he was afflicted with this trouble, he called out to me, so I responded and fulfilled his need. I will assist and aid those who send an abundance of Salat upon me in this world.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 11 Sunnahs and Etiquettes of giving Salaam

1. When meeting a Muslim, it is a Sunnah to give salaam. (Islamic sisters should give salaam to other Islamic sisters and their Mahrams].
2. When giving salaam, you should make an intention that the wealth, honour and dignity of the one you are greeting is in under your protection, and that you consider it haram to interfere in any of these matters.<sup>2</sup>
3. Giving salaam to Muslims is a rewardable act, irrespective of how many times you meet them. For example, when repeatedly entering and leaving a room, etc.
4. Initiating the salaam is a Sunnah.

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<sup>1</sup> Raud al-Rayaheen, p. 125

<sup>2</sup> Bahar-e-Shari'at, vol. 3, p. 459Pg

5. The one who precedes others in salaam is closer to Allah Almighty.
6. The one who precedes others in salaam is free of arrogance. Just as the beloved Prophet ﷺ said, “The one who is first in giving salaam is free of arrogance.”<sup>1</sup>
7. 90 mercies descend upon the one who initiates the salaam and 10 mercies descend on the one who responds.<sup>2</sup>
8. By saying **السَّلَامُ عَلَيْكُمْ** (i.e. peace be upon you), you will receive 10 good deeds. Adding **وَرَحْمَةُ اللَّهِ** (i.e. and the mercy of Allah) will total 20 good deeds. Including **وَبَرَكَاتُهُ** (i.e. and His blessings) will reward you with a total of 30 good deeds. Some people add **جَنَّتُ الْبَقَام** and **دَوْرُ الْهَرَام** to the salaam. This practice is incorrect and these phrases are grammatically incorrect too. Some foolish people **مَعَادَ اللَّهِ** even say, “Your children are our slaves” as a joke.

Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** states on page 409 in volume 22 of Fatawa Razawiyyah: One should greet with at least **السَّلَامُ عَلَيْكُمْ**. Adding **وَرَحْمَةُ اللَّهِ** is better, and the best

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<sup>1</sup> *Shu'ab al-Iman*, vol. 6, p. 433, *Hadith* 8786

<sup>2</sup> *Kimiya e Sa'adat*, vol. 1, p. 394



way to give salaam is to include **وَبَرَكَاتُهُ** too, and nothing should be added after this. If someone greets you with **الَسَّلَامُ عَلَيْكُمْ**, respond with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ**. If salaam is given by saying **الَسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**, reply with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**. If the entire salaam is given, until **وَبَرَكَاتُهُ**, an identical response should be given as there is no addition to this. **وَاللَّهُ تَعَالَى أَعْلَمُ**

9. Likewise, responding to salaam by saying **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ** will cause you to be rewarded with 30 good deeds.
10. It is wajib [necessary] to respond to the salaam immediately and in a tone of voice that can be heard by the one who initiated the salaam.
11. Learn the correct pronunciation of salaam and its reply. I will say it, then repeat it after me **الَسَّلَامُ عَلَيْكُمْ (أَس- سَلَام- مُر- عَلَي- كُمْ)**.
12. I will tell you how to pronounce the reply, repeat it after me: **وَعَلَيْكُمْ السَّلَام (و- ع- لَيْكُ- مُس- سَلَام)**

**صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## 14 Sunnahs and Etiquettes of Shaking Hands

1. When two Muslims meet one another, it is Sunnah for them to shake hands.
2. Salaam should be given before shaking hands.
3. Give salaam and shake hands when departing too.
4. The merciful Prophet ﷺ said: When two Muslims meet, shake hands and enquire about each other, Allah Almighty sends 100 mercies between them; 99 are for the one who meets and asks about his brother in the most pleasant manner. <sup>1</sup>
5. Recite Salat on the Prophet when shaking hands. **إِنْ شَاءَ اللَّهُ**, your sins will be forgiven before your hands separate.
6. Recite Salat on the Prophet whilst shaking hands and, if possible, make this supplication: **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ** (i.e. may Allah forgive us and you)
7. The supplication that two Muslims make whilst shaking hands will be accepted **إِنْ شَاءَ اللَّهُ**, and both will be forgiven before they separate their hands **إِنْ شَاءَ اللَّهُ**.
8. Shaking hands removes enmity.
9. Giving salaam to a Muslim, shaking hands and even

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<sup>1</sup> *al-Mu'jam al-Awsat*, vol. 5, p. 380, Hadith 7672

looking at him with love are all rewardable actions. It is mentioned in a Hadith: Whosoever looks at his brother with love and has no enmity towards him, both of their sins will be forgiven before their gaze returns.<sup>1</sup>

10. You can shake hands regardless of how many times you meet someone.
11. Nowadays, some people only use one hand when shaking hands or only make their fingers touch; this is against the Sunnah.
12. To kiss your own hand after shaking someone else's is makruh [disliked].<sup>2</sup> However, if you have shaken hands with a pious man and then kiss your hand in hope of gaining blessings, there is no dislike in this. Just as Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: If you shake hands with someone then kiss your hand to acquire blessings, there is no prohibition in this. This is with the condition that he is amongst those individuals from whom blessings can be gained.<sup>3</sup>
13. If you feel lust for a man when shaking hands, it is haram to shake his hand. If you feel lust by looking at someone, looking at that person is also a sin.<sup>4</sup>

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<sup>1</sup> *al-Mu'jam al-Awsat*, vol. 6, p. 131, *Hadith* 8251

<sup>2</sup> *Bahar-e-Shari'at*, vol. 3, p. 472

<sup>3</sup> *Jadd al-Mumtar*, vol. 7, p. 65

<sup>4</sup> *Durr-e-Mukhtar*, vol. 2, p. 98

14. Whilst shaking hands, it is a Sunnah for there to be no barrier in between the hands, like a handkerchief, etc. The palms should be empty and touch one another.<sup>1</sup>

## 12 Sunnahs and Etiquettes of Talking

1. Smile and be cheerful whilst talking.
2. With the intention of bringing joy to other Muslims, be compassionate to the young and respectful to the elders. **إِنْ شَاءَ اللَّهُ**, you will be rewarded, and the old and young will respect you.
3. Talking extremely loudly is not a Sunnah.
4. With good intentions, make a habit of talking to young children with respect. Not only will this improve your character, the children will learn manners from this too. **إِنْ شَاءَ اللَّهُ**
5. It is not pleasant to place your hand in awkward places, to remove dirt from your body, to repeatedly place your fingers in your nose or ear, or to spit whilst conversing. People are repulsed by this.
6. Listen attentively when someone is talking to you. Interrupting them to begin talking yourself is not a Sunnah.
7. Do not laugh loudly whilst talking and in general, as the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** did not laugh loudly.

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<sup>1</sup> Bahar-e-Shari'at, vol. 3, p. 471

8. Talking and laughing loudly too much cause one's awe to depart.
9. The noble Prophet ﷺ said, "If you see a man who has been bestowed with indifference in regard to this world and who speaks little, draw close to him, for he is given wisdom."<sup>1</sup>
10. The beloved Prophet ﷺ said, "Whosoever remains quiet has acquired salvation."<sup>2</sup> It is mentioned in *Mirat ul Manajeeh*: Imam Muhammad bin Muhammad bin Muhammad Ghazali states there are 4 types of conversation:
  - Completely harmful
  - Completely beneficial
  - Harmful and beneficial
  - Neither harmful nor beneficial.

It is essential to always refrain from completely harmful conversations; ensure to engage in completely beneficial speech; be cautious when conversing about things that are both harmful and beneficial, and it is better to remain silent in this case; speaking about the 4<sup>th</sup> type is a waste of time. It is difficult to differentiate between these 4 types of conversation; therefore, it is better to adopt silence.<sup>3</sup>

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<sup>1</sup> *Ibn Majah*, vol. 4, p. 422, *Hadith 4101*

<sup>2</sup> *Tirmidhi*, vol. 4, p. 225, *Hadith 2509*

<sup>3</sup> *Mirat ul Manajeeh*, vol. 6, p. 464

11. There should be a correct reason for speaking to someone. Always speak whilst keeping the temperament and disposition of the addressee in mind.
12. Avoid swearing and talking about immoral topics. Remember that swearing at another Muslim without the permission of shari'ah is absolutely haram.<sup>1</sup> In relation to the one who engages in immoral discussion, the beloved Prophet ﷺ said, "Paradise is haram upon the one who talks about obscene and lewd matters."<sup>2</sup> "Obscene and lewd matters" refers to: **التَّعْيِيرُ عَنِ الْأُمُورِ الْمُسْتَقْبَحَةِ** explicitly talking about shameful matters.<sup>3</sup>

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## 17 Sunnahs and Etiquettes of Sneezing

Two narrations of the Prophet ﷺ:

1. "Allah likes sneezing but dislikes yawning."<sup>4</sup>
2. "When someone says **أَلْحَدُ لِلَّهِ** upon sneezing, the angels say **رَبِّ الْعَالَمِينَ**. If he makes the addition of **رَبِّ الْعَالَمِينَ**, the angels

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<sup>1</sup> Fatawa Razawiyyah, vol. 21, p. 127

<sup>2</sup> Kitab al-Samt Ma'a Mawsu'ah al-Imam Ibn Abi al-Dunya, vol. 7, p. 204, Raqm 325

<sup>3</sup> Ihya al-'Uloom, vol. 3, p. 151

<sup>4</sup> Bukhari, vol. 4, p. 163, Hadith 6226

say **يَرْحَمَكَ اللَّهُ**, i.e., may Allah have mercy upon you.”<sup>1</sup>

3. When sneezing, lower the head, cover the mouth and make little noise. Sneezing excessively loudly is foolish.<sup>2</sup>
4. One should say **الْحَمْدُ لِلَّهِ** after sneezing (it is mentioned on page 3 of Khaza'in ul-Irfan, with reference to Tahtaawi, that it is an emphasised Sunnah to Hamd [praise] of Allah after sneezing).<sup>3</sup> It is better to say **رَبِّ الْعَالَمِينَ** or **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**.
5. It is wajib [necessary] for the listener to immediately respond with **يَرْحَمَكَ اللَّهُ** (i.e., may Allah have mercy upon you). It should be loud enough for one who sneezed to hear.<sup>4</sup>
6. Upon hearing the reply, the one who sneezed should say: **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ** (i.e., may Allah forgive us and you), or he can say: **يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَأْئَكُمْ** (i.e., may Allah guide you and correct your affairs)<sup>5</sup>
7. If someone says **عَلَى كُلِّ حَالٍ** **الْحَمْدُ لِلَّهِ** after sneezing and then moves his tongue over his teeth, **إِنْ شَاءَ اللَّهُ** he will be safe

<sup>1</sup> *al-Mu'jam al-Kabeer*, vol. 11, p. 358, Hadith 12284

<sup>2</sup> *Radd al-Muhtar*, vol. 9, p. 684

<sup>3</sup> *Haashiya al-Tahtaawi 'Ala al-Maraqi*, p. 7

<sup>4</sup> *Bahar-e-Shari'at*, vol. 3, pp. 476 - 477

<sup>5</sup> *Aalamgeeri*, vol. 5, p. 326

from tooth ailments.<sup>1</sup>

8. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ said: Whoever says الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ after sneezing will never have pain in his teeth or ears.<sup>2</sup>
9. The one who sneezes should say Hamd in an audible tone so others can hear it and reply.<sup>3</sup>
10. Replying to a sneeze once is wajib. If someone sneezes again and says اَلْحَمْدُ لِلّٰهِ, responding to it is not wajib but mustahabb [recommended].<sup>4</sup>
11. It is only wajib to reply to a sneeze if the one who sneezes says اَلْحَمْدُ لِلّٰهِ. If he does not, then the reply is not necessary.<sup>5</sup>
12. If someone sneezes during the khutba, the listeners should not reply to it.<sup>6</sup>
13. If many people have heard the sneeze and some of them reply, it will suffice for everyone present. However, it is better if everyone replies.<sup>7</sup>

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<sup>1</sup> Mirat ul Manajeeh, vol. 6, p. 396

<sup>2</sup> Mirqat ul Mafateeh, vol. 8, p. 499, Hadith 4739

<sup>3</sup> Radd al-Muhtar, vol. 9, p. 687

<sup>4</sup> Aalamgeeri, vol. 5, p. 326, Bahar-e-Shari'at, vol. 3, p. 476

<sup>5</sup> Bahar-e-Shari'at, vol. 3, p. 477

<sup>6</sup> Fatawa Qazi Khan, vol. 2, p. 377

<sup>7</sup> Radd al-Muhtar, vol. 9, p. 684



14. If someone sneezes behind a wall and says **اَلْحَمْدُ لِلّٰهِ**, the one who hears it must reply.<sup>1</sup>
15. If someone sneezes during the prayer, he should remain silent, but if he says **اَلْحَمْدُ لِلّٰهِ**, there is no harm to the prayer, and if he does not say it during the prayer, he should say it after its completion.<sup>2</sup>
16. If someone sneezes whilst you are praying and you say **اَلْحَمْدُ لِلّٰهِ** with the intention of replying to the sneeze, your Salah will become invalid.<sup>3</sup>
17. If a disbeliever says **اَلْحَمْدُ لِلّٰهِ** after sneezing, you should respond with **يَهْدِيْكُمْ اللّٰهُ** (i.e., may Allah guide you)<sup>4</sup>

## 15 Sunnahs and Etiquettes of Waking Up and Sleeping

1. Before going to sleep, dust your bed thoroughly so that it is free from harmful insects, etc.
2. Recite this Du'a before sleeping: **اَللّٰهُمَّ بِاَسْمِكَ اَمُوْتُ وَاَحْيَا**  
Translation: O Allah! I die and live with your name (i.e.,

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<sup>1</sup> Radd al-Muhtar, vol. 9, p. 684

<sup>2</sup> Aalamgeeri, vol. 1, p. 98

<sup>3</sup> Aalamgeeri, vol. 1, p. 98

<sup>4</sup> Radd al-Muhtar, vol. 9, p. 684

sleep and awaken)<sup>1</sup>

3. Do not sleep after Asr, as there is fear of losing one's intellect like this. The beloved Prophet ﷺ said, "The one who sleeps after Asr and loses his intellect should only blame himself."<sup>2</sup>
4. Having a siesta in the afternoon is recommended.<sup>3</sup>
5. It is Makruh [disliked] to sleep during the first portion of the day and during the time between Maghrib and Isha.<sup>4</sup>
6. It is Mustahab to sleep in a state of purity.
7. Lie on your right side for some time with your right hand under your right cheek whilst facing the Qiblah, then turn onto the left side.<sup>5</sup>
8. Remember the grave at the time of sleeping. You will be alone there, and nothing will accompany you, except your deeds.
9. Remember Allah Almighty and busy yourself in praising Him until you fall asleep (i.e., recite **لَا إِلَهَ إِلَّا اللَّهُ** and **سُبْحَانَ اللَّهِ**). One awakens in the state that he sleeps, and will

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<sup>1</sup> Bukhari, vol. 4, p. 196, Hadith 6325

<sup>2</sup> Musnad Abu Ya'la, vol. 4, p. 278, Hadith 4897

<sup>3</sup> Aalamgeeri, vol. 5, p. 376, Bahar-e-Shari'at, vol. 3, p. 4, Hadith 35

<sup>4</sup> Aalamgeeri, vol. 5, p. 376

<sup>5</sup> Aalamgeeri, vol. 5, p. 376

be raised on the Day of Judgement in the state he dies.<sup>1</sup>

10. Recite this supplication after awaking: **اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاَنَا**  
**بَعْدَ مَا اَمَاتَنَا، وَ اِلَيْهِ النُّشُوْرُ**<sup>2</sup> **Translation:** All praise is for Allah,  
the One who has given us life after death, and to Him is  
our return.
11. Before sleeping, make a firm intention to adopt piety and  
to not harm anyone.<sup>3</sup>
12. When boys and girls reach the age of 10, they should sleep  
separately. In fact, a boy of this age should not sleep with a  
male of the same age or older.<sup>4</sup>
13. When a couple sleep in the same bed, they should not sleep  
with a child aged 10 or above. When a child reaches the  
age of lust, he is in the ruling of an adult.<sup>5</sup>
14. Use a Miswak after waking up.
15. Waking up in the night to offer Tahajjud is a great  
blessing. The beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said, “The most  
excellent prayer after the prescribed prayers is that which  
is offered in the night.”<sup>6</sup>

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<sup>1</sup> Aalamgeeri, vol. 5, p. 376

<sup>2</sup> Bukhari, vol. 4, p. 196, Hadith 6325

<sup>3</sup> Aalamgeeri, vol. 5, p. 375

<sup>4</sup> Durr-e-Mukhtar Radd al-Muhtar, vol. 9, p. 629

<sup>5</sup> Durr-e-Mukhtar, vol. 9, p. 630

<sup>6</sup> Muslim, p. 591, Hadith 1163

## 35 Sunnahs and Etiquettes of Travelling

1. According to Shari'ah, a traveller is a person who leaves his area of residence, like his city or village, with the intention of travelling away to a location as far away as the distance covered in a 3-day journey. A 3-day journey on land is equal to 57.5 miles (approximately 92km)<sup>1</sup>
2. It is necessary for a Shar'i traveller to learn about the Shar'i rulings related to travel. (Reading the booklet of Maktaba tul Madina, "The Traveller's Salah (Hanafi)", is beneficial).
3. It is mentioned in Bukhari that the Prophet ﷺ set out for the Battle of Tabuk on Thursday, and he preferred to set out [on travel] on Thursdays.<sup>2</sup>
4. If you need to travel, it is better to set out on Monday, Thursday or Saturday.<sup>3</sup>
5. The beloved Prophet ﷺ encouraged Sayyiduna Jubayr bin Mut'im رَضِيَ اللَّهُ عَنْهُ to recite the following litanies during a journey in order to remain more prosperous than his companions:

Surah al-Kafiroon, Surah al-Nasr, Surah al-Ikhlās, Surah al-Falaq and Surah al-Nas. Recite each surah once, recite

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<sup>1</sup> Fatawa Razawiyyah, vol. 8, p. 243, 270

<sup>2</sup> Bukhari, vol. 2, p. 296, Hadith 2950

<sup>3</sup> Fatawa Razawiyyah, vol. 23, p. 400

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before each surah and once in the end [you will recite 5 Surahs and بِسْمِ اللَّهِ 6 times].

Sayyiduna Jubayr bin Mut'im رَضِيَ اللَّهُ عَنْهُ states: I was a wealthy person but when I would travel, I would become less prosperous than my companions. I made a habit of reciting these Surahs, and through their blessings, I would remain wealthy and prosperous until I returned.<sup>1</sup>

6. Before departing, meet your friends and family, and sincerely seek forgiveness for any shortcomings. After doing so, it will be necessary for them to forgive you wholeheartedly.<sup>2</sup>
7. After wearing your travel clothes, offer 4 Rak'ahs of Nafil Salah before setting off. Recite Surah al-Ikhlās after Surah al-Fatihah in every unit. These units of prayer will take care of your family and wealth until you return.<sup>3</sup>
8. Two Rak'ahs of prayer can also be offered. It is mentioned in a Hadith: A person does not leave anything better for his family than two Rak'ahs of prayer that he offers in their presence at the time of travelling.<sup>4</sup>
9. If three or more people are travelling together, making one of them the leader is a Sunnah. It is mentioned in a Hadith:

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<sup>1</sup> Abu Ya'la, vol. 6, p. 265, Hadith 7382

<sup>2</sup> Bahar-e-Shari'at, vol. 1, p. 1052

<sup>3</sup> Bahar-e-Shari'at, vol. 1, p. 1052

<sup>4</sup> Musannaf Ibn Abi Shayba, vol. 1, p. 529

When three people are on a journey, they should appoint one of them as their leader.<sup>1</sup>

10. This [appointing of a leader] ensures the management of tasks and work. The leader should be well-mannered, intelligent and pious. The leader should prioritise the rest and convenience of his companions before his own.<sup>2</sup>
11. It is Sunnah to keep a mirror, kohl, comb and miswak with you.<sup>3</sup>
12. The father of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, Mawlana Mufti Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ has written:

During a journey, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep the following items on his person:

- Miswak
- Kohl
- Mirror
- Comb
- Scissors
- Needle
- Thread<sup>4</sup>

Another narration mentions that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep

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<sup>1</sup> Abu Dawood, vol. 3, p. 51, Hadith 2609

<sup>2</sup> Bahar-e-Shari'at, vol. 1, pp. 1051 - 1052

<sup>3</sup> Bahar-e-Shari'at, vol. 1, pp. 1051 - 1052

<sup>4</sup> Anwar Jamal-e-Mustafa, p. 160

oil with him too.<sup>1</sup>

13. Occupy yourself by remembering Allah Almighty, as the angels will accompany you, and do not spend time in uttering (evil) poetry and immoralities, as the Devil will accompany you.<sup>2</sup>
14. If there is a fear of enemies or thieves, recite Surah Quraysh; **إِنْ شَاءَ اللَّهُ**, you will be safe from all difficulties. This action has been proven to be effective through experience.<sup>3</sup>
15. Whether travelling or not, recite **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** [Translation: The power to refrain from sin and the strength to perform good deeds is only from Allah] and **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** in abundance when faced with grief and worry. **إِنْ شَاءَ اللَّهُ**, the difficulty will be eased.
16. Recite **اللَّهُ أَكْبَرُ** whilst travelling upon an incline and recite **سُبْحَانَ اللَّهِ** when descending.
17. If someone is departing for a journey, shake hands with him and recite this du'a for him: **أَسْتَودِعُ اللَّهَ دِينَكَ وَأَمَّا تَنَّاكَ، وَخَوَاتِيمَ عَيْدِكَ** [Translation: I leave your religion, your safety, and

<sup>1</sup> Subul al-Huda, vol. 7, p. 347

<sup>2</sup> Fatawa Razawiyyah, vol. 10, p. 729

<sup>3</sup> Al-Hisn al-Haseen, pp. 79 - 80

the last of your deeds in the care of Allah].<sup>1</sup>

18. A traveller should recite the following du'a for a resident [non-traveller]: **أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا يُضَيِّعُ وَدَائِعَهُ**: [Translation: I place you in the trust of Allah, whose never squanders what is entrusted to Him]<sup>2</sup>
19. If there is a need to stop during the journey, recite **أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّمَاتِ مِنْ شَرِّ مَا خَلَقَ** [Translation: I seek refuge in the perfect words of Allah from the evil of what He has created] when leaving the mode of conveyance. **إِنْ شَاءَ اللَّهُ**. you will not suffer any harm.<sup>4</sup>
20. The supplications of a traveller are accepted. Therefore, pray for yourself, your parents, your family and all Muslims.
21. If someone falls ill or unconscious during a journey, the people with him can spend his money without his permission to purchase essentials for him.<sup>5</sup>
22. It is Wajib for a traveller to offer shortened prayers i.e., offer 2 Rak'ahs of Fard Salah instead of 4. The 2 cycles will

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<sup>1</sup> *Al-Hisn al-Haseen*, pp. 79 - 80

<sup>2</sup> *Ibn Majah*, vol. 3, p. 372, *Hadith* 2825

<sup>3</sup> *Al-Tayseer*, vol. 1, p. 228

<sup>4</sup> *Al-Hisn al-Haseen*, p. 82

<sup>5</sup> *Radd al-Muhtar*, vol. 9, pp. 334 – 335, *Bahar-e-Shari'at*, vol. 3, p. 222



be considered the complete prayer.<sup>1</sup>

23. There is no shortening of the Maghrib or Witr prayers.
24. There is no shortening of the Sunnah prayers, they will be offered in full. In a state of fear or panic, they are excused, but will be offered if there is peace.<sup>2</sup>
25. Try to travel on a plane, train, bus, etc., at a time in which no prayer occurs.
26. Do not be heedless during a journey and sleep to the extent that you miss a prayer. مَعَاذَ اللَّهِ
27. Never be lazy in offering Salah during a journey. Ensure that you are in a state of wudu before travelling on a plane, train and a bus that is taking a long route.
28. If the bus breaks down, instead of speaking ill of the driver or the owners of the bus and ruining your Hereafter, seek Paradise by being patient and busying yourself in Zikr and reciting Salat upon the Prophet. This should also be done if a train or flight is delayed.
29. Be friendly to other travellers; relieve them of their problems and grant them ease even if it means that you must face difficulty yourself.

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<sup>1</sup> Bahar-e-Shari'at, vol. 1, p. 743, Aalamgeeri, vol. 1, p. 139

<sup>2</sup> Aalamgeeri, vol. 1, p. 139

30. Do not cause other travellers to think badly of you by laughing or speaking loudly.
31. If the bus is crowded and you see an old or ill person, with the intention of gaining reward, insist that he take your seat.
32. Travel via modes of transport that are free from music and films as much as possible.
33. Before returning home to your family, purchase gifts for them. The Prophet ﷺ said, “When a traveller is returning home, he should bring gifts for his family, even if it is a stone that he places in his pouch.”<sup>1</sup>
34. When returning home from a Shar’i journey, if it is not a Makruh time, offer 2 Rak’ahs of Nafil prayer in your local masjid first and then at home.
35. The Du’a of a traveller is accepted.<sup>2</sup>

## 22 Sunnahs and Etiquettes of Miswak

Two sayings of the beloved Prophet ﷺ:

1. “Offering 2 Rak’ahs of Salah after using Miswak is superior to offering 70 units without using Miswak.”<sup>3</sup>

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<sup>1</sup> Ibn Asakir, vol. 52, p. 230

<sup>2</sup> Tirmizi, vol. 5, p. 280, Hadith 3459

<sup>3</sup> at-Targheeb wat-Tarheeb, vol. 1, p. 102, Hadith 18

2. "Make the use of Miswak necessary upon yourself, for it is a means of cleaning the mouth and pleasing the Lord."<sup>1</sup>
3. The beloved Prophet ﷺ would use the Miswak many times every night; every time before he slept and every time he woke up.<sup>2</sup>
4. Although one will still gain the medical benefits of using Miswak without making any good intentions, they will not receive any reward. So, when using Miswak for Wudu, make the following 3 intentions, for example: I am using Miswak with the intention of (seeking) the pleasure of Allah Almighty, fulfilling a Sunnah, and to keep my mouth clean for Zikr and Salat upon the Prophet.
5. The spiritual masters state: The one who uses the Miswak regularly will be blessed to recite the kalimah at the time of death, and the one who consumes opiates will be unable to recite the kalimah at the time of death.<sup>3</sup>
6. Sayyiduna Abdullah bin 'Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Miswak contains 10 qualities: it cleanses the mouth, it strengthens the gums, it sharpens the vision, it reduces phlegm, it does away with mouth odour, it is in accordance to the Sunnah, it gladdens the angels, it pleases Allah Almighty, it increases one's good deeds, and it remedies the gut.<sup>4</sup>

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<sup>1</sup> Musnad Imam Ahmad, vol. 2, p. 438, Hadith 8569

<sup>2</sup> Ihya al-'Uloom, vol. 1, p. 1019

<sup>3</sup> Bahar-e-Shari'at, vol. 1, p. 288

<sup>4</sup> Jam' al-Jawaami' vol. 5, p. 249, Hadith 14867

7. An account: Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ once had a need to use Miswak at the time of performing wudu, so he searched but could not find a Miswak. Thus, he purchased a Miswak for one dinar (a gold coin) and then used it. Some people said, “You have spent too much! Is Miswak purchased so expensively?”

He رَحْمَةُ اللَّهِ عَلَيْهِ replied, “The world and all that it contains does not even have the value of a mosquito’s wing in the sight of Allah Almighty. If Allah Almighty asks me on the Day of Judgement, ‘Why did you leave the Sunnah of my beloved (Miswaq)? The reality of the wealth which I bestowed upon you was not even equal to a mosquito’s wing, so why did you not spend this worthless wealth in order to acquire this great Sunnah (Miswaq)?’ Then how I will I reply?”<sup>1</sup>

8. Sayyiduna Imam Shafi’i رَحْمَةُ اللَّهِ عَلَيْهِ states, “Four things increase the intellect: avoiding useless speech, using the miswak, the company of the righteous, and acting upon your knowledge.”<sup>2</sup>
9. Miswak should be made from Peelu, olive, Neem or other bitter trees.
10. The thickness of the Miswak should be equal to that of the small finger.

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<sup>1</sup> Lawaqih al-Anwar, p. 38

<sup>2</sup> Hayat al-Hayawan, vol. 2, p. 166

11. The Miswak should not be longer than a Handspan, otherwise Satan sits on it.
12. Its fibres should be soft, as hard fibres cause a gap to form between the teeth and the gums.
13. It is better if the Miswak is fresh, otherwise you can submerge it in a glass of water for a short while.
14. It is appropriate to cut its fibres daily.
15. Use the Miswak horizontally across the teeth.
16. Whenever you utilise the Miswak, do so 3 times.
17. Wash it each time.
18. Hold the Miswak in the right hand in such a way that the small finger is beneath it, the middle 3 fingers are above it, and the thumb is at the top.
19. First clean the upper right teeth, then the upper left teeth, then clean the lower right teeth and then the lower left teeth.
20. Using the Miswak with a closed fist can result in piles.
21. Miswak is not a part of wudu itself; it is a preceding Sunnah (i.e., a Sunnah before Wudu). However, it is only Sunnah Mu`akkadah when there is a bad odour coming from the mouth.<sup>1</sup>

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<sup>1</sup> *Fatawa Razawiyyah*, vol. 1, p. 623

22. When the Miswak can no longer be used, do not throw it away, as it is a tool to fulfil a Sunnah. Rather, place it in a safe place, bury it, or tie it to a stone or something weighty and place it into a river.

## The Virtue of Reviving the Sunnah

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:  
Whosoever revives a Sunnah of mine that  
had disappeared after me, he will receive  
reward equal to the number of people that  
act upon that Sunnah, and there will be no  
reduction in the reward of those who act  
upon it. (*Al-Tirmidhi, vol. 4, pg. 309,*  
*Hadith 2686*)



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