

*"If you love Allāh then follow me, Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." ĀL IMRĀN 3:31*



Beautiful  
**Sunan** of the  
Prophet

FISABILILLAH



PUBLICATIONS

[fisabilillah-digital.org](http://fisabilillah-digital.org)

[Islam-digital.org](http://Islam-digital.org)

## TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS





<u>A / a</u>	SHORT “A” AS IN “AGO”	<u>I / i</u>	SHORT “I” AS IN “SIT”
<u>Ā / ā</u>	LONG “A” AS IN “HAT”	<u>Ī / ī</u>	LONG VOWEL AS IN “SEE”
<u>AY or AI</u>	DIPHTHONG AS IN “PAGE”	<u>AW or AU</u>	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	<u>U / u</u>	SHORT “U” AS IN “PUT”
		<u>Ū / ū</u>	LONG VOWEL AS IN “FOOD”

### CONSONANTS

ب	B	“B” NO “H” ATTACHED	ض	Ḍ	“DH” USING SIDES OF THE TONGUE
ت	T	“T” NO “H” ATTACHED	ط	Ṭ	“T” WITH RAISED TONGUE
ث	TH	“TH” AS IN THIN	ظ	Ẓ	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	Ḥ	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	KH	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	GH	“GH” VERY GUTTURAL NO TONGUE USAGE
د	D	“D” NO “H” ATTACHED	ق	Q	“K” WITH BACK OF TONGUE RAISED
ذ	DH	“TH” AS IN THEN	و	W	“W” READ - NOT SILENT
س	S	“S” ONLY - NOT “Z”	ي	Y	“Y” ONLY - NOT “I”
ش	SH	“SH” AS IN SHIN			
ص	Ṣ	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

### SYMBOLS

	SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLĀH “GLORIFIED AND EXALTED IS HE”		ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
	RADĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLĀH BE PLEASED WITH HIM”		`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”

## BEAUTIFUL SUNAN OF THE BELOVED NABI ﷺ

1. Sunan upon awakening .....	6
2. Sunan and Du`ā' upon entering and leaving the toilet .....	7
3. Du`ā' when leaving the home .....	9
4. Du`ā' when entering the home .....	10
5. Sunan upon entering the Masjid .....	10
6. Sunan of leaving the Masjid .....	11
7. Sunan on Miswāk .....	12
8. Sunan on Wuḍū' .....	13
9. Farā'īḍ (compulsory acts) of Wuḍū' .....	16
10. Sunnah method of Ghusl .....	17
11. Farā'īḍ (compulsory acts) of Ghusl .....	18
12. Sunan of Adhān and Iqāmah .....	18
13. Fifty-two Sunan of Ṣalāh .....	22
14. Twelve Sunan of Qiyām .....	22
15. Seven Sunan of Qirā`ah .....	23
16. Eight Sunan of Rukū` .....	24
17. Twelve Sunan of Sajdah .....	25
18. Thirteen Sunan of Qa`dah .....	26
19. Farā'īḍ (compulsory acts) of Ṣalāh .....	27
20. Where Ṣalāh for women differs .....	28
21. Etiquettes of Ṣalāh (for males and females) .....	29
22. Sunan of Jumu`ah .....	31
23. Some Sunan of Eating .....	32
24. Sunan when drinking water .....	35
25. Sunan pertaining to clothing .....	37

26. Sunan of the hair .....	38
27. Sunan when treating and visiting the sick .....	40
28. Sunan of travelling .....	41
29. Sunan of Nikāḥ .....	45
30. Walimah .....	47
31. Sunan when a child is born and raised .....	47
32. Sunan at the time of death .....	49
33. Sunan before sleeping .....	51
34. Sunan of the social life .....	54
35. Sunan when one is troubled by thoughts of Kufr and sins .....	56
36. Sunan of pondering .....	56
37. A few important teachings of Dīn .....	57
38. Istikhārah .....	58
39. The Du`ā' of Istikhārah .....	58
40. Ṣalāh al-Ḥājah .....	60
41. Miscellaneous Sunan, Habits and Qualities of Nabī ﷺ .....	62

## INTRODUCTION

The command of Allāh ﷻ to follow His beloved Prophet ﷺ and to emulate him in his conduct, worship and character, that is, his *Sunnah* (pl. Sunan), is well established from the Qur'ān itself.

Certain Ṣaḥābah ﷺ in their love for the Messenger ﷺ were so meticulous in the adherence and enactment of everything that they had seen the Prophet ﷺ do that they would even duck down at a place where the Prophet ﷺ had done so to avoid an obstacle, even when the obstacle was no longer there.

It was this love for the Prophet ﷺ that earned for them the lofty status that the Qur'ān bears testimony to. Adopting even a few of the Sunan of our Prophet ﷺ would bring into our lives something great of the light of the one whom Allāh and His angels constantly shower blessings upon, ﷺ. May Allāh ﷻ guide us all to His pleasure, through the means that please Him ﷻ most, *Āmīn*.

## SUNAN UPON AWAKENING

1. Immediately upon awakening rub the face and eyes with both the palms in order to remove the effects of sleep.

*at-Tirmidhī in ash-Shamā'il*

2. When the eyes open in the morning recite this Du`ā';

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

‘AL-ḤAMDU LILLĀHIL-LADHĪ ‘AḤYĀNĀ BA`DA  
MĀ ‘AMĀTANĀ WA ‘ILAYHIN-NUSHŪR

***All praise is due to Allāh who brought us to  
life after having given us death and  
to Him will be our resurrection.***

*al-Bukhārī, Abū Dāwūd, Muslim*

3. When awakening from sleep cleanse the mouth with a Miswāk.

*Musnad Aḥmad, Abū Dāwūd*

The use of the Miswāk should be repeated when making Wuḍū'. Using the Miswāk upon awakening is a separate Sunnah.

*Badhl al-Majhūd - Commentary of Abū Dāwūd*

4. When dressing, put on the right side of the garment first, and then the left. When removing any garment or shoe, first remove the left, then the right. This is the Sunnah method for wearing and removing any garment from the body, to clothe the right side of the body first, and undress it last.

*al-Bukhārī, at-Tirmidhī in al-Jāmi` and ash-Shamā'il*

5. Before putting the hands into any utensils, wash them thrice thoroughly.

*at-Tirmidhī*

## SUNAN AND DU`Ā' UPON ENTERING AND LEAVING THE TOILET

1. For the purpose of Istinjā' (cleaning after using the toilet), use both water and tissue. Wipe three or more odd number of times while cleansing yourself. *al-Bukhārī, Muslim, Ibn Mājah*
2. It was the practice of Rasūlullāh ﷺ to visit the toilet with his head covered and with his shoes on. *Sunan al-Bayhaqī*
3. Before entering the toilet recite this Du`ā':

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ط

‘ALLĀHUMMA ‘INNĪ ‘A’ŪDHU BIKA  
MINAL KHUBUTHI WAL KHABĀ’ITH

***O Allāh! I seek Your protection from the male and female devils.***

*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd, Ibn Mājah*

Mullah `Alī Qārī (R.A.) has written in *Mirqāt al-Maṣābiḥ* that a veil is cast between the person visiting the toilet and the evil Jinns by virtue of this prayer so they are unable to invade one’s privacy. He has also written that the ( ب ) of the word ( الْخُبُثِ ) can be read with either a ḍammah (*al-khubuthi*) or a sukūn (*al-khubthi*). *Mirqāt al-Maṣābiḥ*

4. When entering the toilet, enter with the left foot. *Riyāḍ aṣ-Ṣāliḥīn and Sharḥ Muslim of an-Nawawī*
5. When removing the lower garment, one should lower oneself to the ground as far as possible before exposing oneself. *at-Tirmidhī, Abū Dāwūd*

6. When coming out from the toilet, step out with the right foot first and then recite this Du`ā':

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي ط

**GHUFRĀNAK. 'AL-ḤAMDU LILLĀHIL-LADHĪ  
'ADH-HABA `ANNIL-'ADHĀ WA `ĀFĀNĪ.**

***O Allāh! I seek forgiveness from you.  
All praise is due to Allāh who removed from me  
that which was harmful and granted me safety.***

*Ibn Mājah, al-Bukhārī in al-Adab al-Mufrad, Ibn Abī Shaybah, aṭ-Ṭabarānī*

7. Before entering the toilet, remove any ring etc. upon which any Āyah or the name of Allāh or Rasūlullāh ﷺ is visible. *an-Nasa'ī*
8. When relieving yourself, do not face the Qiblah or turn the back towards it. *at-Tirmidhī, Ibn Mājah*
9. When relieving oneself, do not speak unless out of necessity. Do not engage in any Dhikr whilst in the toilet either. *Abū Dāwūd*
10. Be careful in ensuring that droplets of urine etc. do not splash onto or spray the body or clothes; most of the punishment of the grave is due to not protecting oneself from urine splashes (as Ṣalāh is invalid if body or clothes are unclean). *al-Bukhārī, Ibn Mājah*
11. Do not wash the private parts with the right hand during Istinjā'. Use the left hand for this purpose. *al-Bukhārī, Abū Dāwūd*
12. Where no toilet is available, find a covering of some sort to relieve yourself behind so as to not be exposed to others.

*Abū Dāwūd, Ibn Mājah*



13. Search for soft ground (when relieving oneself outdoors) so that the urine does not splash but is absorbed into the ground.

*at-Tirmidhī, Abū Dāwūd*

14. Sit and urinate. Do not urinate while standing.

*at-Tirmidhī*

15. Perform Wuḍū' before setting out for the Masjid.

*al-Bukhārī, Muslim, Ibn Mājah*

16. Perform the Sunnah Ṣalāh and other Nawāfil (supererogatory prayers) at home.

*al-Bukhārī, Ibn Mājah, Ibn Abī Shaybah*

Note: If there is a likelihood of missing the Sunnah Ṣalāh if they are left until getting home, offer them in the Masjid. Try to offer Nafl Ṣalāh regularly at home to avoid being of those who 'make [their] homes graveyards'.

*al-Bukhārī, Ibn Mājah et al*

## DU`Ā' WHEN LEAVING THE HOME

1. When leaving home for the masjid or for any other place, make this prayer:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ۖ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

BISMILLĀHI TAWAKKALTU `ALAL-LĀH,  
WA LĀ ḤAWLA WA LĀ QŪWWATA `ILLĀ BILLĀH

*I emerge with the name of Allāh;  
I place my trust in Allāh,  
There is no strength (to abstain from sins) nor power  
(to carry out righteous deeds), except from Allāh.*

*at-Tirmidhī, Abū Dāwūd, Ibn Mājah*

2. Walk with dignity. Running and making a clamour in the streets is contrary to the Sunnah (especially when coming to the Masjid).

*Ibn Mājah & Aḥmad on running, al-Bukhārī and others on making a clamour*

## DU`Ā' WHEN ENTERING THE HOME

1. When entering the home, begin with this prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ ۝  
بِسْمِ اللَّهِ وَجِئْنَا وَبِسْمِ اللَّهِ خَرَجْنَا ۝  
وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA KHAYRAL  
MAWLAJ, WA KHAYRAL MAKHRAJ.

BISMILLĀHI WALAJNĀ WA BISMILLĀHI KHARAJNĀ,  
WA `ALALLĀHI RABBINA TAWAKKALNĀ.

*O Allāh, I ask of you the best entering and the best leaving.  
With the name of Allāh have we entered and with the name of  
Allāh do we leave and in Allāh, our Lord, do we place our trust.*

and then make the greeting of Salām to your family and yourself.

*Abū Dāwūd*

## SUNAN UPON ENTERING THE MASJID

1. Enter the Masjid with the right foot first.

*al-Bukhārī*

2. Recite

بِسْمِ اللَّهِ

BIMILLĀH

*In the name of Allāh.*

*Ibn Mājah*

3. Followed by Ṣalawāt, e.g.

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

WAṢ-ṢALĀTU WAS-SALĀMU `ALĀ RASŪLILLĀH

*And peace and salutation be upon the Messenger of Allāh.*

*Ibn Mājah,*

4. And then say the Du`ā'

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

‘ALLĀHUM-MAFTAHLĪ ‘ABWĀBA RAḤMATIK

*O Allāh, open the doors of your mercy for me.*

*Muslim, Abū Dāwūd, Ibn Mājah*

## SUNAN OF LEAVING THE MASJID

1. Leave the Maṣjid with the left foot.

*al-Bukhārī*

2. Recite

بِسْمِ اللَّهِ

BISMILLĀH

*In the name of Allāh.*

*Ibn Mājah*

3. Followed by Ṣalawāt, e.g.

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

## WAṢ-ṢALĀTU WAS-SALĀMU `ALĀ RASŪL-LILLĀH.

*Peace and salutation be upon you  
O Messenger of Allāh ﷺ.*

*Ibn Mājah*

4. And then say the Du`ā'

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA MIN FAḌLIK

*O Allāh, I ask you for your grace*

*Muslim, Abū Dāwūd, Ibn Mājah*

## SUNAN OF MISWĀK

1. It is Sunnah to use the Miswāk at the time of every Wuḍū'.  
*Abū Dāwūd*
2. The Sunnah method of holding the Miswāk according to what  
`Abdullāh Ibn Mas`ūd ؓ has narrated is as follows:

Place the small finger of the right hand below the Miswāk at its base. Place the thumb below the brush of the Miswāk. The remaining three fingers are used to grip the Miswāk.

*Radd al-Muḥtār*

## SUNAN OF WUḌŪ'

There are eighteen Sunan in Wuḍū'. Fulfilling these Sunan perfects one's Wuḍū' and makes it complete.

1. Make the intention of Wuḍū', e.g. 'I am performing Wuḍū' to make Ṣalāh permissible'. an-Nasa'ī

2. Recite

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM

*In the name of Allāh, Most Kind, Most Merciful.*

In some narrations the following words have also been narrated which may be recited

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ

BISMIL-LĀHIL `AZĪMI WAL-ḤAMDU LILLĀHI  
`ALAL `ISLĀM.

*In the name of Allāh, the Great,  
And praise be to Allāh for Islām.*

*Musnad al-Firdaws*

Another variation narrated is

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

BISMILLĀHI WAL-ḤAMDU LILLĀH

*In the name of Allāh, And all praise be to Allāh*

*Majma` az-Zawā'id*

It is Sunnah to recite the following Du`ā' whilst performing Wuḍū'.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي  
وَبَارِكْ لِي فِي رِزْقِي

‘ALLĀHUM-MAGHFIRLĪ DHAMBĪ WA  
WAS-SI'LĪ FĪ DĀRĪ WA BĀRIK LĪ FĪ RIZQĪ.

***O Allāh, forgive my sins, and widen for me my home,  
and grant me barakah in my sustenance.***

*as-Sunan al-Kubrā of an-Nasa'ī*

3. Wash both hands up to the wrists. *al-Bukhārī, Muslim*
4. Clean the teeth with Miswāk. *at-Tirmidhī, Abū Dāwūd*  
If you do not have a Miswāk at hand, rub the teeth with the fingers. *Marāqī al-Falāḥ*
5. Gargle the mouth thrice. *at-Tirmidhī, Abū Dāwūd*
6. Draw water into the nostrils and clean them by blowing thrice. *at-Tirmidhī, Abū Dāwūd*
7. If one is not fasting, gargle and put water into the nostrils thoroughly. *Abū Dāwūd,*
8. Wash each limb thrice. *al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd,*
9. Make khilāl of the beard (pass wet fingers through the beard) when washing the face. *al-Ḥākim, at-Tirmidhī, Abū Dāwūd*

Note: The Sunnah method of making khilāl of the beard is to take water in the palm of the right hand after washing the face three times and pass the hand, palm up, from behind the chin through the beard, opening up the fingers as the hand moves through the beard.

*Radd al-Muḥtār*

10. When washing the hands and feet, make khilāl of the fingers and toes .

*Abū Dāwūd*

11. Make maṣḥ (wipe wet hands) over the entire head once.

*al-Bukhārī*

12. Together with maṣḥ of the head, make maṣḥ of the ears.

*at-Tirmidhī, Abū Dāwūd, an-Nasa'ī*

13. Commence from the right side.

*al-Bukhārī*

14. Commence maṣḥ of the head from the front.

*al-Bukhārī*

15. Make maṣḥ of the back of the neck only, not the front.

*aṭ-Ṭabarānī in Mu`jam al-Kabīr, Majma` az-Zawā'id, al-Marāqī*

The following have also been counted among the Sunan of Wuḍū' by Imāms of Fiqh and Ijtihād, some even considering them to be obligatory:

16. To rub the limbs when washing.

17. Make Wuḍū' in quick succession.

18. Make Wuḍū' in sequence.

*al-Hidāyah, Sharḥ Mukhtaṣar Khalīl, al-Manhaj al-Qawīm, al-Mughnī, Fatāwā Ibn Taymiyyah*

After Wuḍū' recite the Shahādah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ

## مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ

‘ASH-HADU ‘ALLĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ  
LĀ SHARĪKA LAHŪ WA ‘ASH-HADU  
‘ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

*I testify that there is no god but Allāh,  
Who is alone without partner,  
and I testify that Muḥammad is His servant and messenger.*

And then recite this Du`ā’:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

‘ALLĀHUM-MAJ’ALNĪ MINAT TAW-WĀBĪNA  
WAJ’ALNĪ MINAL MUTAṬAḤ-HIRĪN.

*O Allāh, include me amongst those who repent  
excessively and amongst those who purify themselves.*

*at-Tirmidhi*

Mullah `Alī Qārī (R.A.) writes in *Mirqāt al-Maṣābiḥ* regarding this du`ā’ that as Wuḍū’ purifies one externally, this du`ā’ is a supplication for internal purity. It is as though one is supplicating, “O Allāh, I have cleansed myself externally, which was within my power. I now ask You, O Allāh, purify me internally as well through Your mercy.”

## FARĀ’ID (COMPULSORY ACTS) OF WUḌŪ’

The above mentioned procedure is the Sunnah method. Certain acts are compulsory in Wuḍū’. If a single one of these is left out or is left deficient, the Wuḍū’ will not be complete. According to the Ḥanafī



Madhhab, there are four such Farā'id (compulsory acts):

1. To wash the entire face.
2. To wash both arms up to and including the elbows.
3. To make mashḥ over a quarter of the head.
4. To wash both feet once up to and including the ankles.

This is the minimum that must be done for Wuḍū' to be valid. Performing Wuḍū' according to the Sunnah method, however, ensures the perfection of Wuḍū' and is much more rewarding.

## **SUNNAH METHOD OF GHUSL**

1. Begin by washing both hands up to the wrists.
2. Wash off any impurity that may be on the body.
3. This should be followed by Istinjā' of both the front and rear private parts (whether there is a need for this or not).
4. Now perform Wuḍū' according to the Sunnah manner. If taking a bath in a place where the water does not flow away but instead gathers at the feet, do not wash the feet now.
5. After the Wuḍū', pour water over the head thrice (sufficient water should be poured so that the entire body is completely drenched). Rub the body with the hands so that no part remains dry. If even a hair's breadth is left dry, the ghusl will be incomplete. If the feet had not been washed, move away from this place to a dry spot to wash one's feet. If, however, the feet had been washed at the time of Wuḍū', then there is no need to repeat.

*Radd al-Muḥtār*

Both drying oneself with a piece of cloth after ablutions and allowing the water to dry up naturally are established from the Prophet ﷺ. Hence, whichever of the two methods is adopted, make the intention of following the Sunnah. *an-Nasa'ī, at-Tirmidhī*

## FARĀ'ID (COMPULSORY ACTS) OF GHUSL

In ghusl, some acts are compulsory, without which one's ghusl will not be valid, nor will it purify one from Janābah (impure state after seminal emissions or sexual activity), Ḥayḍ (menses) or Nifās (post-natal bleeding). According to the Ḥanafī Madhhab, these are:

1. To gargle so that water reaches the entire mouth.
2. To draw water into the nose up to the soft portion.
3. For water to reach the entire body.

## SUNAN OF ADHĀN AND IQĀMAH

1. It is Sunnah to face the Qiblah while saying the Adhān and Iqāmah. *Marāqī al-Falāḥ, l' lā' as-Sunan*
2. It is Sunnah to say the Adhān with pauses after each phrase while the Sunnah method of Iqāmah is to say it quickly. *at- Tirmidhī*
3. During the Adhān it is Sunnah to turn the face to the right when saying

حَيِّ عَلَى الصَّلَاةِ

ḤAYYA `ALAS-ṢALĀH

*Come towards Prayer!*

and towards the left when saying

حَيِّ عَلَى الْفَلَاحِ

ḤAYYA `ALAL-FALĀḤ

*Come towards success!*

But, the chest and the feet should remain towards the direction of the Qiblah. Marāqī, Raddul Muḥtār

4. It is Sunnah for those listening to repeat the words of the Adhān after the Mu'adh-dhin in reply to the Adhān, except when the Mu'adh-dhin calls out ḤAYYA `ALAS-ṢALĀḤ and ḤAYYA `ALAL-FALĀḤ, when one should reply with:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BILLĀḤ.

*There is no power nor might except with Allāh.*

*al-Bukhārī, Muslim*

In the Adhān of Fajr, when the Mu'adh-dhin calls out:

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

‘AṢ-ṢALĀTU KHAYRUM-MINAN-NAWM

*Ṣalāh (Prayer) is better than sleep.*

it is Mustaḥabb to reply with صَدَقْتَ وَبَرَّرْتَ

## ŞADAQTA WA BARARTA

***You have spoke truthfully and acted uprightly***

*Marāqī al-Falāh, Sharḥ Muslim of an-Nawawī*

6. The reply will be given to the Iqāmah in the same way as it is given for Adhān. However, in reply to,

قَدَّ قَامَتِ الصَّلَاةُ

QAD QĀMATIŞ-ŞALĀH

*Şalāh is about to begin*

one should say; أَقَامَهَا اللَّهُ وَأَدَامَهَا

‘AQĀMA HAL-LĀHU WA ‘ADĀMAHĀ

***May Allāh make it (Şalāh) stand and may Allāh  
make it last forever***

*Abū Dāwūd*

7. After the Adhān it is Sunnah to recite Şalawāt. *Muslim*
8. Thereafter recite this Du`ā' of hearing the Adhān which is narrated by al-Bukhārī,

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ

أَتِ مُحَمَّدٌ وَالْوَسِيْلَةَ وَالْفَضِيْلَةَ

وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

ALLĀHUMMA RABBA HĀDHIHID-DA`WATIT-TĀMMATI  
 WAŞ-ŞALĀTIL QĀ`IMATI ĀTI MUḤAMMADANIL  
 WASĪLATA WAL FAḌĪLATA WAB`ATH-HŪ MAQĀMAM  
 MAḤMŪDANIL-LADHĪ WA`ATTAH.

*O Allāh, Lord of this perfect call  
 and the prayer which is about to be performed,  
 grant Muḥammad the position of al-Wasilah (an exclusive platform  
 in Paradise) and excellence and grant him the praised position  
 which you have promised him.*

Rasūlullāh ﷺ has said, 'My intercession becomes incumbent on him who says [the above du`ā'] when he hears the Adhān.' al-Bukhārī

Imām al-Bayhaqī narrates the addition of the following words to the end of the du`ā' related by Imām al-Bukhārī

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ  
 INNAKA LĀ TUKHLIFUL MĪ`ĀD

*Verily You do not go against Your Promise*

*as-Sunan al-Kubrā*

Mullah `Alī al-Qārī writes with regards to other additions that are sometimes made:

'As for increasing the words **وَالدَّرَجَةَ الرَّفِيعَةَ** which has become common on people's lips, as-Sakhāwī says, "I have not seen it in a single one of the narrations."  
al-Mirqāt

Another example of this are the words: **وَارزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ**

We should confine ourselves to that which is related from the Messenger ﷺ, as those are his words and it is with these that the promise of reward has been made, not someone else's interpolations.

## 52 SUNAN OF ṢALĀH

### 12 SUNAN OF QIYĀM

1. At the time of saying Takbīrah at-Tahrīm the back must be upright. The head should not be bent downwards. *aṭ-Ṭaḥṭāwī*
2. The feet should be placed a comfortable distance apart. *aṭ-Ṭaḥṭāwī*
3. The toes should be facing the Qiblah. *Radd al-Muḥṭār*
4. The Muqṭadī (follower) should raise his hands to say Takbīrah at-Tahrīm together with the Imām. *aṭ-Ṭaḥṭāwī*

Note: If the Muqṭadī's Takbīrah at-Tahrīm is completed before the Imām's, then his following the Imām will not be correct. *aṭ-Ṭaḥṭāwī*

5. At the time of saying Takbīrah at-Tahrīm both hands should be raised up to the ears. *Abū Dāwūd*
6. The palm of the hands should be facing the Qiblah at the time of Takbīr. *aṭ-Ṭaḥṭāwī, Radd al-Muḥṭār*
7. The fingers should be in their natural position at the time of Takbīr, i.e. neither spread out nor tightly closed. *aṭ-Ṭaḥṭāwī, Radd al-Muḥṭār*
8. When folding the hands, the palm of the right hand should be placed on the back of the left palm. *aṭ-Ṭaḥṭāwī*
9. The fingers of the right hand should either be placed over the back of the left wrist and forearm or made to grip the left wrist. *aṭ-Ṭaḥṭāwī*

11. One should place the hands below the navel.

*Abū Dāwūd, Sunan al-Bayhaqī al-Kubrā, ad-Dāraquṭnī*

12. It is Sunnah to say the Thanā', i.e.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ...

SUBHĀNAKAL-LĀHUM-MA WA BIḤAMDIKA...

*Glory be to You, O Allāh, and with Your praises... (see book: Ṣalāh)*

*Muslim, al-Ḥākim*

## 7 SUNAN OF QIRĀ'AH

1. To recite Ta`awwudh, i.e.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'A'ŪDHU BILLĀHI MINASH-SHAYṬĀNIR-RAJĪM

I seek Allah's protection from Satan the Rejected One.

*aṭ-Ṭaḥṭāwī*

2. To recite Tasmiyah, i.e.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LĀHIR-RAḤMĀNIR-RAḤĪM

In the name of Allāh, the Merciful, the Clement

before reciting any Ṣūrah from the beginning.

*aṭ-Ṭaḥṭāwī*

3. To say Āmīn softly.

*aṭ-Ṭaḥṭāwī*

4. In Fajr and Ḍuhr Ṣalāh, one should recite from Ṭiwāl al-Mufaṣṣal i.e. any sūrah from Sūrah al-Ḥujurāt (S.49) to Sūrah al-Burūj (S.85).

In `Aṣr and `Ishā' one should recite from Awsāṭ al-Mufaṣṣal, i.e. any sūrah from Sūrah al-Burūj (S.85) to Sūrah al-Bayyinah (S.98). In Maghrib one should recite from Qiṣār al-Mufaṣṣal, i.e. any sūrah from Sūrah al-Bayyinah (S.85) to Sūrah an-Nās (S.114).

*at-Taḥṭāwī*

5. To lengthen the first Rak`ah of Fajr Ṣalāh. *at-Taḥṭāwī*
6. To recite Thanā', Ta`awwudh, Tasmiyah and Āmin softly. *Marāqī*
7. To recite Sūrah al-Fātiḥah in only the third and fourth rak`ahs of the Farḍ Ṣalāh. *at-Taḥṭāwī*

## 8 SUNAN OF RUKŪ`

1. To say the Takbīr of Rukū` . *at-Taḥṭāwī*
2. To grasp the knees with the hands. *at-Taḥṭāwī*
3. Whilst grasping the knees the fingers should be spread apart. *at-Taḥṭāwī*
4. To keep the back straight. *Radd al-Muḥṭār*
5. To keep the calves vertical. *Radd al-Muḥṭār*
6. To keep the head and the lower back level. *Radd al-Muḥṭār*
7. To read

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

**SUBḤĀNA RABBIYAL`AZĪM**

***Glory to my Lord, the Greatest.***

an odd number of times (thrice or more) in Rukū` .

*Muslim*



8. Whilst getting up from Rukū` , the Imām will say

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

SAMI' ALLĀHU LIMAN ḤAMIDAH.

*Allāh hears those who praise Him.*

in a loud voice, whilst the followers will say

رَبَّنَا لَكَ الْحَمْدُ

RABBANĀ LAKAL-ḤAMD

*Our Lord! All praise be to You.*

If one is performing Ṣalāh alone, one should recite both.

*al-Bukhārī and Muslim*

Note: One must stand and pause momentarily after Rukū` prior to Sajdah as this is Wājib.

## 12 SUNAN OF SAJDAH

1. To say the Takbir while going into Sajdah. *Radd al-Muḥtār*
2. To place both knees on the ground first, *Radd al-Muḥtār, at-Ṭaḥṭāwī*
3. Then both the hands, *Radd al-Muḥtār, at-Ṭaḥṭāwī*
4. Then to place the nose on the ground, *Radd al-Muḥtār, at-Ṭaḥṭāwī*
5. And finally, the forehead. *Radd al-Muḥtār, at-Ṭaḥṭāwī*
6. The head should be placed between the hands. *Radd al-Muhtar, at-Ṭaḥṭāwī*

7. Men should keep a gap between the stomach and the thighs, and the arms should not touch the sides. *at-Taḥṭāwī*

8. Men should keep their elbows off the ground. *at-Taḥṭāwī*

9. To read

سُبْحَانَ رَبِّيَ الْأَعْلَى

**SUBḤĀNA RABBIYAL-‘A‘LĀ.**

***Glory to my Lord, the Highest.***

an odd number of times (thrice or more). *Muslim*

10. To recite Takbīr whilst getting up from sajdah. *Radd al-Muḥṭār*

11. When getting up from Sajdah, first the forehead, then the nose, then the hands and lastly the knees should be raised.

*Radd al-Muḥṭar, at-Taḥṭāwī*

12. One should pause and sit momentarily between the two Sajdahs, as this is Wājib. *at-Taḥṭāwī*

### **13 SUNAN OF QA`DAH**

1. To keep the right foot upright whilst sitting in Qa'dah and to place the left foot flat on the ground. *at-Taḥṭāwī*

2. To place both hands on the thighs. *at-Taḥṭāwī*

3. Whilst reciting أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (‘ASH-HADU ‘ALLĀ ‘ILĀHA) to raise the index finger in Tashahhud and lower it when saying إِلَّا اللَّهُ (‘ILLAL-LĀHU) *at-Taḥṭāwī*

4. To recite Ṣalawāt in the final Qa`dah. *at-Taḥṭāwī*
5. After Ṣalawāt, recite a Du`ā' from the Qur'ān or Ḥadīth. *at-Taḥṭāwī*
6. To say Salām on both sides upon completion of Ṣalāh. *at-Taḥṭāwī*
7. To first make Salām to the right. *at-Taḥṭāwī*
8. The Imām whilst making Salām should intend its blessings for the followers, angels and the pious jinn. *at-Taḥṭāwī*
9. The follower whilst making Salām should intend its blessings for the Imām, angels, pious jinn and all the followers on his right and left side. *at-Taḥṭāwī*
10. The Munfarid (a person performing Ṣalāh on his own) should intend its blessing for the angels only. *at-Taḥṭāwī*
11. The follower should make Salām simultaneously with the Imām (or immediately after him). *at-Taḥṭāwī*
12. The second Salām should be said in a lower tone than the first. *at-Taḥṭāwī*
13. The Masbūq (a person who has joined the Imām late) should wait for the Imām to end his Ṣalāh before proceeding to complete his missed rak`ahs. *at-Taḥṭāwī*

## **FARĀ'ID (COMPULSORY ACTS) OF ṢALĀH**

1. Takbīrah at-Taḥrīm (the first *Allāhu Akbar*)
2. Qiyām (to stand)

3. Qirā` ah (reciting something of the Qur`ān)
4. Rukū`
5. Both Sajdahs
6. Al-Qa` dah al-Akhīrah (the final sitting posture prior to Salām)

If any one of the above mentioned are left out, the Ṣalāh will not be valid. It will have to be repeated.

Note: For the entire procedure of Ṣalāh and a detailed guide of the issues regarding it, please refer to our publication titled “**Ṣalāh**”.

## WHERE ṢALĀH FOR WOMEN DIFFERS

1. When saying Takbīrah at-Taḥrīm, women should raise both their hands up to the shoulders without removing them from under the veil. The ankles of both feet should be joined. *at-Taḥṭāwī*
2. A woman should fold her hands upon her chest in such a manner that the palm of the right hand is placed on the back of the left. A woman should not grip her wrists like men. *at-Taḥṭāwī*
3. A woman should bend only slightly in Rukū`, and keep the fingers of the hands together on the knees. The arms should be kept close to the side. *at-Taḥṭāwī*
4. In Sajdah, a woman’s feet should be placed horizontally on the floor with the toes pointing to the right. She should crouch and close the body inwards so that her thighs touch the stomach and the forearms are joined to the sides of the body with the elbows flat on the ground. This is very concealing. *at-Taḥṭāwī*

5. When sitting in Qa`dah, a woman should sit with her buttocks on the floor, with her feet on the ground to the right. Both the hands should be kept closed. *aṭ-Ṭaḥṭāwī, Radd al Muḥtār*

## ETIQUETTES OF ṢALĀH (FOR MALES AND FEMALES)

The gaze should be fixed on the place of sajdah during Qiyām, on the feet during Rukū`, on the nose during Sajdah, on the lap during Qa`dah and on the shoulders during Salām.

Should the need to yawn arise in Ṣalāh, stifle it as much as possible. Cover the mouth if you have to yawn.

When one needs to cough in Ṣalāh one should try as much as possible to suppress it, again covering the mouth if it is insuppressible.

It was from the practices of the Prophet ﷺ to make Du`ā' and Dhikr after Farḍ Ṣalāhs. After Salām it is Sunnah to say:

1. Read thrice

أَسْتَغْفِرُ اللَّهَ

‘ASTAGH-FIRUL-LĀH

*I seek Allāh's forgiveness.*

2. Once

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ؕ

‘ALLĀHUMMA ‘ANTAS-SALĀMU WA MINKAS SALĀM  
TABĀRAKTA YĀ DHAL JALĀLI WAL ‘IKRĀM.

*O Allāh, You are the Source of Peace,  
And it is from You that Peace is attained.  
Blessed are You, O Master of Magnificence and Honour .*

Muslim

With regard to the extra words some people are heard saying:

إِلَيْكَ يَرْجِعُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَكَ دَارَ السَّلَامِ

Mullah `Alī al-Qārī (ra) writes in Mirqāt that there is no basis for them in the Aḥādīth. They are merely an addition.

3. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LĀ 'ILĀHA 'ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH.  
LAHUL MULKU WA LAHUL ḤAMDU WA  
HUWA `ALĀ KULLI SHAY'IN QADĪR

*There is no god but Allāh  
alone and without partner,  
His is sovereignty and His is all praise,  
and He has power over everything.*

al-Bukhārī

4. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ  
مِنْ اَنْ اُرَدَّ اِلَى اَرْدَلِ الْعُمْرِ وَاَعُوْذُ بِكَ  
مِنْ فِتْنَةِ الدُّنْيَا وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

‘ALLĀHUMMA ‘INNĪ ‘A‘ŪDHU BIKĀ MĪNAL JUBNĪ,  
 WA ‘A‘ŪDHU BIKĀ MĪN ‘AN ‘URĀDDA ‘ILĀ ‘ARDHALIL ‘UMURĪ,  
 WA ‘A‘ŪDHU BIKĀ MĪN FITNĀTĪD DUNYĀ,  
 WA ‘A‘ŪDHU BIKĀ MĪN ‘ADHĀBIL QĀBRĪ

*O Allāh I seek protection in You from cowardice,  
 I seek protection in You from becoming senile,  
 I seek protection in You from the trials of this world and  
 I seek protection in You from the punishment of the grave.*

*al-Bukhārī*

## SUNAN OF JUMU`AH

1. To take a bath. *al-Bukhārī, at-Tirmidhī, Ibn Mājah*
2. To wear clean, good clothes. *Abū Dāwūd*
3. On the day of Jumu`ah it is Sunnah to apply oil to the hair and to use `iṭr (or any other sweet-smelling fragrance). *al-Bukhārī*
4. To proceed early to the Masjid. *at-Tirmidhī, Ibn Mājah*
5. To go to the Masjid on foot. *Ibn Mājah*
6. To try to sit as close as possible to the Imām. *Ibn Mājah, at-Tirmidhī*
7. If the rows are already filled, one must not jump over the shoulders of any muṣalli (worshipper) to get to the front. *Abū Dāwūd*
8. One should abstain from futile actions, e.g. fiddling with clothes or fingers. *Ibn Mājah*
9. To listen to the Khuṭbah attentively. *at-Tirmidhī, Ibn Mājah*

10. To read Sūrah al-Kahf. Rasūlullāh ﷺ is reported to have said,  
*“Whoever recites Sūrah al-Kahf on Friday, a light (nūr) is illuminated for him from beneath his feet to the clouds of the heavens, it will shine for him on the Day of Qiyāmah and he is forgiven all (minor) sins committed between the previous Jumu`ah and this Jumu`ah.”*  
*at-Targhib wat-Tarhib*
11. To make abundant prayers for benedictions upon the Prophet ﷺ (Ṣalawāt). Rasūlullāh ﷺ is reported to have said, *“Recite Ṣalawāt upon me in abundance on the day of Jumu`ah since they are presented to me.”*  
*Ibn Mājah*

## SOME SUNAN OF EATING

1. Spread out a cloth on the floor to lay the food on. *al- Bukhārī*
2. Remove shoes before eating. *Musnad Abi Ya`lā*
3. Wash both hands up to the wrists. *at-Tirmidhī*
4. Recite بِسْمِ اللّٰهِ aloud before starting *al-Bukhārī, Muslim*
5. Eat with the right hand. *al-Bukhārī, Muslim*
6. The most pious or senior from all present should be asked to partake first. *Muslim*
7. If only one type of food is on the plate, eat from the side closest to you, especially if sharing a plate. *al-Bukhārī, Muslim*
8. If a food morsel falls, pick it up, clean it and eat it. *Muslim*
9. Do not criticize the food. If it is not to your liking then it is not incumbent to eat it. *al-Bukhārī, Muslim*



10. Do not lean or lie down and eat. *al-Bukhārī, Abū Dāwūd*
11. When eating, sit either with both knees on the ground (as in the position of Qa`dah) and lean forward to eat or raise one knee up and keep the other on the ground. *Mirqāt*
12. Clean the plate and other eating utensils thoroughly after eating. The utensils will then make Du`ā' for one's forgiveness. *Ibn Mājah*
13. Lick the fingers after eating. *Muslim*
14. Recite this Du`ā' after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

‘ALḤAMDU LILLĀHIL-LADHĪ ‘AṬ`AMANĀ  
WA SAQĀNĀ WA JA`ALANĀ MUSLIMĪN.

***All praise is due to Allāh who has granted us  
food and drink and has made us Muslims.***

*at-Tirmidhī, Abū Dāwūd, Ibn Mājah*

15. Remove the dining cloth before getting up. *Ibn Mājah*
16. Recite this as the dining cloth is removed.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرِ  
مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

‘ALḤAMDU LILLĀHI ḤAMDAN KATHĪRAN ṬAYYIBAM

**MUBĀRAKAN FĪHI GHAYRA MAKFIYYIW-WA LĀ  
MUWADDA`IW WALĀ MUSTAGHNNAN `ANHU RABBANĀ.**

*All praise is due to Allāh,  
praise in plenty, pure and full of blessings,  
for this meal which we cannot get enough of or dispense  
with or not be in need of, O our Lord!*

*at-Tirmidhī, al-Hākim*

17. Wash both hands. *at-Tirmidhī, Abū Dāwūd*

18. Gargle the mouth. *al-Bukhārī*

19. If you forget to say بِسْمِ اللّٰهِ prior to commencing, recite the following whenever you do remember

بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ

**BISMILLĀHI ‘AWWALAHŪ WA ‘ĀKHIRAHŪ**

*In the name of Allāh, in its beginning and its end.*

*at-Tirmidhī, Abū Dāwūd*

20. When invited to partake of meals by someone, make this Du`ā for the host after the meal has been completed

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاَسْقِ مَنْ سَقَانِيْ

**‘ALLĀHUMMA ‘AṬ`IM MAN ‘AṬ`AMANĪ WASQI MAN SAQĀNĪ.**

*O Allāh, feed him who fed me  
and grant him to drink who gave me to drink.*

*Muslim*

21. It is Sunnah to sporadically partake of some vinegar. That house in which vinegar is found is not regarded as empty of gravy (poor).

*Ibn Mājah*

22. If a person uses only wheat (bread), he should also try a little barley so as to get the thawāb (reward) of acting on a Sunnah.

23. To eat meat is Sunnah. The most superior food of this world and the Hereafter is meat.

*al-Jāmi` aṣ Ṣaḡhīr*

24. To accept the invitation of a fellow Muslim is a Sunnah. *Abū Dāwūd*

If one knows that the major portion of the host's income is from interest, bribery or any other Ḥarām source, then the invitation must not be accepted.

25. It is Sunnah to prepare and send food to the family of a deceased person.

*Ibn Mājah*

## SUNAN WHEN DRINKING WATER

1. Drink with the right hand, since Shayṭān drinks with his left. *Muslim*

2. Sit and drink. It is discouraged to stand and drink. *Muslim*

3. Recite **بِسْمِ اللَّهِ** before drinking and **الْحَمْدُ لِلَّهِ** afterwards.

*at-Tirmidhī*

4. Drink three sips, separating the glass, cup etc. from the mouth each time.

*Muslim, at-Tirmidhī*

5. Do not drink from the chipped side of a glass, cup etc. *Abū Dāwūd*

6. Do not drink directly from the spout of a jug or from any such vessel from which water gushes out quickly, nor from a container in which there is a possibility that an insect may have crept in unnoticed (e.g. a gourd that was left open). In such an instance pour the water into another container, or even your hands, and then drink. *al-Bukhārī, Muslim*

7. To recite this Du`ā', after drinking water is also a Sunnah

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ  
وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا بِذُنُوبِنَا

ALḤAMDU LILLĀHIL-LADHĪ SAQĀNĀ `ADHBĀN  
FURĀTAM BI RAḤMATIHĪ WA LAM YAJ`ALHU  
MILḤAN UJĀJAM BIDHUNŪBINĀ.

***All praise is due to Allāh, Who out of His Mercy has granted us sweet and pleasant water to drink and did not make it bitter and salty due to our sins.***

*ad-Du`ā' of aṭ-Ṭabarānī*

8. After drinking water, if the water is to be passed on to others, pass it to the one on the right who in turn should pass it to the one on his right, continuing this procedure until the end. *al-Bukhārī, Muslim*

The same sequence should be observed when passing around tea or anything else.

9. Recite this Du`ā' after drinking milk:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

## ALLĀHUMMA BĀRIK LANĀ FĪHI WA ZIDNĀ MINHU.

*O Allāh! Grant us barakah (blessings)  
in it and grant us more of it.*

*Abū Dāwūd, at-Tirmidhi*

10. The one serving should drink last.

*at-Tirmidhi*

## SUNAN PERTAINING TO CLOTHING

1. Rasūlullāh ﷺ loved white clothing.

*at-Tirmidhi, Ibn Mājah*

2. When putting on any garment, put on the right sleeve or leg first, then the left.

*at-Tirmidhi*

3. Do not allow the lower garment to hang below the ankles as a sign of pride or carefreeness as Allāh ﷻ is displeased with such a person.

*al-Bukhārī, at-Tirmidhi, Abū Dāwūd, etc.*

Rasūlullāh ﷺ has said that Allāh ﷻ will not look with mercy at the person who allows his garment to hang lower than his ankles out of pride.

*al-Bukhārī, Muslim*

4. When wearing new clothes, recite this Du`ā'.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ  
وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

ALḤAMDU LILLĀHIL-LADHĪ KASĀNĪ  
HĀDHATH-THAWBA WA RAZAQANĪHI MIN  
GHAYRI ḤAWLIM MINNĪ WA LĀ QUWWAH.

***All praise is due to Allāh who gave me this clothing  
to wear and granted it to me without  
my exerting any effort or strength.***

*Abū Dāwūd*

5. It is Sunnah to wear a cap under the turban (i.e. to wear both is Sunnah). *Mirqāt*
6. Rasūlullāh ﷺ used to like wearing a Qamiṣ (long shirt). *at-Tirmidhī, Abū Dāwūd*
7. It is Sunnah to wear a black turban, and have a tail at the back. *an-Nasa'ī*
8. It is a Sunnah to cover the head with a cap even if not wearing a turban. *Mirqāt*
9. When removing any item of clothing, first remove its left half, then the right.
10. First put on the right shoe, then the left. *al-Bukhārī, Muslim, Abū Dāwūd*
11. When removing the shoes, first remove the left then the right. *al-Bukhārī, Muslim, Abū Dāwūd*

## **SUNAN OF THE HAIR**

1. The length of the hair of Rasūlullāh ﷺ reached up to the middle of the ear. According to another narration the hair reached up to the ear, while in yet another narration it is mentioned that it reached up to the ear-lobes. There are also narrations where it is mentioned that the hair was close to the ear-lobes. *Shamā'il at Tirmidhī*
2. To keep all the hair level with the ear-lobes or a little lower on

all sides is Sunnah. To keep part of the hair of the head long while shortening another part, as in popular contemporary styles such as the square cut, step and wedge etc, is not permissible. Similarly to shave part of the head while leaving the rest is not permissible. May Allāh ﷻ protect all Muslims from imitating the non-Muslims in this.

3. The command to grow the beard and trim the moustache has been recorded in the Aḥādīth. *al-Bukhārī, Muslim*

To trim the beard less than the length of one fist or to shave it off is not permissible. May Allāh ﷻ protect every Muslim from this. It is Wājib (compulsory) to keep the beard one fist's length, and the length of one fist is established from the Sunnah. *al-Bukhārī*

4. It is Sunnah to trim the moustache as finely as possible. Keeping very long moustaches (that overhang the upper lip) has been declared as of the practices of the Mushriks (polytheists). *al-Bukhārī*
5. Hair below the navel, in the armpits, the moustache, as well as the nails should be cut and kept clean. It is sinful to allow 40 days to pass without doing so. *Muslim, at-Tirmidhī, Abū Dāwūd, Ibn Mājah*
6. To wash the hair, oil it and comb it is Sunnah, but not daily. *Mishkāt, Badhl al-Majhūd*
7. When combing the hair start from the right hand side. *al-Bukhārī*
8. When looking into a mirror, recite the following Du`ā':

اللَّهُمَّ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

ALLĀHUMMA ḤASSANTA KHALQĪ FA ḤASSIN KHULUQĪ.

**O Allāh, You have beautified my external form,  
so make my character beautiful as well.**

*Ibn Hibbān, Musnad Abi Ya`lā, al-Bayhaqī in Shu`ab al-Īmān*

## **SUNAN WHEN TREATING AND VISITING THE SICK**

1. It is Sunnah to take medication and seek treatment for any illness. However, one's trust and faith should be solely on Allāh ﷻ.
2. It is Sunnah to treat an illness with black seed (oil) and honey. Rasūlullāh ﷺ has said "There is in the Black Seed a cure for everything but death" (*al-Bukhārī, Muslim*). The Qur'ān says regarding honey, "in it is a healing for men" (16:69).
3. During treatment one should avoid things which aggravate the illness.
4. It is a Sunnah to visit the sick. There is a great deal of emphasis on this in Aḥādīth. Do note that men may only go to see men and women may only see women unless they are Maḥram to each other. *al-Bukhārī*
5. It is Sunnah to not prolong the visit but to leave quickly. *Mishkāt*  
One should not cause inconvenience to the sick or their family by remaining there for a longtime.
6. To console the patient in any way is Sunnah. One should try to inspire hope by mentioning Allāh's Power and Mercy. One should not say things which will frighten the sick person. *Mishkāt*
7. When visiting the sick one should say the following:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ



LĀ BA'SA, ṬAHŪRUN IN SHĀ'ALLĀH.

*It is no cause for worry - (this sickness)  
is a means of cleansing (you of your sins),  
if Allāh wishes.*

al-Bukhārī

Thereafter recite this seven times for his recovery

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

‘AS’ALUL-LĀHAL `AZĪMA, RABBAL `ARSHIL `AZĪMI,  
‘AY-YASHFIYAK.

*I ask Allāh the Magnificent, Lord of  
the Magnificent Throne, to cure you.*

Rasūlullāh ﷺ has stated that by reading this Du`ā' seven times the sick person will be cured. However, if the time of his death has approached then nothing can delay that.

Abū Dāwūd

## SUNAN OF TRAVELLING

1. Travelling alone, although not sinful, should be avoided. However, in necessity there is no harm. Fath al-Bārī
2. When placing a foot in the stirrup of an animal, or beginning to board a vehicle, say بِسْمِ اللَّهِ BISMILLĀH. at-Tirmidhī
3. After settling down on the conveyance say: اللَّهُ أَكْبَرُ ‘ALLĀHU ‘AKBAR thrice and then recite the following Du`ā'

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ط

SUBHĀNAL-LADHĪ SAKH-KHARALANĀ  
HĀDHĀ WA MĀ KUNNĀ LAHŪ MUQRINĪN,  
WA ‘INNĀ ‘ILĀ RABBINĀ LA MUNQALIBŪN.

*Glory to Who has subjugated this for us  
and we would never have been able to harness it (on our own).  
And we are certainly returning to our Lord.*

*Muslim, at-Tirmidhi*

4. Thereafter recite the following Du`ā':

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ  
وَالْتَقْوَىٰ 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 وَكَأْبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي  
الْمَالِ وَالْأَهْلِ وَالْوَالِدِ

‘ALLĀHUMMA ‘INNĀ NAS’ALUKA FĪ SAFARINĀ HĀDHAL-BIRRA  
 WAT-TAQWĀ WA MINAL-‘AMALI MĀ TARḌĀ.  
 ‘ALLĀHUMMA HAWWIN ‘ALAYNĀ SAFARANĀ HĀDHĀ  
 WAṬWI ‘ANNĀ BU’DAH. ‘ALLĀHUMMA ‘ANTAŞ-ŞĀHIBU  
 FIS-SAFARI WAL KHALĪFATU FIL ‘AHL. ‘ALLĀHUMMA  
 ‘INNĪ ‘A’ŪDHU BIKA MIW-WA’THĀ’IS-SAFARI WA KA’ĀBATIL  
 MANẒARI WA SŪ’IL MUNQALABI  
 FIL MĀLI WAL ‘AHLI WAL WALAD.

*O Allāh, We ask You in this journey of ours righteousness and piety  
 and of actions those that please You.*

*O Allāh, ease for us this journey of ours and  
 shorten for us its length.*

*O Allāh, You are our companion on this journey  
 and the One we leave over our household.*

*O Allāh, I seek protection in You from the hardship of travel,  
 from witnessing a terrible sight and from returning to find  
 an evil condition having befallen my property, family,  
 and children.*

*Muslim*

5. When the need arises to stop along the way, the Sunnah is to move to the side of the road. Do not camp in the middle of the road obstructing and inconveniencing others.

*Muslim*

6. When moving uphill, say **اللَّهُ أَكْبَرُ**  
**ALLĀHU AKBAR**, *Allāh is Most Great.*

*al-Bukhārī*

7. When moving downhill, say **سُبْحَانَ اللَّهِ**  
**SUBḤĀNALLĀH**, *Pure is Allāh (of all blemishes).*

*al-Bukhārī*

These two Sunnahs should be practiced when ascending and descending generally, e.g. climbing up or down stairs etc., as a

reminder when one ascends that Allāh is still greater and more exalted, and as one descends that Allāh is pure of all lowness and defects.

8. When the town of one's destination comes into view, say this Du`ā' three times

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

‘ALLĀHUMMA BĀRIK LANĀ FĪHĀ.

*O Allāh, bless us in this town.*

and then

اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ  
صَالِحِي أَهْلِهَا إِلَيْنَا

‘ALLĀHUM-MARZUQNĀ JANĀHĀ WA ḤABBIBNĀ  
‘ILĀ ‘AHLIHĀ WA ḤABBIB ṢĀLIḤĪ ‘AHLIHĀ ‘ILAYNĀ.

*O Allāh, grant us the choicest fruits of this place,  
and make us beloved to its inhabitants,  
and make the pious of its inhabitants beloved to us.*

*aṭ-Ṭabarānī in al-Awsaṭ*

9. Rasūlullāh ﷺ has mentioned that when the purpose for which one had undertaken the journey has been accomplished one should return home immediately. *al-Bukhārī*

10. When coming back from a lengthy journey, the Sunnah is to not return home unannounced, but to inform one's family of one's arrival in order to allow them time to properly prepare. *al-Bukhārī, Muslim*

11. The Prophet ﷺ would tell his Ṣaḥābah when reaching Madinah

during the day to wait until evening before going home, and when getting back at night, the Prophet ﷺ would only go home in the morning. *Muslim*

12. It is forbidden (Makrūh) to take a dog along or to keep bells on a journey, since the angels (of mercy) refuse to follow such a person (and the blessings of the journey are thus lost). *Muslim*
13. Upon returning from a journey, it is Sunnah to first go to the Masiid, perform two rak`ahs of Ṣalāh and then enter the home. *al-Bukhārī, Muslim*
14. When returning from a journey recite this Du`ā'

أَيْبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

‘Ā’IBŪNA TĀ’IBŪNA `ĀBIDŪNA LI RABBINĀ ḤĀMIDŪN.

***We are returning, repenting, worshipping,  
unto our Lord rendering praise.***

*al-Bukhārī, Muslim, at-Tirmidhī*

## SUNAN OF NIKĀḤ

1. A Sunnah Nikāḥ is a simple one, without formalities, nor are there any disputes pertaining to the dowry etc. *al-Bayhaqī in Shu`ab al-Īmān*
2. It is Sunnah to seek a pious and righteous person for marriage and to send a proposal to such a person. *al-Bukhārī, Muslim; at-Tirmidhī*
3. To have the Nikāḥ in a Masjid is Sunnah. *at-Tirmidhī*
4. To announce the Nikāḥ is also a Sunnah. *at-Tirmidhī*
5. It is Sunnah to fix the amount of Mahr (dowry) according to one's means. *al-Bukhārī, Muslim*

6. On the first night when one is in seclusion with one's wife, one should place his hand on her forelock gently and say

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ  
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA KHAYRAHĀ  
WA KHAYRA MĀ JABALTAHĀ `ALAYHI.  
WA ‘A`ŪDHU BIKA MIN SHARRIHĀ  
WA SHARRI MĀ JABALTAHĀ `ALAYHI.

*O Allāh, I ask You for the good of her  
and the good of what You have created her upon;  
And I seek protection in You from the evil of her  
and the evil of what You have created her upon.*

*Abū Dāwūd, Ibn Mājah*

7. When intending to copulate with one's wife, recite the following Du`ā'. If one has children then Shayṭān will not be able to fully influence them, or harm them - In Shā-'Allāh.

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ  
الشَّيْطَانَ مَا رَزَقْتَنَا

BISMILLĀH, ‘ALLĀHUMMA JANNIBNASH-SHAYṬĀNA  
WA JANNIBISH-SHAYṬĀNA MĀ RAZAQTANĀ.

*In the Name of Allāh,  
O Allāh, protect us from Shayṭān and  
protect from Shayṭān that which You will grant us.*

*al-Bukhārī, Muslim*

## WALĪMAH

A day or so after the newly-weds meet for the first time, it is a Sunnah for the groom to hold a Walimah in celebration of the blessing he has just received from Allāh. It is not necessary to prepare a great amount of food. A little food prepared according to one's means to feed one's near and dear and some local Muslims, not forgetting the poor, will suffice in fulfilling the sunnah. The Messenger ﷺ has said, 'The worst food is the food of the Walimah to which only the rich are invited and the poor are left out. Yet he who declines the invitation (without a valid reason) has disobeyed Allāh and His Messenger.' *al-Bukhārī, Muslim*

When hosting a Walimah, let your intention be of fulfilling the full Sunnah, by inviting the poor, destitute and the pious. The rich may, of course, be invited as well, but ensure that the poor are not ignored or over-looked.

There is no reward for a Walimah which is hosted for show or to impress people. Instead, it is feared that such a Walimah will invite the wrath and displeasure of Allāh ﷻ.

## SUNAN WHEN A CHILD IS BORN AND RAISED

1. To give the Adhān in the right ear and Iqāmah in the left ear after the child is born. *at-Tirmidhī, Abū Dāwūd*
2. To give a name to the child on the 7th day after its birth. *Abū Dāwūd*
3. To make an animal sacrifice in gratitude to Allāh for the child that one has been granted (the `Aqīqah). Two male goats should be slaughtered for the `Aqīqah of a boy and one for that of a girl.

*at-Tirmidhī, Abū Dāwūd*

4. To make `Aqīqah on the 7th day. If it cannot be done on the 7th, it should be done on the 14th or the 21st day. *Abū Dāwūd*
5. The meat of `Aqīqah can be distributed raw or cooked.
6. Anyone may partake of the meat of the `Aqīqah, even oneself.
7. The head of the baby should be shaved and silver equal to the weight of the hair should be given in charity. *at-Tirmidhī*
8. Saffron can be put on the head after shaving. *Abū Dāwūd*
9. Dates should be given to a pious person to chew and then placed into the mouth of the baby. This is called Taḥnik. The pious person should also be requested to make Du`ā'. *al-Bukhārī*
10. The child should be taught how to perform Ṣalāh and the other aspects of Dīn when he or she reaches the age of seven years.
11. In order to ingrain the establishment of prayers, the child should be admonished if he is negligent in their performance when he reaches the age of ten. He should be punished if the need arises. *Abū Dāwūd, Al-Ḥākim*

Note: Children are often spoiled with excessive love and affection when they are going through the most significant stages of development and so are most in need of good nurturing while parents console themselves thinking the child will behave when he/she grows up.

It should be born in mind that if the foundation is not straight, the building will always be crooked. Therefore it is necessary to inculcate good character into the child from the very beginning to prevent regret later.



## SUNAN AT THE TIME OF DEATH (OF OTHERS OR ONE'S OWN)

1. When it becomes apparent that the time of death is close, those present should help the dying person face the Qiblah and start Talqin, i.e. recite the Kalimah to encourage the dying to say it.

*at-Tirmidhī, al-Hākim*

2. When the time of death has approached, the dying person should try to make this Du`ā':

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

‘ALLĀHUM-MAGHFIRLĪ WARḤAMNĪ  
WA ‘ALḤIQNĪ BIR-RAFĪQIL ‘A`LĀ.

*O Allāh, forgive me, and have mercy on me and join me with the  
Highest Companion.*

*al-Bukhārī, Muslim*

3. Close to the time of death this Du`ā' should be made for ease

اللَّهُمَّ اَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

‘ALLĀHUMMA ‘A`INNĪ `ALĀ GHAMARĀTIL MAWTI  
WA SAKARĀTIL MAWT.

*O Allāh! Assist me through the difficulties of death  
and the pangs of death.*

*at-Tirmidhī*

4. When death has occurred, those having any connection with the deceased should recite:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ اللَّهُمَّ أَجْرِنِي  
فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

‘INNĀ LILLĀHI WA ‘INNĀ ‘ILAYHI RĀJI’ ŪN.  
‘ALLĀHUM-MA‘JURNĪ FĪ MUṢĪBATĪ  
WA ‘AKHLIF LĪ KHAYRAM MINHĀ.

*Verily to Allāh we belong and to Him shall we return.  
O Allāh, reward me in my affliction and grant me  
something better in exchange.*

Muslim

5. After a person dies, their eyes should be closed.

6. Anyone lifting the dead body or the bier should say **بِسْمِ اللَّهِ**  
**BISMILLĀH – In the Name of Allāh.**

Ibn Abi Shaybah

7. It is Sunnah to hasten in the burial.

Abū Dāwūd

8. When placing the deceased into the grave, recite this Du`ā’:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

BISMILLĀH,  
WA `ALĀ MILLATI RASŪLIL-LĀH.

*In the Name of Allāh,  
and upon the creed of the Messenger of Allāh.*

at-Tirmidhī, Ibn Mājah

9. The deceased should be placed on his right side in such a manner that his entire chest is facing the Ka`bah and his back should be against the wall of the grave. Sometimes, only the face is turned to the Qiblah and the deceased is made to lie on his back, resulting in the chest facing the sky. This is contradictory to the Sunnah method.

*Muṣannaf `Abd ar-Razzāq; aṭ-Ṭabarānī*

10. To feed the family of the deceased is a Sunnah, but to make a big show of it is not. Also, whatever is available should be given avoiding extravagance.

*at-Tirmidhī, Ibn Mājah*

11. After burial, Rasūlullāh ﷺ would instruct his companions to seek forgiveness for the deceased and to pray that Allāh ﷻ keeps him or her steadfast at the time of questioning by al-Munkar and an-Nakīr.

*Abū Dāwūd, al-Hākim*

To make a congregational Du`ā' after the Janāzah Ṣalāh, as some have made it customary, is not from the Sunnah but a bid`ah and so should not be done.

*Mirqāt, al-Baḥr ar-Rā`iq*

## SUNAN BEFORE SLEEPING

1. It is substantiated from Ḥadīth that Rasūlullāh ﷺ rested at sometime or the other on the following:

- A. A mat made from palm leaves.
- B. A straw mat
- C. A mat made from cloth
- D. On the ground
- E. On a wooden bed
- F. On a bed
- G. On skin and hide

*Zād al-Ma`ād*

2. It is a Sunnah to sleep in the state of Wuḍū'.

*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd*

3. Before climbing into bed, dust the bed thrice with a cloth.

*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd, Ibn Mājah*

4. Before sleeping say بِسْمِ اللّٰهِ and do the following:

A. Close the door.

B. Put out the lamp (switch off exposed electrical appliances).

The Prophet ﷺ has said, 'Truly this fire is an enemy to you, so when you go to bed put it out.'

*Muslim; Ibn Mājah, Aḥmad, Ibn Abī Shaybah*

C. Close any container with food or drink inside it.

D. Cover all food utensils.

The Prophet ﷺ has said, 'There is a night in the year in which plague descends, it does not pass by any open container or flask but something of the plague enters therein.'

*Muslim*

If one cannot find anything with which to cover the utensil then one should place a stick across the top of the utensil.

5. It is Makrūh to engage in storytelling (gossip) after `Ishā'. It is better to sleep immediately after Ṣalāh. It is permissible to remain awake for listening to lectures and advices and to earn one's livelihood.
6. When going to sleep it is Sunnah to apply Kuḥl (surmah - antimony) thrice in each eye for both men and women. *at-Tirmidhī in ash-Shamā'il*

Before sleeping recite something from the Qur'ān, eg. Sūrah al-Fātiḥah, Āyah al-Kursī, Sūrah al-Mulk, the four Quls and Ṣalawāt. If one is unable to recite so much then at least recite a few sūrahs, for 'Whoever recites ten āyāt in a night will not be reckoned among the neglectful.'

*al-Hākim*

7. Before sleeping, recite Tasbiḥ Fātimah, i.e. 33 times سُبْحَانَ اللّٰهِ

33 times **أَلْحَمْدُ لِلَّهِ** and 34 times **اللَّهُ أَكْبَرُ**  
*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd*

8. Sleeping on the right hand side and facing Qiblah is Sunnah.  
*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd*

To sleep on one's stomach/chest is detestable. *Abū Dāwūd*

9. After lying down make this du`ā'

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمَسَتْ  
نَفْسِي فَاغْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ  
عِبَادَكَ الصَّالِحِينَ

BISMIKA RABBĪ WAḌA'TU JAMBĪ WA BIKĀ 'ARFA'UHŪ,  
'IN 'AMSAKTA NAFSĪ FAGH-FIR LAHĀ WA 'IN 'ARSALTAHĀ  
FAḤFAẒHA BIMĀ TAḤFAẒU BIHĪ 'IBĀDAKAŞ-ŞĀLIḤĪN.

*In Your Name my Lord, I place my side (I rest) and with Your  
command I will raise it. If You take my soul forgive it and if  
You leave my soul protect it the way You protect Your pious servants.*

*al-Bukhārī, Muslim*

10. Thereafter say

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيِي

'ALLĀHUMMA BIS-MIKA 'AMŪTU WA AḤYĀ

*O Allāh With Your Name do I live and die.*

*al-Bukhārī, Muslim*

11. Before sleeping recite this Istighfār thrice;

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
وَأَتُوبُ إِلَيْهِ

‘ASTAGHFIRUL-LĀHAL-‘AZĪMAL-LADHĪ LĀ ‘ILĀHA ‘ILLĀ  
HUWAL ḤAYYUL QAYYŪMU WA ‘ATŪBU ‘ILAYH.

*I seek forgiveness from Allāh the Magnificent besides Whom  
there is no god, the Living, Everlasting, and I repent to Him.*

at-Tirmidhi

12. If you see a frightening dream or nightmare, make a spitting motion  
to your left on awakening and say thrice

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘A’ŪDHU BILLĀHI MINASH-SHAYṬĀNIR-RAJĪM

*I seek protection in Allāh from Shayṭān the accursed.*

Then change positions and go back to sleep.

Muslim

## FEW SUNAN OF SOCIAL LIFE

1. To greet with Salām is one of the great Sunan for a Muslim. Rasūlullāh ﷺ has placed a lot of emphasis on this. It increases love amongst people. Salām should be made to every Muslim whether one knows him or not.

al-Bukhārī

Salām is an emphasized Sunnah, and a reply to their greeting is every person’s right, regardless of knowing the person.

2. Rasūlullāh ﷺ when passing by a group of children made Salām to them, so it is Sunnah to make Salām to children as well.

Muslim

3. The Sunnah method of making Salām is that one should say verbally “**as-Salāmu Alaykum**”. To greet with a wave of the hand, a nod of the head or by making a gesture with the fingers, or to reply in this manner is against the Sunnah. If the person greeting is afar then one should say Salām audibly as well as gesture. *Mishkāt*
4. It is Sunnah to shake hands when saying Salām (when able). Ladies can shake hands with one another. *at-Tirmidhī, Abū Dāwūd*
5. When joining a gathering, one should sit wherever a place is found. To make others stand up or to sit in their place is Makrūh and a sin, due to it being an act of pride/arrogance. *al-Bukhārī, Muslim*
6. When a person comes to meet you, move a little (in greeting), even if there is ample place. This is also Sunnah and through it the one arriving will feel honoured. *al-Bayhaqī*
7. If there are three persons together, it is not correct for two persons from amongst them to engage in any conversation separately (or in another language) without the third person being able to hear. The third person may become suspicious or feel hurt. To hurt the feelings of anyone is a great sin. *Muslim*
8. When going to somebody's house one must acquire permission before entering. *al-Qur'an 24:27*
9. It is Sunnah to suppress a yawn as far as possible. *al-Bukhārī*

When yawning, place the back of the left hand over the mouth. While yawning, any sound should not be allowed to emanate as this is frowned upon in the Ḥadīth. *al-Bukhārī, Muslim*

10. To regard any pleasant occurrence as a good sign and be pleased with it is from the Sunnah. However, to regard anything as a bad

omen is prohibited. For instance, if someone sneezes then to think that you will not succeed in your work or to regard the cawing of a crow or the sight of a black cat or the hooting of an owl as an indication of an impending calamity is baseless and a result of ignorance and incorrect beliefs. In the same manner to regard someone as a means of bad luck or to regard any day as bad is a very evil act.

Mirqāt

Acting upon the Sunnah makes a person the beloved of Allāh ﷻ. That is why one should act upon it punctually and perpetually.

## SUNAN WHEN ONE IS TROUBLED BY THOUGHTS OF KUFR AND SINS

1. It is Sunnah to recite the following when experiencing thoughts of kufr and sins

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘A`ŪDHU BILLĀHI MINASH-SHAYṬĀNIR-RAJĪM

*I seek protection in Allāh from Shayṭān, the outcast.*

Muslim

أَمَنْتُ بِاللَّهِ وَرُسُلِهِ

‘ĀMANTU BILLĀHI WA RUSULIH

*I believe in Allāh and His Messengers*

aṭ-Ṭabarānī in al-Kabīr, Aḥmad

## SUNNAH OF CONTEMPLATION

The Prophet of Allāh ﷺ has been reported as saying, “Reflect over the creation of Allāh, but do not reflect over Allāh lest you should perish.”

ad-Durr al-Manthūr



The pondering and reflecting mentioned in the āyah, **“those who remember Allāh standing, sitting, and reclining, and ponder”** (3:190-1) refers to pondering and reflecting over His creation, not over His Being.

## SOME IMPORTANT TEACHINGS OF ISLĀM

Who ever obeys the Messenger ﷺ has (in reality) obeyed Allāh ﷻ.

*al-Qur’ān 4:80*

Rasūlullāh ﷺ is reported to have said,

"He who does not show mercy to our young and does not respect our old, nor does he enjoin the doing of good or forbid evil is not from amongst us."

*at-Tirmidhī*

"Anyone who causes harm to the wealth or body or any other Muslim or deceives him is accursed."

*at-Tirmidhī*

"Live in the world as though you were a traveller."

*al-Bukhārī*

"The Muslim is he from whose tongue and hand (i.e. his speech and actions) other Muslims are safe. "

*al-Bukhārī*

"Allāh forgives what He will of all sins except the disobedience of parents, for its punishment is brought forward for its perpetrator in life before death."

*al-Bayhaqī in Shu`ab al-Īmān*

"Cherish five things before five:

- Your youth before old age;
- Your good health before sickness;
- Your prosperity before poverty;
- Your free time before preoccupation;
- Your life before death."

*at-Tirmidhī*

## ISTIKHĀRAH

Jābir ؓ narrates, “Rasūlullāh ﷺ used to teach us the prayer of Istikhārah for important matters in the same manner as he would teach us sūrahs of the Qur’an.” *al-Bukhārī*

He ﷺ has said, “When you intend doing any important work, read two rak`ahs Ṣalāh and then make the Du`ā` (see below).” *al-Bukhārī*

Rasūlullāh ﷺ is reported to have said to Anas ؓ, “O Anas! when you are undecided with regards to any matter, seek counsel from your Lord (i.e. through Istikhārah) and do this seven times. Whatever decision then prevails in your heart, regard it to be beneficial.” *Radd al-Muḥtār*

Note: It is not necessary that one sees a dream or hears a voice. Asking another person to make Istikhārah on one's behalf is not established from the Ḥadīth. However, To make Mashwarah (consultation) with someone else is Sunnah. The Messenger ﷺ has said, "He, who makes Istikhārah, will not be at a loss; nor will he, who makes Mashwarah."

*aṭ-Ṭabarānī in al-Awsaṭ and aṣ-Ṣaḡīr*

## THE DU`Ā` OF ISTIKHĀRAH

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَ  
تَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ ۝ اللَّهُمَّ إِنْ كُنْتَ  
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ  
أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ۝

وَأَنَّ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي  
 وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
 وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

‘ALLĀHUMMA ‘INNĪ ‘ASTAKHĪRUKA BI ‘ILMIK,  
 WA ‘ASTAQ-DIRUKA BI QUDRATIK,  
 WA ‘AS’ALUKA MIN FAḌLIKAL ‘AẒĪM.  
 FA ‘INNAKA TAQDIRU WALĀ ‘AQDIR,  
 WA TA’LAMU WALĀ ‘A’LAM,  
 WA ‘ANTA ‘ALLĀMUL GHUYŪB.

‘ALLĀHUMMA ‘IN KUNTA TA’LAMU ‘ANNA HĀDHAL ‘AMRA  
 KHAYRUL-LĪ FĪ DĪNĪ WA MA’ĀSHĪ WA ‘ĀQIBATI ‘AMRĪ  
 FAQ-DIRHU LĪ WA YASSIRHU LĪ, THUMMA BĀRIK LĪ FĪH.  
 WA ‘IN KUNTA TA’LAMU ‘ANNA HĀDHAL ‘AMRA  
 SHARRUL-LĪ FĪ DĪNĪ WA MA’ĀSHĪ WA ‘ĀQIBATI ‘AMRĪ  
 FAṢRIF-HU ‘ANNĪ WAṢRIFNĪ ‘ANHU, WAQ-DIR LIYAL  
 KHAYRA ḤAYTHU KĀNA, THUMMA ‘ARḌINĪ BIH.

*O Allāh, I seek good from You through Your knowledge,  
 and ability from You through Your power,  
 and I ask You from Your great benevolence;*

*For surely You have power, while I have none, And You know,  
 while I know not, You are the great Knower of the Unseen.*

*O Allāh, if You should know this matter to be good for me as regards  
 my religion, my livelihood and the outcome of my affairs, then  
 ordain it for me, and make it easy for me, and then bless me in it.*

*And if You should know this matter to be bad for me as regards  
 my religion, my livelihood and the outcome of my affairs,  
 then turn it away from me, and turn me away from it and ordain for  
 me good wherever it be, then make me content with it.*

When saying the words **هَذَا الْأَمْرُ** bring to mind the matter for which you are making Istikhārah. *al-Bukhārī*

Istikhārah is to ask Allāh to only allow the matter to ensue if it is good for one, and to not let it be if it is bad. After making Istikhārah, continue doing what you need to do, reassured in the knowledge that ultimately only that which is good for you will transpire. The final outcome will inevitably be the answer to the Istikhārah.

**Note:** If you do not get the opportunity to perform Ṣalāh al-Istikhārah and need to make Istikhārah urgently, recite the Du`ā' of Istikhārah alone. If you have not learnt the Du`ā' of Istikhārah then recite this concise Du`ā'

**اللَّهُمَّ خَيْرَ لِي وَاخْتَرِ لِي**

**ALLĀHUMMA KHIR LĪ WAKHTAR LĪ**

*O Allāh, grant me good and choose for me.*

*at-Tirmidhi*

## ṢALĀH AL-ĤĀJAH

It is reported from `Abdullāh ibn Abī Awfā ؓ that Rasūlullāh ﷺ said “Whoever has any need from Allāh ﷻ or anyone of his children, let him make Wuḍū' and let him make it well, then offer two rak`ahs of Ṣalāh, praise Allāh ﷻ and invoke benedictions upon the Prophet ﷺ, then say

**لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ**

**الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ**

**مُوجِبَاتِ رَحْمَتِكَ وَعِزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ**

كُلِّبِرٍ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ  
 وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا  
 قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

LĀ 'ILĀHA 'ILLAL-LĀHUL ḤALĪMUL KARĪM.  
 SUBḤĀNAL-LĀHI RABBIL `ARSHIL `AZĪM.  
 `ALḤAMDU LILLĀHI RABBIL `ĀLAMĪN.  
 `AS`ALUKA MŪJIBĀTI RAḤMATIK,  
 WA `AZĀ`IMA MAGHFIRATIK,  
 WAL GHANĪMATA MIN KULLI BIRR,  
 WAS-SALĀMATA MIN KULLI `ITHM.  
 LĀ TADA` LĪ DHAMBAN `ILLĀ GHAFARTAH,  
 WA LĀ HAMMAN `ILLĀ FARRAJTAH,  
 WA LĀ ḤĀJATAN HIYA LAKA RIḌAN  
 `ILLĀ QAḌAYTAHĀ YĀ `ARḤAMAR RĀḤIMĪN.

*There is no god but Allāh, the Most Forbearing, Most Bountiful.  
 Glory be to Allāh, Lord of the Magnificent throne.  
 All praise is for Allāh, Lord of the universe.  
 I beg You for all that causes Your Mercy,  
 determines Your Forgiveness,  
 a wealth of every form of piety and security from every sin.  
 O Allāh, do not leave any sin of mine but that you have forgiven it,  
 nor any worry but that You have uplifted it, nor any need which  
 conforms with Your pleasure but that You have fulfilled it, O most  
 Merciful of all that show mercy!*

at-Tirmidhī

"The Forbearing" means one who does not hasten in punishing. "The Bountiful" means one who grants favours despite the recipient not being deserving and worthy of it.

Reciting Ṣalawāt before and after any Du`ā' is a powerful means for the acceptance of that Du`ā'.

Imām ad-Dārānī has said, "Let him who wishes to ask Allāh his need make abundant benedictions upon the Messenger of Allāh ﷺ and then ask Allāh his need, and then end with Ṣalawāt again, for Allāh assuredly accepts both benedictions upon His Messenger, and He is too honourable to leave out what is between them." *Radd al-Muḥtār*

Whenever one is faced with any problem related to this world or the hereafter, be it a bodily affliction or a spiritual one, e.g. desire to sin, he should perform two rak`ahs Ṣalāh al-Ḥājah and beseech Allāh for His mercy and help against the difficulties he faces. He should continue making Du`ā' sincerely and consistently every day. Allāh ﷻ will create a means of overcoming the problems from the unseen. The door of the limitless bounties of the most Generous Giver is open for all who take the time to turn to Allāh.

***And seek help (from your Lord) with patience and prayer;  
and truly this is hard, except for the humble.***

*al-Qur`ān 2:45*

## **MISCELLANEOUS SUNAN, HABITS AND QUALITIES OF THE MESSENGER OF ALLĀH ﷺ.**

**Sunnah:** When Rasūlullāh ﷺ walked, people were never dispersed to make way for him. *at-Tirmidhī, Ibn Mājah, al-Ḥākim*

**Sunnah:** The Prophet ﷺ was never requested anything (permissible) to which he replied "no". *al-Bukhārī*

**Sunnah:** When speaking to anyone, he ﷺ would never turn away until the other person had finished and turned away first. Similarly, when shaking hands, he ﷺ would not move his hand away first. *Ibn Mājah*

**Sunnah:** When bidding farewell to anyone, he would say

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

‘ASTAWDI‘UL-LĀHA DĪNAKUM WA ‘AMĀNATAKUM WA  
KHAWĀTĪMA ‘A‘MĀLIKUM

*I entrust to Allāh your Din and your belongings and  
the final outcome of your deeds.*

*Abū Dāwūd, al-Ḥākim*

**Sunnah:** When he would witness a pleasing sight, he ﷺ would say

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

‘ALḤAMDU LIL-LĀHIL LADHĪ BI NI‘MATIHĪ TATIMMUṢ-ṢĀLIḤĀT

*All praise be to Allāh through Whose favour  
all good things are accomplished.*

*Ibn Mājah, al-Ḥākim*

When faced with an unpleasant situation, he ﷺ used to say

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

‘ALḤAMDU LILLĀHI ‘ALĀ KULLI ḤĀL

*Praise be to Allāh in every situation.*

*Ibn Mājah, al-Ḥākim*

**Sunnah:** When meeting with anyone, he would be the first to make Salām.

*al-Bayhaqī in al-Kabīr, at-Tirmidhī in ash-Shamā‘il*

**Sunnah:** When he had to look at anything on his side, he would turn completely towards it. (He never looked with a side glance as the proud often do.) *al-Ḥākim, at-Tirmidhī, Aḥmad*

**Sunnah:** He ﷺ used to keep his gaze down at all times. Out of modesty he would rarely look at anyone straight in the face. *al-Bayhaqī in al-Kabīr*

**Sunnah:** When dealing with people, he was never hard, rather he preferred to be lenient. He ﷺ was extremely compassionate, tolerant and merciful. *al-Bukhārī*

**Sunnah:** When walking, he ﷺ would raise his foot with force, when placing it he inclined forward displaying humility. He lengthened his stride as though descending from a high place to a low one. *at-Tirmidhī*

**Sunnah:** He ﷺ never considered himself above associating with and attending to anyone, whatever their social standing. Even slave-girls and the poorest of people could freely approach him with their needs and grievances, knowing that he would never belittle them or their problems. *al-Bukhārī; Muslim*

**Sunnah:** When reciting the Qurʾān in Ṣalāh, a sound like that given off when a pot is boiling could be heard coming from his chest due to his weeping. *Abū Dāwūd, an-Nasaʿī, at-Tirmidhī in ash-Shamāʿil*

**Sunnah:** At home, the Messenger of Allāh ﷺ would join his family in the menial tasks of the home and tend to their needs. He would mend his own shoes, patch his own clothes and sew his own garments. *al-Bukhārī in al-Adab al-Mufrad*

**Sunnah:** When walking, he ﷺ kept his gaze to the ground. When walking with a group, he walked behind everybody. If anyone approached, he made salām first. *al-Bayhaqī in al-Kabīr, at-Tirmidhī in ash-Shamāʿil*



**Sunnah:** He ﷺ taught that those of standing among a people should be shown respect and deference (as long as to do so would not be to honour a sin). *Abū Dāwūd*

**Sunnah:** He ﷺ would fix a specific time for Allāh, a time for his family and a time for himself, which was inevitably given up to the people.

*al-Bayhaqī in al-Kabīr, at-Tirmidhī in ash-Shamā'il*

**Sunnah:** A companion once asked how much of his prayers he should devote to Ṣalawāt upon the Messenger ﷺ, a quarter, a half, or two thirds? "Whatever you like," the Prophet replied each time, "and the more you do, the better it is for you."

"I shall then devote all of my prayers to invoking blessings upon you!" the companion exclaimed.

"Then all your worries will be taken care of, and your sins forgiven," said the Rasūl ﷺ. *at-Tirmidhī*

**Sunnah:** He ﷺ emphatically exhorted people to be good neighbours. *al-Bukhārī, Muslim*

**Sunnah:** He ﷺ taught showing respect to elders and being kind to the young. *at-Tirmidhī, Abū Dāwūd, al-Ḥākim*

**Sunnah:** He ﷺ taught being good to and treating with kindness even such relatives who do not wish to be sociable and do wrong. *al-Bukhārī; Muslim*

**Sunnah:** Love the poor and weak. *Abū Dāwūd, al-Bayhaqī*

**Sunnah:** Do not harbour ill feelings towards anyone. *at-Tirmidhī and al-Bayhaqī*

**Sunnah:** Rasūlullāh ﷺ used to sit cross legged in the Masjid from after Fajr until Ishrāq (approx. 20 mins after sunrise). He would sit cross legged in the company of the Ṣaḥābah ﷺ as well. *at-Tirmidhī in ash-Shamā'il*