

المنح العلية في بيان السنن اليومية



The Daily
Practices of the
PROPHET
(Peace be upon him)



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K.S.A.
Tel: 00966 -11- 4033962
00966 -11- 4043432
Fax: 00966 -11- 4021659
E-mail:
info@darussalamksa.com
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المنح العلية في بيان السنن اليومية



The Daily
Practices of the
PROPHET
(Peace be upon him)

By:

'Abdullah bin Hamoud al-Furaih



YOUR AUTHENTIC SOURCE OF KNOWLEDGE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*



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It has been recorded in a
hadith Qudsi that Allah says,

وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ
إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

“And My slave draws nearer to Me
by performing *Nawafil* acts (voluntarily
prayers and acts) until I love Him.”

(Bukhari: 6502)



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In the Name of Allah,
the Most Beneficent, the Most Merciful

All praise is due to Allah, the One and only and peace and blessings be upon our leader and last Prophet.

To commence:

I have read the book of sheikh 'Abdullah bin Hamoud al-Furaij entitled: *Al-Minah al-'Aleyyah fi Bayān as-Sunnan al-Yawmeyyah* (i.e. the supreme blessings in illustrating the daily *sunnan*) and have found it a very useful work. It gathered all the verbal and practical *sunnan* that should be followed by day and night. All *sunnan* quoted in this book are supported by decisive evidence. May Allah reward him abundantly.

May Allah grant all of us success, amen.

Written by:

Prof. Dr. Khalid bin 'Ali al-Misiqah

Teacher in Holy Mosque.

One of the student of

Muhammad ibn al Uthaymeen.

Teacher in Qassim University-Sharia College.

On 7th Dhul Qi'dah 1434 A.H.



Introduction

All praise is due to Allah who says in His Holy Book,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا﴾

“Indeed in the Messenger of Allah (Muhammad) ﷺ you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.”

(33:21)

All praise is due to Allah who sent us His final Messenger and revealed to us through him His perfect Book and prepared and selected Companions and pious predecessors to carry out the mission of conveying Islam. As a result, they delivered this message to us through their sayings and actions, which have been documented throughout history.

Thus, they were the best bearers of this message who exhibited great examples and demonstrated their sincere love for Prophet Muhammad ﷺ. Peace and blessings be upon the most excellent of all human beings, whose Sunnah extends to

the first and the last of all humans. There is no one who can surpass him with regards to praying, fasting and supplicating. The Prophet bequeathed us his pure and unscathed Sunnah, and anybody who adheres to it will be safe from the Hellfire. Allah's peace and blessings be upon him, his family and those who follow his way until the Day of Judgement.

To proceed:

Respected reader, the following is a compilation of some Sunnan (practices of the Prophet ﷺ) and acts of worship. It is the very Sunnan that has been passed down to us through generations, whether they be known or unknown acts of worship, or those that are neglected, all of which are blessings of Allah the Almighty, only for this nation. Therefore, by adhering to them one increases their own acts of worship, as these Sunnan help to increase and multiply a person's reward. Such a reward was not granted to any previous nation since Allah the Almighty has favoured this nation above all nations. He bestows great rewards upon those who hasten to practice such Sunnan, thus, they are greatly sublime, and fruitful. A very sincere brother suggested that I note them down - may Allah reward him abundantly.

In fact, there are two reasons that motivated me to make this compilation.

Firstly, that which disturbs every Muslim, grieves the heart and fills the eyes with tears is what is fabricated about the Prophet ﷺ and makes a mockery of him. May Allah take revenge on those who say and do such deplorable things. They make fun of the Prophet and draw mocking cartoons of him and we still hear of such atrocities occurring from far and wide to this day. This is not something strange, as

such people are simply following in the footsteps of their disbelieving ancestors when they mock and try to hurt our beloved Prophet ﷺ.

In addition, in the past the Companions were also hurt by such offences against the Prophet. Therefore, defending the Prophet ﷺ is obligatory upon all of us. From among the most important methods in defending the Prophet ﷺ is to defend his Sunnah. To demonstrate his good manners that have been distorted by many in the West. To make known his great skills in leadership and to encourage others to do the same by writing it down in books and articles.

Those who follow his religion are first to apply these guidelines. The one who defends the Prophet's ﷺ Sunnah should be eager to follow his guidance and apply his practices in a useful way. Thus, he should revive the Prophet's ﷺ Sunnah within himself, his community, his family members, his students and also his fellow Muslims.

Secondly, is what our contemporary world is witnessing by those who are neglectful in following the Prophet's ﷺ Sunnah, claiming that it is not *Fard* (obligatory) to do so, i.e. the one who adheres to the Sunnah will be rewarded but the one who neglects it would not be punished if it is abandoned. Respected reader, you will find that the Companions did not differentiate between the recommended and the obligatory acts, and what is recommended with regards to application and inquiry. What is startling is that some people know the great virtues of these Sunnan, however, they do not try to practice them even once in their lifetime.

What increases my wonder is the righteous and benevolent person, who is also neglectful in practicing the majority of

the Sunnan. Thus, you do not see the Prophet's ﷺ Sunnah in his manners, his day to day dealings and his acts of worship. Unfortunately, this is often the case with students who are keen to gain knowledge but you see them neglecting the Sunnah, even though they know a lot about it and are aware of its great merits and scientific issues.

The pious predecessors defined knowledge as, “Fear that would engrave more acts of worship in a person’s heart, increase good habits and make the person more eager to apply them.”

So, how would our knowledge, our understanding of the issues of differences, and the proofs of many questions affect our application of the Sunnan and acts of worship?

The same applies to women and especially the pious ones amongst them. Many a time we come across Sunnan, but we do not apply them into our lives. A person once said to another who often sought knowledge but did not practice what he learnt, “You wasted your life in collecting weapons, so, when will you fight?” The pious predecessors (may Allah have mercy upon them) used to scold the one who did not practice the knowledge they knew. The same could be said about he who seeks knowledge but does not practice it.

Once, when collectors of ahadith went to Al-Awza’i (may Allah have mercy upon him), he looked at them and said, “ Many people are eager, obedient and ravenous to seek knowledge, yet, they neither benefit themselves nor benefit others from it.” When Al-Khatib al-Baghdadi (may Allah have mercy upon him) saw that there were many people who were curious to memorise ahadith and collect them although they did not practice it, he wrote a dissertation entitled, “*Knowledge*

requires practicing it.”

Consequently, what is mentioned above is the case of many of us. I cannot deny that there are luminous examples in our lives and forms of neglecting the Sunnah are many. Ponder, dear readers, at the examples of the early generations who were both practically and emotionally very close to the Sunnah of the Prophet ﷺ. They were also followed by pious predecessors (may Allah have mercy upon them) and such examples are various in this chapter. I mentioned some in the introduction, in order to motivate both you and myself to practice this Sunnah. If Allah wills this will stimulate our will to apply the Sunnah in our lives.

I ask Allah with His fairest names and His supreme attributes to make me and you follow the Sunnah, and to apply it into our lives and actions. Indeed, Allah is fully able to do so. May the peace and blessings of Allah be upon our Prophet ﷺ, his family and his companions until the Day of Judgment.

Written by one who is meek and looks for Allah’s Mercy,

‘Abdullah bin Hamoud al-Furaih

Rafha, Saudi Arabia

E- mail: forih@hotmail.com

Prelude

The meaning of Sunnah:

Sunnah means what is recommended and preferred. So, Sunnah is that which is commanded in the Shari'ah but is not obligatory. The fruit of which is, the one who applies it will be rewarded and the one who neglects it will not be punished.

Examples of the eagerness of the Salaf (pious predecessors) to apply the Sunnah:

1. Imam Muslim reported through An-Nu'man Ibn Salim from 'Amr Ibn Aws that he said, 'Anbasa Ibn Abu Sufian told me in his illness by which he died about a Hadith so that he might be relieved by it. He said: I heard Umm Habibah saying: I heard the Messenger of Allah ﷺ saying,

"He who prays twelve rak'ahs in a day and night, a house will be built for him in paradise because of them."

Umm Habibah said: "I have never abandoned observing them since I heard about them from the Messenger of Allah, peace and blessings of Allah be upon him." 'Anbasa said: "I have never abandoned observing them

since I heard them from Umm Habibah.” ‘Amr Ibn Aws said: “I have never abandoned observing them since I heard them from ‘Anbasa.” An-Nu‘man Ibn Salim said: “I have never abandoned observing them since I heard them from ‘Amr Ibn Aws.”¹

2. ‘Ali رضي الله عنه narrated that Fatimah (may Allah be pleased with her) went to the Prophet ﷺ complaining about the bad effects on her hands due to working the stone hand-mill. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to ‘Aishah. When the Prophet came, ‘Aishah informed the Prophet about that. ‘Ali added, “So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, ‘Stay where you are.’ Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, ‘Shall I direct you to something better than what you have requested? When you go to bed say “*Subhan Allah*” thirty-three times, “*Alhamdulillah*” thirty three times, and “*Allahu Akbar*” thirty four times, for that is far better for you than a servant.”²

In another narration, ‘Ali said: “I have never left them since I heard them from the Prophet ﷺ.” He was asked, “Even on the night of the Battle of Siffin?” He said: “Even on the night of the Battle of Siffin.”³ It is known that ‘Ali رضي الله عنه was one of the leaders in the Battle of Siffin and despite him being occupied with his role in it, he did not abandon this particular Sunnah.

1 Muslim no. 1727

2 Muslim no. 3705, Muslim no. 2727

3 Al-Bukhari no. 5362, Muslim no. 2727

3. Ibn ‘Umar رضي الله عنه used to lead people in the funeral prayer and then afterwards would get up and leave. He would not follow the funeral procession to the grave as he did not know about the virtues of it. When he was told about the hadith of Abu Hurairah رضي الله عنه, he regretted it. So, imagine what he said? ‘Amir Ibn Sa’d Ibn Abu Waqqas reported on the authority of his father that while he was sitting along with ‘Abdullah b. ‘Umar, Khabbab, the owner of Maqsura, said: “Ibn ‘Umar, do you hear what Abu Hurairah says that he heard the Messenger of Allah صلى الله عليه وسلم say? He who goes out with the funeral bier when taken out from its residence and offers prayer for it and he then follows it till the person is buried, he would have two qirats of reward, each qirat being equivalent to (Mount) Uhud; and he who, after having offered the prayer, (directly) came back, would have his reward (as great) as Uhud.”

Ibn ‘Umar sent Khabbab to ‘Aishah in order to ask her about the words of Abu Hurairah (and also told him) to come back to him (Ibn ‘Umar) and inform him what ‘Aishah said. (In the meanwhile) Ibn ‘Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbab) came back and informed him that ‘Aishah testified to (the statement of) Abu Hurairah. Ibn ‘Umar threw the pebbles he had in his hand on the ground and then said: “We missed a large number of qirats.”¹

An-Nawawi said, “This hadith reveals the condition of the Companions, as they were eager to increase acts of worship. They also used to regret what they missed of

1 Al-Bukhari no. 1324, Muslim no. 945

the Sunnah, as they were unaware of its virtues.”¹

4. The hadith of Sa'id Ibn Jubair ؓ that 'Abdullah Ibn Mughaffal ؓ that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullah added: "Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye."²

Examples of maintaining the Sunnah and respecting it are numerous; and there is no wonder here, as the Companions were eager to do goodness. Thus, later generations were affected by them. History recorded the examples of those who stuck to the Sunnah - and of course - this enabled the people to follow the Sunnah.

Imam Ahmad (may Allah have mercy upon him) collected nearly forty thousand ahadith in his *Musnad*, and he followed all of them. He said, "I never learned a hadith without applying it." When he read that the Prophet ﷺ had himself cupped and paid Abu Taibah, the cupper, one Dinar of gold, he (Ahmad) said, "I had myself cupped and I also paid the cupper one Dinar too." Imam Ahmad (may Allah have mercy upon him) did so in order to apply the hadith, and there are many other similar examples of this. We ask Allah – glorified be He – to revive the Sunnah in our hearts so that we may attain part of these blessings and favors and be close to Allah through the Sunnah that He entrusted to Prophet Muhammad ﷺ.

Ibn al-Qayyem (may Allah have mercy upon him) said, "Unlike others, you will find the one who follows the Sunnah

1 Refer to: *Al-Minhaj*, 7/15

2 Al-Bukhari no. 5479, Muslim no. 1954

to be showered with spirituality, glory, greatness and the approval (of the people).”

Al-Hassan al-Basri said, “The real believer is the one who is given sweetness (of faith) and respect.”¹

- **Some of the fruits of following the Sunnah:**

Respected reader, there are many fruits which result of following the Sunnah:

1. Reaching the stage of love, i.e. drawing closer to Allah. By performing additional prayers (*nawafil*), a believer attains Allah’s love. Ibn al-Qayyem (may Allah have mercy upon him) said, “Allah will not love you until you love His beloved (Prophet Muhammad ﷺ) both internally and externally, until you believe him, you obey his orders, reply to his call, you resort to his judgment, you prefer his love over the love of other human beings, and you give priority to being obedient to him. Otherwise, do not overburden yourself, go back to your previous state, and try to find some other pathway, but know you will not be on the right track if you do.”²
2. To gain the company of Allah, so that Allah guides him/her to success. Thus, the person’s organs will only do what Allah, the Almighty, pleases because if the person gains Allah’s love, he will also gain His company.
3. Having his supplications answered, as this also leads to Allah’s love. Thus, the one who draws closer to Allah through acts of *nawafil*, he will attain Allah’s love and the one who gets Allah’s love will have his supplications answered.

¹ Refer to: *Jima’ al-Juyosh al-Islameyyah*, 1/8

² *Madaraj as-Salikin*, 3/37

What indicates to these three fruits is the following:

Abu Hurairah رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said,

*"Allah Most High says, 'He who is hostile to a Wali (friend) of Mine, I declare war against him. My slave approaches Me with nothing more beloved to Me than what I have made obligatory for him, and My slave keeps drawing nearer to Me with voluntary acts until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. If he asks Me, I will surely give to him, and if he seeks refuge in Me, I will surely protect him.'"*¹

4. Making up what is missing of the obligatory prayers, as nawafil would make up the shortcomings of the obligatory prayers. What indicates this is the following hadith: Abu Hurairah رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said,

*"The first thing the people will be held accountable for on the Day of Judgment is the prayer, Allah will say to His angels (even though he already knows): 'Look at my servants prayers. Were they complete or not?' If they were complete, it will be written as complete. If they were not fully complete, Allah will say: 'See if my servant has voluntary prayers.' If he has them Allah will say: 'Complete the shortage of his obligatory prayers with his voluntary prayers.' Then the rest of his deeds will be dealt with in the same manner."*²

5. The sparkle of the heart, as we already mentioned.

1 Al-Bukhari no. 6502

2 Ahmad no. 9494, Abu Dawud no. 864, At-Tirmidhi no. 413

Hence, if the worshipper is committing himself to the Sunnah, he is committing himself to everything. Thus, he would not neglect the religious obligations nor delay them and in turn, he would gain another virtue, i.e. to consider the rites of Allah as sacred. Therefore, his heart would be revived, and the one who neglects the Sunnah would be punished by losing the full reward of the obligation.

6. Being protected from falling into innovations in the religion, because as long as the slave follows the Sunnah and is eager to apply it, he will not follow anything else in his acts of worship. Accordingly, he will be saved against falling into the traps of innovation. Maintaining the Sunnah and applying it has many benefits. Ibn Taymiyyah (may Allah have mercy upon him) said,

“Anyone who follows the Prophet ﷺ, Allah will suffice him, guide him, and give him substance.”¹

His disciple Ibn al-Qayyim said,

“The one who accompanies the Qur’an and Sunnah and keeps his heart away from this worldly life and people, he has migrated with his heart to Allah and he is a successful and truthful person.”²

- **Before moving to our target**

Respected reader, before beginning our topic and presenting the Sunnan that I have compiled, I shall point out to you the following:

Firstly, I cannot pretend that I have collected all the Sunnan, but, it is sufficient for me that I - at least - made some *ijtihad*.

1 *Al-Qa'idah al-Jalilah*, 1/160

2 *Madarij as-Salikin*, 2/267

I have collected in the following pages some of the daily Sunnan. I have intentionally left some Sunnan out, as I am not 100% sure of their authenticity, or because there is a kind of disagreement regarding quoting them or using them as proofs. I am very eager to present the authentic Sunnah only – may peace and blessings be upon its founder Muhammad.

Secondly, there are Sunnan that fit certain cases, places and times, thus, some people may consider them as a matter of daily routine, while others may not. I also did not mention them because they might not be relevant to all people. For example, a person who lives near the Holy Mosque in Makkah or al-Madinah can visit the Holy Mosque every day and therefore, should pray there and as a result have their reward doubled. Moreover, there are some Sunnan that are particular to Imams and Muezzins only and so on.

That is why there are some Sunnan that are not applicable to all people. There are also some Sunnan that could differ according to the case itself, such as visiting a Muslim for the sake of Allah, pondering over the universe, thanking Allah, visiting the sick, sending peace and blessings upon Prophet Muhammad ﷺ, visiting the graves, being kind to your family and relatives, seeking knowledge, giving charity and the Sunnan of ritual bathing, all which I have intentionally not included since I am not confident that they are daily Sunnan for everyone. Nevertheless, the person can practice them as much as he wishes, but my focus here is to refer to the ones that a person commonly repeats.

Thirdly, know my respected and beloved reader that following the Sunnah of the Prophet includes following his manners, his way of dealing with people, his conduct with

His Lord and his way of informing people about his Sunnah. Therefore, never, blessed reader, ignore this great request. Manners are an important cornerstone on which our very existence depends. We ask Allah, the Almighty, to guide us to having the best of manners and to keep us away from possessing bad manners.

Be aware that drawing closer to Allah by performing the obligatory acts is greater rewarded and is foremost and prior to drawing closer to Him through the *nawafil* acts. Allah – Exalted be He – says in His *Qudsi* hadith

“...and the most beloved things with which My slave draws nearer to me, is that which I have enjoined upon him.”

Fourthly, with these Sunnan I am addressing my neglectful soul as well, and indeed Allah knows that my aim behind presenting these *Sunnan* is to be able to benefit from them and also see whether I am neglectful so I can hasten to apply them. Besides, another aim is to follow the teachings of the Prophet ﷺ and to benefit my brothers and sister in Islam and motivate you to follow in the footsteps of Prophet Muhammad ﷺ. Hence, respected reader, we should exert greater effort in order to bring ourselves closer to the teachings of Prophet Muhammad ﷺ.

By doing so, we would also make our days blessed through the worship of our Lord, revive our hearts and gain Allah the Almighty’s love and the fruits of the Sunnan.

Lastly, I advise you, dear reader, while dealing with the Sunnah, two pieces of advice that Imam An-Nawawi (may Allah have mercy on him) mentioned:

Firstly, never leave any type of the Sunnan when you have learned of a part of it even once. An-Nawawi (may Allah have

mercy on him) said,

“Know that whoever hears anything about virtuous acts should at least do some of which, even if once, just to be part of the people of righteousness. He should never leave it as the Prophet said,

‘If I order you to do something, do as much as you can of it.’¹ 2

Secondly, if Allah favors you with a type of worship that you perform most of the time, but you miss it one day, then do try to make it up if you can. Furthermore, if the worshipper gets used to neglecting certain religious duties, he/she will spoil the whole deed. An-Nawawi (may Allah have mercy upon him) also said,

“As for the virtue of making up *dhikr*, he who performs *dhikr* whether in the day or night after finishing the prayers or in any case but missed it, he should make it up or substitute it with something of equal value. He should not neglect *adhkar* because if he gets used to it, he would not leave it. Yet, if he tolerated making it up, it would be easy for him to neglect it all.”³

I ask Allah to make me and you of those who follow the teachings of Prophet Muhammad in every aspect, our intentions and deeds, follow in his footsteps and be gathered with him on the Day of Judgment. Indeed, Allah is fully able to grant us that, May He send His peace and blessings upon Prophet Muhammad, his family and his Companions until the Day of Judgment.

1 Al-Bukhari, no. 7288

2 Refer to: *Al-Adhkar*, 1/16

3 Refer to: *Al-Ashkar*, 1/23



The Timed **Sunnan**



The Timed Sunnan

Timed Sunnan means those acts associated with specific times during the day and night. Thus, they are to be performed according to such specific times. I have divided them into seven categories: Before dawn, dawn, forenoon, noon, afternoon, sunset and evening.

Before Dawn

This is the time of the day when we wake up to perform the Fajr prayer. The texts have indicated that there are numerous Sunnan that the Prophet ﷺ used to perform during this time. Accordingly, the Sunnan pertaining to this time are further divided into two sections:

The first section: Upon waking:

There are many things that the Prophet ﷺ used to upon waking up from sleep, including:

1. Rubbing his mouth with a tooth pick/brush. On the authority of Hudhaifah ؓ it was reported, “When the Prophet got up at night, he used to clean his mouth

with *siwak*”¹ In another narration by Imam Muslim, “If the Prophet woke up at night, he would rub his mouth with *siwak*”²

2. He (SAW) used to recite certain *adhkar* upon waking up. An example is which was reported in Al-Bukhari’s *sahih hadith* also by Hudhaifah ؓ who said, “When the Prophet ﷺ would go to sleep at night he would say,

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

‘In the name of Allah we die and we live.’

When the Prophet woke up he would say,

« الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ »

*‘All praise is due to Allah who has given us life after our death and to Him is the resurrection.’*³

It was also reported by Muslim through the hadith of Al-Baraa ؓ.⁴

3. He would wipe his face after waking.
4. He would look at the sky.
5. He would recite the last verses of the chapter of Al-‘Imran, (i.e. chapter no. 3)

These are the first three Sunnan as they are reported in an agreed upon *hadith* related by Ibn ‘Abbas who said, “I spent the night with my aunt Maimoonah (may Allah be pleased with her) (who was the wife of the Prophet ﷺ). During the night, the Prophet ﷺ got up to perform his night prayer (*Tahajjud*). I also got up and stood at his left side. He then caught hold of

1 Al-Bukhari, no. 245, Muslim, no. 255

2 Muslim no. 255

3 Al-Bukhari, no. 6324

4 Muslim, no. 2711

my head and made me stand on the right side.” (Note: At this time Abdullah bin ‘Abbas was very young and had not yet reached the age of puberty).¹

In another narration of Imam Muslim it was said, “The Prophet ﷺ woke up at the last part of the night, he went out and looked at the sky. Then, he recited,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ أَلْيَلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (3:190)

He would also rub his eyes just to expel sleep. In Muslim’s narration, we find the illustration of what should be recited to practice this Sunnah. Therefore, the person should recite these verses, 3:190-200, and the recitation of the Prophet of these verses before making ablution indicates that it is permissible to recite the Qur’an even while being in a state of minor impurity.

6. He would wash his hands three times. Abu Hurairah رضي الله عنه, narrated that the Prophet ﷺ said,

“When anyone of you awakens from sleep, he should wash his hands three times before placing them in a basin of water, because he does not know where his hands had spent the night.”

7. To sniff water up the nostrils thrice and to blow it out thrice. Abu Hurairah رضي الله عنه reported that Allah’s Messenger ﷺ said,

“When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil

1 Al-Bukhari no. 183, Muslim no. 763

spends the night in the interior of his nose.”¹

In the narration of Bukhari it reads,

“If anyone of you rouses from sleep and performs ablution, he should wash his nose by sniffing water into it and blowing it out thrice.”²

Advantage

As for the Prophet’s ﷺ saying

“...for the devil spends the night in the interior of his nose,”

scholars have differed about its meaning. A group said that it is metaphorical and not real, while another group said that it is real as the nose is one of the ways that leads to the heart. All other ways are closed except the nose and ears, thus the devil would enter through them. ‘Abdullah Ibn Mas’ud ؓ narrated that it was mentioned before the Prophet ﷺ that there was a man who slept the night until the morning (after sunrise). The Prophet said,

“He is a man in whose ears (or ear) Satan has urinated.”³

As for the mouth, it could be closed also. Hence, the Prophet ﷺ encouraged us to close it upon yawning as a means to prevent the devil from entering. Muslim reported in a *sahih* hadith through ‘Abdullah Ibn Mas’ud ؓ that the Prophet said ﷺ,

“When one of you yawns, he should try to restrain it with the help of his hand since it is the Satan that enters therein.”⁴

In another narration it reads,

“Yawning in prayer is an act of Satan, so when one of you

1 Muslim, no. 2994

2 Al-Bukhari, no. 6226, Muslim no. 2994

3 Al-Bukhari no. 3270, Muslim no. 774

4 Muslim no. 2995

yawns he should restrain it as much as possible."¹

In an agreed upon hadith narrated by Abu Hurairah رضي الله عنه, it reads,

*"Yawning in prayer is an act of Satan, so when one of you yawns he should restrain it as much as possible."*²

Nonetheless, every Muslim should believe and have faith, practice submission and have obedience towards the Sunnan, whether he knows the wisdom behind it or not. Hence, he should consider this as matters of the *ghayb* (unseen) of which only Allah knows its reality as His Knowledge encompasses all things.

Thereafter, he makes ablution, as mentioned in the previous hadith of Ibn 'Abbas (may Allah be pleased with them), which says that he رضي الله عنه brought a water skin and made ablution out of it. As for the issue of ablution, we have to illustrate it in brief as it is known for all. I just want to remind you in order to practice the Sunnan in full.

Thus, among the Sunnan of ablution are:

1. Using the *Siwak* (tooth-stick), this should be done before beginning ablution or before rinsing the mouth. This is the second case in which *siwak* is permissible. Abu Hurairah رضي الله عنه narrated that Allah's Messenger said, *"If it was not for the fact that I would be overburdening my nation, I would have ordered them to use the tooth-stick (siwak) before every prayer."*³

1 Muslim no. 2994

2 Al-Bukhari no. 6226, Muslim no. 2994

3 Reported by Ahmad no. 9928, Ibn Khuzaimah no. 1/37/140, Al-Hakim no. 1/245, and it was also reported by Al-Bukhari.

2. Mentioning Allah's name before commencing ablution, for Abu Hurairah ؓ narrated that the Prophet said, *"There is no ablution for him who does not mention Allah's name upon it."*¹
3. Washing the hands three times. 'Uthman ؓ described the Prophet's ﷺ way of making his ablution. He said, "He (the Prophet ﷺ) asked for water, he washed his hands three times." He ('Uthman) said, "I saw the Prophet ﷺ performing his ablution in the same manner."² Washing the hands is not obligatory as Allah's saying,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (5:6)

Hence, the verse did not mention washing the hands.

4. Beginning with the right parts when washing the hands and legs. 'Aishah (may Allah be pleased with her) narrated, "The Prophet ﷺ would love using his right hand or leg first when putting on his shoes, waking, purifying himself and in all of his affairs."³ Also, the hadith narrated by Abu Hurairah ؓ says, *"Start with your hand right when you make ablution."*⁴
5. Starting with rinsing the mouth and sniffing water into the nostrils. 'Uthman ؓ narrated, "He rinsed his mouth and sniffed water into his nostrils and then washed his

1 Reported by Ahmad no. 11371, Abu Dawud no, 101, and Ibn Majah no. 397.
 2 Al-Bukhari no. 164, Muslim no. 226
 3 Al-Bukhari no. 168, Muslim no. 268
 4 Abu Dawud, no. 4141

face three times.”¹ Thus, if the person washed his face first and delayed rinsing the mouth and blowing water into the nose, there would be no problem.

6. Exaggeration in sniffing water into nose, unless the person is fasting. It was reported by Luqait Ibn Sabrah ؓ that the Prophet ﷺ said,

“Wash completely; interlace between your fingers; and exaggerate in sniffing water into your nose, unless you are fasting.”²

Sheikh Ibn ‘Uthaimen (may Allah have mercy upon him) said,

“Exaggeration in rinsing the mouth means to flush water strongly around inside the mouth so that the entire mouth will be washed. Exaggeration in sniffing water into the nostrils means to inhale it with a strong breath. Yet, exaggeration is disliked for the one who is fasting, as this would lead the person to swallow water which would automatically go to the stomach thereby invalidating his fast.”³

Isbagh means to completely wash all of the limbs (areas of ablution) so that water reaches every part and this *isbagh* is compulsory. However, the recommended *isbagh* is to follow the Sunnan, thus the absence of which would not invalidate the ablution. *Isbagh* has a great reward especially when it is difficult to use water due to the cold weather or the water being very hot during the summer. Thus, if the person applies *isbagh*, he is very close to having his sins forgiven and his deeds accepted and elevated.

1 Al-Bukhari no. 199, and Muslim no. 226

2 Reported by Ahmad no. 17846, Abu Dawud no. 142

3 Refer to: *Al-Mumti*, 1/171

What indicates this is the following: Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “Shall I not tell you something by means of which Allah erases sins and raises people in status?” They said: “Yes, O Messenger of Allah.” He said: “Doing ablution properly at times when it is difficult to do so, taking many steps to the mosque, and waiting for the following prayer after the prayer has finished. That is constant readiness.” ¹

7. Rinsing the mouth out and sniffing up water with only one handful (of water). ‘Abdullah Ibn Zaid رضي الله عنه described the Prophet’s ﷺ ablution by saying,

“ He put his hand into the vessel and rinsed his mouth and washed his nose with water and then blew it out thrice with only one handful of water.” ²

8. Ibn Al-Qayyem (may Allah have mercy upon him) said, *“There is no authentic hadith that states that the Prophet Muhammad ﷺ took an interval between rinsing the mouth and sniffing water into the nose and blowing it out again.” ³*

9. Wiping the head and how to do it in accordance with the Sunnah: One is to use both hands, wipe the front of the head, all the way to the back of it, and then go back again from the starting position. A woman would do the same thing, however, she does not have to wipe the entire length of her hair. This is proven by the hadith of ‘Abdullah Ibn Zaid رضي الله عنه, who described the Prophet’s ﷺ ablution saying,

“He wiped his entire head with his hands. He started with the front of his head, then moved to the back, and then

1 Muslim no. 251

2 Al-Bukhari no. 192, Muslim no. 235

3 Al-Bukhari no. 192, Muslim no. 235

returned his hands to the front again.”¹

To wash every part thrice: The first rinsing with water is obligatory, whereas the second and third are Sunnah and it is never to be done more than three times. This is proven by the authentic hadith reported by Al-Bukhari. Ibn ‘Abbas (may Allah be pleased with them him) narrated, “The Prophet ﷺ washed every part only once.”² Al-Bukhari reported that through ‘Abdullah Ibn Zaid ؓ that, “The Prophet ﷺ washed every part twice.”³ It was also reported in the two sound sahih collections through ‘Uthman ؓ that, “The Prophet ﷺ washed each part thrice.”⁴ Hence, it would be better to follow the different ways of washing parts separately. In other words, you can wash parts once, then twice, and then thrice, but occasionally. Moreover, it is possible to wash the face thrice, the hands twice, and the feet once, as it was proven in the hadith of ‘Abudllah Ibn Zaid in another narration.⁵

10. The supplication after finishing ablution according to the Sunnah: On the authority of ‘Umar ؓ who narrated in an elevated hadith, the Prophet ﷺ said,

“None of you makes ablution and completes the ablution without uttering, ‘I bear witness that none has the right to be worshipped except Allah Alone and He has no partners; and I bear witness that Muhammad is His slave and Messenger,’ after which all eight gates of Paradise will be opened for him, so he may enter by whichever gate he

1 Al-Bukhari no. 185, Muslim no. 235

2 Muslim no. 244

3 Muslim no. 250

4 Muslim no. 234

5 Al-Bukhari no. 996, Muslim no. 745

pleases.”¹

Furthermore, it was reported in the hadith narrated by Abu Sa’id ؓ that the Prophet ﷺ said,

*“Whoever makes ablution and says, ‘Glory be to You, O Allah, and all praise be to You. I bear witness that there is no god except You. I beg Your forgiveness and I repent unto you,’ will have it written down for him in the great book, and placed on a tablet which will not be broken until the Day of Resurrection.”*²

Ibn Hajar (may Allah have mercy upon him) authenticated the *isnad* (chain of narration) of this *hadith* and he said it is not classified as *marfu*,’ it should be *marwuf* (refers to a narration attributed to a Companion, whether a statement of that companion, an action or otherwise). Nevertheless, there would be no harm to grade it as *marfu*.’

Hence, whenever a Muslim intends to perform ablution let him remember that he is doing an act of worship that has three great virtues. Firstly, it is a reason to gain Allah’s love. Secondly, it leads to the forgiveness of sins. Thirdly, he will be given the best attire and adornments to wear as a type of compensation for his ablution.

Allah the Almighty says,

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهِّرِينَ﴾

“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).” (2:222)

1 Muslim no. 250

2 An-Nasa’i, Chapter of Deeds of the Day and Night, p. 147, and Al-Hakim, 1/752

Abu Hurairah ؓ reported that the Prophet ﷺ said, “When the Muslim – or believing slave does *wudu* and washes his face, every wrong thing at which his eyes had looked at leaves with the water – or with the last drop of water. When he washes his hands, every wrong thing which his hands had touched leaves with the water – or with the last drop of water. When he washes his feet, every wrong thing to which his feet had walked towards leaves with the water – or with the last drop of water until he emerges cleansed of his sins.”¹ He also narrated, “My beloved friend (the Prophet ﷺ) said to me: ‘A believer’s adornment would reach the places where the ablution reaches.’”²

The second section *Qiyam al-Layl* (night prayer) and *witr* (prayer that is performed at night after *Isha’a* (night-time prayer) or before *Fajr* (dawn prayer):

There are many Sunnan to be performed and they include:

1. It is an act of Sunnah to pray the night prayer on time; thus if someone were to ask what the best time would be to perform for the night prayer? It should be answered that it starts after finishing the ‘*Isha’a*’ prayer and lasts until dawn breaks. Hence, the time for *witr* is between the ‘*Isha’a*’ prayer and *Fajr* prayer. This is proven by the following ahadith.

(A) ‘Aishah (may Allah be pleased with her) narrated, “Allah’s Messenger ﷺ used to offer eleven *rak’ahs* between the ‘*Isha’a*’ and *Fajr* prayers. He used to make *tasleem* (i.e. to say peace be upon you when finishing the prayers to indicate the

1 Muslim no. 244

2 Muslim no. 250

prayer is finished) and then would end with a single *rak'ah*.”¹ An agreed upon *hadith*.

(B) ‘Aishah (may Allah be pleased with her) narrated, “Allah’s Messenger ﷺ offered the *witr* prayer in the beginning of the night, the middle, and at the end and would offer it until the time of *sahar* (i.e. the last portion of the night).”²

(C) Ibn al-Mundhir said, “Scholars unanimously agree that the time for *witr* is between the ‘*Isha’a* and the *Fajr* prayer.”³

As for the best time to offer the night prayer, it is the second third of the night when nearly half of it is finished. In other words, the Muslim would divide the night into thirds, and then offer the prayer in the second part and sleep in the last.

What proves this is the *hadith* narrated by ‘Abdullah Ibn ‘Umar (may Allah be pleased him) when Allah’s Messenger ﷺ said,

*“The most beloved fasting to Allah was the fasting of the Prophet Dawud, who used to fast alternate days. And the most beloved prayer to Allah was the prayer of Dawud, who used to sleep the first half of the night, pray for one third of it and again sleep for a sixth of it.”*⁴

Hence, if someone wanted to apply this Sunnah, how would he calculate the night time?

A person should calculate the time once the sun sets until the appearance of dawn. Then, he should divide the night into

1 Al-Bukhari no. 2031, Muslim no. 736

2 Al-Bukhari no. 996, Muslim no. 745.

3 Refer to: *Al-Ijma,* p. 45

4 Al-Bukhari no. 3420, Muslim no. 1159

six portions. The first three portions are the first half of the night and he should rise after it, (i.e. to offer prayer at the first third of the night) and then sleep. Therefore, 'Aishah (may Allah be pleased with her) said, "I usually find the Prophet ﷺ asleep at that time."¹

Thus, it would be the best to offer the night prayer as the *hadith* of 'Abdullah Ibn 'Umar (may Allah be pleased with him) mentioned.

Therefore, has the worshiper achieved the Divine Descent of Allah by that time?

The answer is in the affirmative. When the Muslim divides the night in this way, he has achieved the time in which Allah descends to the lowest heaven as the *hadith* has stated. Hence, the one who rises after midnight has achieved the last third of the night. Prophet Muhammad ﷺ guided us to this time through the *hadith* of 'Abdullah Ibn 'Amr (may Allah be pleased with him) which says, "And the most beloved prayer to Allah was the prayer of Dawud, who used to sleep the first half of the night, and pray for one third of it and again sleep for a sixth of it."²

It is the Prophet ﷺ who guided us to the virtue of night prayer when he told us that Allah descends (in a way that suits His Majesty) every night to the lowest heaven in the last third of the night. Therefore, we can reconcile the two *ahadith* according to what has already been mentioned. Thus, the one who cannot get a virtue, he can move to the other one, thus he would offer the night prayer in the last third of the night. In conclusion, the advantage of the night prayer is of

1 Ahmad no. 27481, Abu Dawud no. 1433

2 Al-Bukhari no. 1981, Muslim no. 721

three categories:

Firstly, that the person sleeps half of the night, prays one of its thirds, and then sleeps one-sixth of it as has been illustrated.

Secondly, that a person prays the second third of the night. What indicates this stage is the *hadith* that Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

“Our Lord - Blessed and Exalted is He - descends every night to the lowest heaven in the last third of the night and says: ‘Who is supplicating to Me so that I may answer him? Who is asking forgiveness from Me so that I may forgive him?’¹”

Also, the *hadith* of Jabir رضي الله عنه that will be quoted later. However, if someone fears that they would not be able to rise, let them offer the night prayer at the beginning of the night or any portion of it and this constitutes the third stage.

What proves this stage is the following *hadith* narrated by Jabir رضي الله عنه. The Prophet ﷺ said,

“Whoever fears losing the first part of the night, let him pray at that time. Whoever wishes to rise at the last part of the night, let him pray at that time, as it is blessed by Allah and that would be better.”²

What supports this also is the recommendation of the Prophet ﷺ to Abu Dhar,³ Abu ad-Darda⁴ and Abu Hurairah⁵ (may Allah be pleased with them all) as each one of whom used to say, “My beloved one (i.e. the Prophet ﷺ) advised me with three things, one of which is to offer the *witr* prayer

1 Al-Bukhari no. 1145, Muslim no. 758.

2 Muslim no. 755

3 An-Nasa’i in *as-Sunnan al-Kubra*, 2712

4 Ahmad no. 27481, Abu Dawud no. 1433

5 Al-Bukhari no. 1981, Muslim no. 721.

before I sleep.”

2- The Sunnah here is to offer eleven raka'hs:

This is the complete form in which to offer the night prayer as 'Aishah (may Allah be pleased with her) narrated, "Allah's Messenger ﷺ would not pray more than eleven *rak'ahs* in Ramadan or in any other month." ¹

However, the Prophet ﷺ is reported to have offered thirteen *rak'ahs*. 'Aishah (may Allah be pleased with her) reported, "The Messenger of Allah ﷺ used to observe thirteen *rak'ahs* of the night prayer. Five out of them consisted of *witr*, and he did not sit, but at the end for the salutation." ² Moreover, in Ibn 'Abbas's narration (may Allah be pleased with him) we find, "The Prophet ﷺ offered thirteen *rak'ahs* in that night and then he ﷺ slept." ³

This is a kind of diversity in offering the *witr* prayer. In general, the Prophet ﷺ would offer eleven *rak'ahs* and rarely offer thirteen. Thus, we can reconcile the different ahadith all together.

3- It is Sunnan to start the night prayer with two short rak'ahs.

'Aishah -(may Allah be pleased with her) narrated, "Allah's Messenger ﷺ would start his night prayer with two short *rak'ahs*." ⁴

4- It is Sunnah to start the night prayer with the supplications of the Prophet ﷺ, among which is :

A- 'Aishah (may Allah be pleased with her) narrated

- 1 Al-Bukhari no. 1147, Muslim no. 738
- 2 Muslim no. 737
- 3 Al-Bukhari no. 698, Muslim no. 763
- 4 Muslim, no. 767

that when the Prophet ﷺ would start his night prayer he would say, “O Allah! Lord of Jibreel, Mika’eel, and Israfeel, Creator of the heavens and the earth, Knower of the seen and unseen, You will judge between Your servants in what they used to differ. Guide me by Your grace to the truth in what they differ about. Indeed, You guide whomever You please to a path that is straight.”¹

B- What was reported in the two sahih ahadith through Ibn ‘Abbas (may Allah be pleased with him) is that when the Prophet ﷺ would pray tahajjud he would say,

“O Allah! Our Lord, Yours is the praise. You are the light of the heavens and Earth and all that they contain. Yours is the praise. You sustain the heavens and Earth and all that they contain. You are the King of the heavens and Earth and all they contain. Yours is the praise. You are the truth. Your promise is true. The meeting with You is true. Your word is true. Paradise is true. Hell is true. The Prophets are true. Muhammad is true. The Final Hour is true. O Allah, to You I have submitted and in You I have believed, and upon You I rely. I repent my sins to You. For your sake I dispute and by Your standards I judge, so forgive me for what I have sent before me and what I have left behind, for what I have committed secretly and what I have committed openly and what only You know that I have done. You are the one who sends forth and You are the one who delays. There is no God but You. There is no might or power except with You.”²

1 Muslim no. 770

2 Al-Bukhari no. 7499, Muslim no. 768.

5- It is also Sunnah to prolong standing, bowing down, and prostrating, so that all of the pillars of prayer would be perfected.

He should follow the Sunnan in his recitation, e.g. –

a- He should follow a moderate way of recitation, not too fast, nor too slow.

b- He should rest between verses, namely, he should pause according to the breaking of the *surah*. He should not recite two or three verses together without stopping at the end of each verse.

If he passes by a verse of praise he should praise, if he passed by a verse of supplication Allah, he should supplicate, and if he passes by a verse seeking Allah's refuge, he should do so.

6-What indicates this are the following ahadith:

The *hadith* of Hudhaifa ؓ which states, “I prayed with the Messenger of Allah ﷺ one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (surah) in a *rak'ah*, but he proceeded and I thought he would perhaps bow on completing (this surah). He then started al-Nisa', and completed it; he then started Al-Imran and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified by saying (Subhan Allah-Glory to my Lord the Great, and when he recited the verses explains (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» 'Glory be to my Mighty Lord.' His bowing lasted

about the same length of time as his standing (and then on returning to the standing posture after *rukū'*) he would say: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» 'Allah listened to him who praised Him,' and he would then stand about the same length of time as he had spent in bowing. He would then prostrate and say:

«سُبْحَانَ رَبِّيَ الْأَعْلَى» 'Glory be to my Lord most High,' and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are: "He (the Holy Prophet) would say: 'Allah listened to him who praised Him, our Lord, to You is the praise.'"¹

Moreover, Ahmad reported in his *Musnad* hadith (may Allah have mercy upon him) from the hadith of Umm Salamah (may Allah be pleased with her) when she was asked about the Prophet's ﷺ recitation, she said, "His recitation is clearly-distinguished letter by letter,"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ
الْقِيَامَةِ ﴿٤﴾

'In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).'' (1:1-4)²

7- He should make tasleem (salutation) every two rak'ahs.

Ibn 'Umar (may Allah be pleased with him) narrated that a man asked Allah's Messenger ﷺ about the night prayer. Allah's Messenger ﷺ replied,

1 Muslim no. 772.

2 Ahmad no. 26583

“The night prayer is offered as two rak’ahs followed by two rak’ahs and so on and if anyone is afraid that dawn is approaching (Fajr prayer), he should pray one raka’ah and this will suffice as witr for all the rak’ahs which he has prayed before.”¹

This means that he did not pray four rak’ahs, but only two and after finishing them he would make *tasleem* and so forth. More to the point, this is proven by the hadith of ‘Aishah (may Allah be pleased with her) that we already referred to, “Allah’s Messenger ﷺ used to offer eleven rak’ahs between ‘Isha and Fajr prayers. He used to make *tasleem* and then would end with a single rak’ah.”²

8- It is also Sunnah to read certain chapters in witr.

Hence, a person reads the chapter of ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ Al-A’la (i.e. no.87) in the first rak’ah, ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ al-Kafiroun (i.e. no. 108) in the second, and ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ al-Ikhlās (i.e. no. 112) in the third. What proves this is the following hadith narrated by Ubay Ibn Ka’b ؓ, “The Prophet ﷺ would pray *witr* and he would read chapters no. 87, 108 and 112.”³

9- It is recommended to make Qunut (a loud supplication made in the last rak’ah) in the witr prayer occasionally.

This means that this supplication should be made in the last rak’ah in which he/she recites chapter no. 112. *Qunut* is Sunnah, therefore, it would be better to do it occasionally. Sometimes the Imam should not perform it and this is the

1 Al-Bukhari no. 990, Muslim no 749

2 Refer to: Ibn Khuzaimah’s *sahih*, 2/152

3 Abu Dawud no. 1423, An-Nasa’i no. 1733 and Ibn Majah 1171

opinion of Ibn Taymiyyah, i.e. that it should be left more often than it is recited.

Justification: In fact, numerous *ahadith* reported by ‘Aishah, Umm Salamah, Ibn ‘Abbas, Hudhaifah and Ibn Mas‘ud (may Allah be pleased with them all) described the Prophet’s ﷺ way of performing the *witr* prayer. None of which showed that the Prophet ﷺ made *Qunut* in the *witr* prayer. ‘Aishah (may Allah be pleased with her) stayed with the Prophet ﷺ for a long time and she did not report that he made *Qunut* in *witr*.

Yet, it was proved that some Companions made *Qunut*. ‘Ata was asked about it and he said, “The Companions of the Prophet ﷺ used to do it.” Imam Ahmad, Abu Dawud and At-Tirmidhi reported through a fair *hadith* that ‘Umar Ibn al-Khattab ؓ performed it. Ibn Abi Shaibah reported that ‘Abdullah Ibn ‘Umar (may Allah be pleased with him) also performed it.

What is clear – and Allah knows best – is that the issue of *Qunut* is dependent on ease. Thus, it is possible to perform it before bowing down and before prostration in the last *raka‘ah*. Al-Bukhari (may Allah have mercy upon him) dedicated a complete chapter to this topic and called it, “*The Chapter of Qunut and What Comes After it.*” However, most *ahadith* talk about *Qunut* before prostration as a group of scholars (may Allah have mercy upon them) stated. Hence, it should be given preference over the one performed before bowing down. Imam Ahmad (may Allah have mercy upon him) said, “*Qunut* before prostration is beloved to me.”¹ Thus, diversity

1 Refer to: *The Issues of Imam Ahmad*, 1/10

in making *Qunut* is possible; therefore it can be performed before bowing down or before the prostration.

A question: Should one raise their hands when making *Qunut*?

The right answer is that you should raise your hands and this is the opinion of the majority of early scholars (may Allah have mercy upon them). This is proved through 'Umar Ibn al-Khattab ؓ as stated and authenticated by Al-Bayhaqi.¹ Al-Bayhaqi (may Allah have mercy upon him) said, "A number of Companions raised their hands while making *Qunut*." ²

A question: With what should one start *Qunut*?

The preponderant opinion – and Allah knows best – is that he starts praising Allah, glorifying Him, sending peace and blessings upon Prophet Muhammad ﷺ, and then he makes the supplication. This would be the closest to having his supplication accepted. What proves this is what the *hadith* of Fudhalah Ibn 'Obayd ؓ as he said, "The Prophet ﷺ heard a man making supplication, but he did not send peace and blessings upon the Prophet ﷺ. He said, 'This man was hasty,' and then he called him. He said to him and others: 'When any of you make supplication, let him start by praising Allah, glorifying Him, sending peace and blessings upon the Prophet and then let him supplicate for what he wishes.' " ³

Ibn al-Qayyem (may Allah have mercy on him) said, "It is recommended in *du'a* (supplication) that the person starts with praising Allah, glorifying Him and asking Him to fulfill

1 Op. cit, p. 18

2 Refer to: *As-Sunnan al-Kubra*, 2/211

3 At-Tirmidhi no. 3477 and he graded it as authentic.

his request as the hadith of Fudhalah stated. ¹

A question: should one wipe the face after finishing the *Qunut*?

The correct opinion is that a person should not wipe the face after the *Qunut*, as there is no authentic evidence that supports this action.

Imam Malik (may Allah have mercy on him) was told about a man who wiped his face after finishing the *du'a* and he disapproved it. He said, "I did not find anybody of the early generations doing that."²

Furthermore, Al-Maruzi (may Allah have mercy upon him) said, "As for Ahmad Ibn Hanbal, Abu Dawud narrated to me and said, "I heard that Ahmad did it." He was asked about the man who wipes his face after finishing the *witr*? He said, "I did not hear anybody doing it, nor Imam Ahmad."

Besides, Al-Bayhaqi (may Allah have mercy upon him), he said,

"As for wiping the face after finishing the *du'a*, I did not find any of the pious predecessors (*Salaf*) doing that, although there might be some narrations that prove that wiping the face could be done after *du'a*, but not during prayer.

Yet, there is a weak hadith that some people use to wipe the face, but not during the prayer. As for wiping the face during the prayer, there is no authentic hadith or report that confirms this practice. Hence, the correct view is that it should not be done and we should therefore stick to what the pious predecessors (may Allah have mercy upon them) did. Namely, just raise the hands but not wipe the face." ³

1 Op. cit, p. 18

2 Refer to: The book of *al-witr* by Al-Maruzi, p. 236.

3 *As-Sunnahn al-Kubra*, 2/212

Sheikh al-Islam (may Allah have mercy upon him) said, "As for wiping the face, there is only one or two ahadith and they cannot be used as a decisive evidence."¹

10- Supplication in the last third of the night.

From among the emphatic Sunnan is to make supplication at the end of the night. Yet, if a person made *du'a* in the *Qunut*, that would be enough for him. However, if he did not make *du'a* in the *Qunut*, let him make it at that time. It is the time in which the *du'a* would be accepted as it is the time in which Allah, the Almighty, descends (in a manner befitting His Majesty).

It has been reported in the two sound collections of Bukhari and Muslim through Abu Hurairah ؓ that the Prophet ﷺ said,

*"Allah, Our Lord, descends (in a manner befitting His Majesty) to the nearest heaven to us of this universe during the last third of the night and says: 'Is there anyone to call upon Me so that I shall respond to him (fulfill his prayer). Is there anyone to ask of Me that I may grant his request. Is there anyone to seek My forgiveness so that I shall pardon him (and forgive his sins)'."*²

11- It is Sunnah for the Muslim to say,

"Glory be to the King and the Holy," when he finishes his *witr* thrice. He should raise his voice in the last one. It was narrated that Ubayy Ibn Ka'b ؓ said: "The Messenger of Allah ﷺ used to recite: "Glorify the Name of your Lord the Most High." (Al-A'La: 87) in *witr*, and in the second rak'ah he would recite: "Say: O you disbelievers! (Al-Kafiroon: 109)," and in the third, "Say: He is Allah, (the) One." (Al-Ikhlās:112).³ And **"only said the tasleem at the end."** Besides, in the hadith

1 *Al-Fatawa*, 22/519

2 Al-Bukhari no. 1145, Muslim no. 758

3 An-Nasa'i. 1702.

of 'Abdul Rahman Ibn Abza ؓ , he (the Prophet) would say – meaning after the *tasleem*: 'Subhanal-Malikal-Quddus (Glory be to the sovereign, the Most Holy)' three times."¹

12- It is recommended for both man and woman

to wake their family members to offer the night prayer and this kind of co-operation to do goodness. What proves this is the hadith narrated by 'Aishah (may Allah be pleased with her), "I used to stretch my legs towards the Qiblah of the Prophet ﷺ while he was praying; whenever he prostrated he touched me and when he was about to offer *witr*, he would wake me up to offer it too."²

Besides, Umm Salamah (may Allah be pleased with her) narrated that the Prophet once woke up and said, "*Subhan Allah!* How many tribulations have been manifested tonight and how many treasures have been disclosed! Go and wake the dwellers of these apartments (i.e. his wives) for prayer. A well-dressed soul in this world may be naked in the Hereafter."³

In the last ten days of Ramadan, any person performing the night prayer would be greater rewarded. 'Aishah (may Allah be pleased with her) narrated, "During the last ten nights of Ramadan, the Prophet ﷺ would tighten his waist belt and spend the night in worship. He would also wake up his family."⁴

13- It is better for the one who offers the night prayer to be merciful to him/herself, lest he lose his humbleness (*khushu'*):

- 1 Ahmad no. 15354. An-Nasa'i No.1734
- 2 Al-Bukhari no. 512, Muslim no. 512
- 3 Muslim no. 1174
- 4 Muslim no. 1174

- If a person feels tired, then they should pray while sitting. Anas ؓ narrated that, "Once the Prophet ﷺ entered the Mosque and saw a rope hanging in between its two pillars. He said, 'What is this rope?' The people said, 'This rope is for Zainab who, when she feels tired, holds it (to help her keep standing for the prayer).' The Prophet said, 'Do not use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down.'"¹
- If a person feels drowsy, they should take a nap as this will help them regain their energy and then, they can continue praying. 'Aishah (may Allah be pleased with her) narrated that the Prophet ﷺ said, *"If one of you feels drowsy while he is praying, then let him rest until his sleepiness is gone. Verily, if one of you is praying while he is drowsy, he does not know if he is asking for forgiveness or abusing himself."*²
- The same also applies to a person who feels drowsy while reciting the Qur'an at night. It is the Sunnah to sleep so when a person rises they will be more energetic. Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said, *"If one of you wakes up at night to recite the Qur'an, but found it difficult to recite (due to drowsiness) and he/she cannot not discern their recitation, then it is better for such a person to sleep."*³

14- It is Sunnah to make up what was missed out of the night prayer.

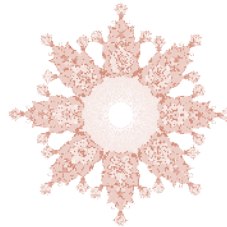
Thus, if it was a persons habit to pray with three rak'ahs

1 Al-Bukhari no. 1150, Muslim no. 784

2 Al-Bukhari no. 212, Muslim no. 786

3 Muslim no. 787

altogether and he was unable to offer it due to illness or sleep, he may offer them as four *rak'ahs* in the daytime. If it was his habit to offer five *rak'ahs* at night and could not offer them due to the same reason, he may then offer six *rak'ahs* in the day and so on. 'Aishah (may Allah be pleased with her) narrated, "If the Prophet ﷺ felt sleepy or tired and could not offer the night prayer, he would offer twelve *rak'ahs* during the day the following day." ¹



1 Muslim no. 746



Secondly
Fajr Time



Secondly, *Fajr* Time

There are numerous actions that form part of the Sunnah of the Prophet ﷺ, of which include:

1. **To repeat after the Muezzin.** It is Sunnah for the one who hears the *adhan* to repeat the same words as the *adhan* except when the Muezzin says, “Hayy ‘ala as-Salah, hayy ‘alal al-falah,” a person should say, لا حول ولا قوة إلا بالله *“lahawla wa la quwwata illa billah,”* (there is neither might nor power except in Allah) in its place in accordance with the following *hadith*. It was narrated from ‘Umar Ibn al-Khattab ؓ that the Allah’s Messenger ﷺ said:

“If the Muezzin says, ‘Allahu Akbar, Allahu Akbar (Allah is most great, Allah is most great),’ and one of you says, ‘Allahu Akbar, Allahu Akbar (Allah is most great, Allah is most great);’ Then he says, ‘Ashhadu an lā ilāha ill-Allah (I bear witness that there is no god except Allah),’ and you say, ‘Ashhadu an lā ilāha ill-Allāh (I bear witness that there is no god except Allah);’ Then he says, ‘Ashhadu anna Muhammadan Rasulullah (I bear witness that Muhammad is the Messenger of Allah),’ and you say, ‘Ashhadu anna Muhammadan Rasulullah (I bear witness that Muhammad is the Messenger of Allah);’ Then he says, ‘Hayya ‘alal-solāh (Come to prayer),’ and you say, ‘La hawla wa lā quwwata illa Billāh (There is no power and no

*strength except with Allah); Then he says, 'Hayya 'alal-falāh (come to prosperity),' and you say, 'Lā hawla wa lā quwwata illa Billāh (There is no power and no strength except with Allah); Then he says, 'Allahu Akbar, Allahu Akbar (Allah is most great, Allah is most great),' and you say, 'Allāhu Akbar, Allāhu Akbar (Allah is most great, Allah is most great); Then he says, 'Lā ilāha illallāh (There is no god but Allah),' and one of you says, 'Lā ilāha illallāh (There is no god but Allah),' From the heart, he will enter Paradise."*¹

2. Ibn al-Qayyem (may Allah have mercy upon him) said, "This responds to the great wisdom of the link between the *Muezzin* and the one who hears him. Therefore, the words of the *adhan* are *dhikr*, and it is the Sunnah to repeat them. The words "*hayy 'ala as-Salah*" (come to pray) is the call for the prayer, hence, it is Sunnah for the one who hears the *adhan* to say: "There is neither might nor power except in Allah, asking Allah's aid to be able to offer the prayer."²

During the *Fajr* prayer when the *Muezzin* says, "*As-salaatul khairun mina an-Nawn*," (prayer is better than sleep) instead of "*hay 'ala as-Salah*." Sheikh Muhammad Ibrahim (may Allah have mercy upon him) said, "The Prophet's ﷺ saying, 'Say as the *Muezzin* say,' indicates that the one who hears the dawn *adhan* is allowed to say that prayer is better than sleep."³ Ibn Hajar reported from Ibn Juraij that the latter said, "I reported that people used to listen to the *adhan* the same way as they

1 Muslim no. 384

2 *Zad al-Ma'ad*, 2/391

3 View his *fatawa*, 2/135

would listen to the Qur'an." ¹

3. **To say the following *dhikr* after hearing the two testimonies of the *Muezzin*** (I bear witness that there is nothing worthy of worship but Allah and that Muhammad ﷺ is Allah's Messenger). It is Sunnah to say the following *dhikr* after the *Muezzin's* saying, "I bear witness that Muhammad ﷺ is Allah's Messenger." This is proven by the hadith of Sa'd Ibn abi Waqqas ؓ (may Allah be pleased with him) as he narrated that the Prophet ﷺ said,

*"Whoever says, when he hears the muezzin: 'Ashhadu an la ilaha illallah wahdahu la sharika lahu wa anna Muhammadan 'abduhu wa Rasuluhu, raditu Billahi Rabban, wa bil-Islami dinan was bi Muhammadin Rasula (I bear witness that there is none worthy of worship except Allah alone, with no partner or associate, and that Muhammad is the His slave and Messenger; I am content with Allah as my Lord, Islam as my religion and Muhammad as my Messenger),' his sins will be forgiven."*²

4. **To send peace and blessings upon Prophet Muhammad ﷺ after the *adhan*.** 'Abdullah Ibn 'Amr (may Allah be pleased with him) reported that Allah's Messenger ﷺ said,

"Whoever says upon hearing the adhan, Allaahumma rabba haadhihi da'waatu-t-tamma wa-s-walaatul qaaeema , aati Muhammad al-waseela wal-fadhwiila , wab'athuhu maqaaman mahmoomadaan allaadhi wa'addtahu (O Allah Lord of this perfect call and this established prayer, grant Muhammad the Highest station (al-waseela) and the honor:

1 Refer to: *Al-Fath*, hadith no. 611, Chapter of what should the person say when he hears the adhan

2 Muslim no. 386

and resurrect him in the praiseworthy position which You have promised him.” Whoever says this upon hearing the adhan, then my intercession becomes due to him. ”¹

“The best formula to be said is the Abrahamic one which is, « اللهم صلِّ على محمد وعلى آل محمد , كما صليت على إبراهيم...»

‘O Allah! Send Your peace and blessings upon Muhammad and his family the same as You did to Ibrahim and his family...’ up to the end.”

5. To make supplication after the *adhan*: Jabir ﷺ narrated that the Prophet ﷺ said,

“Whoever says the following after hearing the call to prayer deserves my intercession (shafa`a) on the Day of Judgment:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ , وَالصَّلَاةِ الْقَائِمَةِ , آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ , وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ , حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

‘O Allah, Lord of this perfect call and ready prayer! Grant Muhammad the mediation (waseela) and honor, and resurrect him on the praised station that you have promised him.”² The word waseela here is defined by the previous hadith narrated by ‘Abdullah Ibn ‘Amr (may Allah be pleased with him) “Then ask Allah to grant me the mediation (waseela), for it is a rank in Paradise that none but a single servant of Allah’s servants deserves, and I hope that it be me, so whoever asks Allah that he grant me the mediation shall have my intercession.”³

The word *fadilah* mentioned in the supplication is a rank in heaven that is only given to Prophet Muhammad ﷺ.

1 Muslim no. 384

2 Muslim no. 385

3 Al-Bukhari, 1182

Sheikh Ibn ‘Uthaimen (may Allah have mercy upon him) said,

“The perfect call mentioned in the *hadith* is the *adhan*. It is described as complete because it includes the Oneness and Greatness of Allah, confession of the two testimonies and call to goodness. The praiseworthy position includes all manifestations of the Day of Judgement, particularly the great intercession granted to Prophet Muhammad ﷺ.”¹

6. **To supplicate after the *adhan*** as ‘Abdullah Ibn ‘Amr (may Allah be pleased with him) narrated, “A man said to Allah’s Messenger ﷺ: ‘O Messenger of Allah! *Muezzins* are more privileged than us!’ He replied said, *‘Say as they say and when you finish ask Allah and He will respond to your request.’*”²

Also, there is the *hadith* narrated by Anas ؓ where the Prophet ﷺ is reported to have said,

*“A supplication made between the Adhan and Iqama is not rejected.”*³

Leaving the mosque after the *adhan* has been pronounced is not permitted.

What proves this is the *hadith* that Muslim reported. Abu al-Sha’tha said, we were sitting with Abu Hurairah ؓ in the mosque. A man went out of the mosque after the *adhan* for the afternoon prayer had been called. Abu Hurairah said: “As in regards to this (man), he had disobeyed Abu al-Qasim, the Prophet ﷺ.”⁴

- 1 Refer to: *Ah-sharh al-Mumti’* by Sheikh Ibn ‘Uthaimen, 2/87-88
- 2 Muslim no. 728
- 3 At-Tirmidhi no. 415
- 4 Al-Bukhari no. 1180, Muslim 792

The Sunnah of *Fajr* (i.e. offering two *rak'ahs* that precede the two obligatory *raka'at*), includes many Sunnan:

It is one of the daily Sunnan that the Muslim performs routinely. It comprises of numerous acts of other Sunnan. Before presenting them, it is compulsory on me to present the permanent Sunnan that the Muslim performs on a daily basis and they are the twelve *raka'at*.

The hadith of Umm Habibah (may Allah be pleased with her-) who said,

"I heard the Messenger of Allah ﷺ saying, 'Whoever prays twelve rak'ahs in a day, Allah ﷻ, the Mighty and Sublime, will build for him a house in Paradise.'" ¹

In another narration by At-Tirmidhi, he added,

"Four rak'ahs before Dhuhr and two rak'ahs after Dhuhr, two rak'ahs before 'Asr, two rak'ahs after Maghrib and two rak'ahs before Subh prayer." ²

It would be better to offer the regular Sunnah at home and what proves this are the following *ahadith*:

A- Zaid Ibn Thabit ؓ narrated that Allah's Messenger ﷺ said,

"O people! Perform your (voluntary) Salat (prayers) at your homes because the best prayer of a man is the one he performs at home, except for the obligatory prayers." ³

B- Ibn 'Umar (may Allah be pleased him) narrated that the Prophet ﷺ said,

"Do not turn your homes into graveyards, observe some of

1 Muslim no. 728

2 At-Tirmidhi no. 415.

3 Al-Bukhari no. 7290 , Muslim No. 781

the Nawafil (voluntary) prayers in your homes.”¹

C- Jabir Ibn ‘Abdullah ؓ narrated that Allah’s Messenger ﷺ said,

“If one of you performs prayer at the mosque, let him offer the additional (voluntary) prayers at home, as Allah will give him goodness for doing that.”²

Assurance of the daily and Sunnan,

what indicates this are the following ahadith:

A- ‘Aishah (may Allah be pleased with her) said, “I would not leave the two *rak’ahs* before *Fajr* prayer under any circumstance.”³

‘Aishah (may Allah be pleased with her) said that the Prophet ﷺ said,

“The two rak’ahs of Fajr are better than the whole word.”⁴

Imam Muslim also reports through ‘Aishah (may Allah be pleased with her) that the Prophet ﷺ also said that.⁵

B- Besides, it was reported in the two *sahih* ahadith that the Prophet ﷺ would neither leave the two *rak’ahs* before *Fajr* nor the *witr* whether travelling or not. Ibn Al-Qayyem (may Allah have mercy upon him) said,

*“He ﷺ would not leave the Sunnah of Fajr whether travelling or at home. He used to stick to the *witr* and *Fajr Sunnan* more than anything else. He was not reported to offer any other Sunnan in his travels apart from these two.”⁶*

1 Al-Bukhari no. 1187, Muslim no. 777

2 Muslim no. 778

3 Al-Bukhari no. 1196, Muslim no. 724

4 Muslim no. 725

5 Al-Bukhari no. 1160, Muslim no. 736

6 Muslim no. 743

The *Sunnah* of *Fajr* include many things:

Firstly, its legality in travel or residence as we have already explained. As for the rest of Sunnan, it is better to leave them in these two cases as the Sunnan of noon, afternoon and sunset prayers.

Secondly, its reward is better than the whole world as was stated.

Thirdly, it would be better to perform them quickly. What proves this is the hadith of 'Aishah (may Allah be pleased with her) as she stated, "The Prophet ﷺ used to perform the two *rak'ahs* before the *Fajr* prayer so quickly that I would wonder whether he recited *al-Fatihah* or not."¹

Yet, this performing of the Sunnah quickly should not lead the person to hasten his prayer to such an extent so that it would spoil their prayer.

Fourthly, it is Sunnah to recite the chapter of *Al-Kafiron* (no. 108) ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ in the first *raka'ah* after *al-Fatihah* and to read the chapter of ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ *Al-Ikhlās* (no. 112). Alternatively, a person can recite the following verse in the first *Raka'ah*,

﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا مِن قَبْلُ وَمَا نَدْعُوا مِنْ دُونِ اللَّهِ قُلْ هُوَ اللَّهُ أَحَدٌ
وَالْأَسْبَاطُ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ آلُ الْيَتِيمِ مِن رَّبِّهِمْ لَا نُفْرِقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

"Say (O Muslims), 'We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses)

1 Al-Bukhari no. 587, Muslim no. 645

and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”

(2:136)

In the second *raka'ah* a person can can recite the following verse,

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

“Say (O Muhamma):“O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: “Bear witness that we are Muslims.”

(3:64)

These are some of the Sunnan that came in different forms and a Muslim may follow any of which they want to choose.

What supports this is the following:

- A- The hadith of Abu Hurairah ؓ that the Prophet ﷺ used to recite chapter no. ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ 108 and chapter no. ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ 112 in the second *raka'ah*.¹
- B- The hadith of ‘Abdullah Ibn ‘Abbas (may Allah be pleased with him) which mentions that Allah’s Messenger ﷺ would recite the verse:

﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْ إِبْرَاهِيمَ﴾

“Say (O Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to

1 Al-Bukhari no. 560, Muslim no. 645

Ibrahim (Abraham)." (2:136)

In addition to this this, he would read the following verse in the second *raka'ah*,

﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْ أَنْصَارِيٍّ إِلَى اللَّهِ قَالَ إِنَّ اللَّهَ قَالَ الْحَوَارِيُّونَ
﴿ عَنْ أَنْصَارِ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

"Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" Al-Hawariun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." (3:52)

In Muslim's narration through Ibn 'Abbas (may Allah be pleased with him" it says that in the second *raka'ah* the following verse is to be recited,

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوِيٍّ بَيْنَنَا وَبَيْنَكَ ﴾

"Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you." (3:64)

Fifthly, it is Sunnah to lie on the right side after finishing the Fajr prayer according to the following ahadith:

- A- 'Aishah (may Allah be pleased with her) narrated that, "The Prophet ﷺ would lie on his right side when he finished performing the two *rak'ahs* of *Fajr*. ”¹
- B- 'Aishah (may Allah be pleased with her) narrated that, "The Prophet ﷺ would talk to me when he would finish the two *rak'ahs* of *Fajr* if he found me awake, if he found

1 Refer to: Ibn Sa'd in his book entitled *at-Tabaqat*, 5/138

me asleep, he would lie down.”¹

It is advised to perform the *salaah* while it is still dark, i.e. to offer it on time. This is the opinion that the majority of scholars chose and this is supported by the following *ahadith*:

- A- ‘Aishah (may Allah be pleased with her) narrated, “Women would pray *Fajr* with the Prophet ﷺ, and they would return wrapped in their garments, unknown in the darkness.”²
- B- The *hadith* of Jabir Ibn ‘Abdullah ؓ narrated that the Prophet ﷺ prayed the morning prayer and it was still dark.³

Going to the mosque and there are numerous Sunnan to be followed:

Since *Fajr* prayer is the first prayer of the day, the trip to the mosque requires various Sunnan including:

1. It is Sunnah to go to the mosque early because of the *hadith* narrated by Abu Hurairah ؓ that the Prophet ﷺ said,
*“If people were to know the virtues of the Fajr prayer, they would race one another for it.”*⁴

The pious predecessors (*Salaf*) were eager to hasten to the *Fajr* prayer. Sa’id Ibn al-Musayyeb (may Allah have mercy upon him) said,

“Since thirty years, the *Muazzin* did not make *adhan*, but I was already seated in the mosque.”⁵

He also said,

- 1 Muslim no. 649
- 2 Al-Bukhari no. 636, and Muslim no. 602
- 3 Muslim no. 602
- 4 Al-Bukhari no. 615, Muslim no. 437
- 5 Al-Bukhari no. 168, Muslim no. 268

“I did not hear the *adhan* in my home for nearly thirty years (i.e. because he used to attend the prayer in the mosque).”¹

2. That a person should go to the mosque even in the state of major and minor purity in order to have his sins erased and good deeds doubled. Abu Hurairah رضي الله عنه reported that Allah’s Messenger said,

*“The prayer of a man in congregation is twenty-five times more superior (in reward) to his prayer in his house or market - and this is because he performs ablution and perfects it and goes to the mosque with the sole purpose of performing the prayer. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his ablution, the angels keep on praying [for him] ‘O Allah, bless him. O Allah, have mercy upon him.’ And he is considered in prayer as long as he is waiting for the next prayer.”*²

3. To go for prayer in a state of serenity and humbleness. Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

*“When you hear the Iqamah, walk to the mosque slowly and humbly and with tranquillity and do not rush or run to catch the prayer. If you catch it from the beginning that is fine otherwise, make up the rak’ahs you missed.”*³

Imam an-Nawawi (may Allah have mercy upon him) said,

“The word *sakinah* (tranquillity) mentioned in the above *hadith* means to walk with humbleness, respect, to avoid idle things, lowering one’s gaze, speaking

1 Muslim no. 713

2 Al-Bukhari no. 1163, Muslim no. 714

3 Muslim no. 440

softly and not looking left and right.”¹

4. Upon leaving home, a man should say that *adhakr* attributed to the Prophet ﷺ. It is reported by Imam Muslim through Ibn ‘Abbas (may Allah be pleased with him) that he said,

“The Muezzin made the adhan and the Prophet ﷺ went out for prayer saying, ‘O Allah, place light in my heart, light in my tongue, light in my hearing, light in my sight, light behind me, light in front of me, light on my right, light on my left, light above me and light below me; place light in my sinew, in my flesh, in my blood, in my hair and in my skin; place light in my soul and make light abundant for me; make me light and grant me light.’”²

5. Enter the mosque with the right foot and leave it with the left foot: Anas ؓ said, “It is from the Sunnah that you enter the mosque with your right foot and leave with your left foot.”

Ibn ‘Umar (may Allah be pleased with them) said the same thing.³ Al-Bukhari dedicated a chapter in his *sahih* collection to ahadith related to this issue and he called it “The chapter of entering with the right foot in the mosque and other places.”

‘Aishah (may Allah be pleased with her) narrated that, “The Messenger of Allah ﷺ used to like to start things with the right. He would accept things with his right hand and give things with his right hand, and he liked to start with the right in all his affairs.”⁴ The rule is that

1 Refer to: *Ah-sharh Muslim* 602,

2 Muslim no. 763

3 Al-Hakim no. 1/338 and he graded it authentic if approved by Imam Muslim.

4 Al-Bukhari no. 168, and Muslim no. 268

anything that leads to honouring the person, should be started with the right, otherwise, one should start with the left.

6. **To utter the Sunnah adhkr upon entering and leaving the mosque:** Abu Humaid or Abu Usaid (may Allah be pleased with him) narrated that the Messenger of Allah said,

“If one of you enters the mosque he should say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

‘O Allah! Open Your gates of mercy for me,’

and if he leaves the mosque he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘O Allah! I ask You out of Your favors.’¹

7. **That he should offer two rak’ahs to greet the mosque:**

This is in case if a person comes early to the mosque, it is Sunnah for him to offer two *rak’ahs* before sitting. Abu Qatadah ؓ narrated that Allah’s Messenger ﷺ said,

“If anyone of you enters a Mosque, he should not sit until he has offered a two units of prayer.”²

Offering two *rak’ahs* would be enough to greet the mosque and the two Sunnah *rak’ahs* before *Fajr*, noon, or *duha* (forenoon) prayer would replace the *rak’ahs* for greeting the mosque. The same is said about the *witr* or even an obligatory prayer because the significance is that the person should not sit down before offering some *rak’ahs* as mosques were built mainly for prayer.

8. **It is Sunnah for men to hasten to be in the first row**

1 Muslim no. 713.

2 Al-Bukhari no. 1163, Muslim no. 714.

as it is the best line, for women the last row is the best for them: Abu Hurairah رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said,

*"The best of the prayer lines for men are the first rows, the worst being the final rows. The best of the prayer lines for women are the final rows and the worst are the first rows."*¹

The best means with regards to having the greatest reward and the worst means with regards to having the least reward. This hadith applies in the case when men and women pray together with no separation. Thus, the last row would be the best as they are away from men's eyes. However, if there was a barrier such as a curtain, wall, etc. or there is a separate room for women, the best line here would be the first for women of course as they are far away from men. There are many *ahadith* that indicate the virtues of the first row. Abu Hurairah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

*"If the people knew the reward for pronouncing the adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Dhuhur prayer early (in its stated time), they would race for it and if they knew the reward for 'Isha' and Fajr prayers in congregation, they would attend them even if they had to crawl."*²

Also, the hadith of Jabir Ibn Samurah رضي الله عنه that the Prophet صلى الله عليه وسلم said,

"Why don't you draw yourselves up in rows as angels do

1 Muslim no. 440.

2 Al-Bukhari no. 615, Muslim no. 437

in the presence of their Lord?" We said, "Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord?" He said, "They make the first rows complete and keep close together in the row."¹

Imam an-Nawawi (may Allah have mercy upon him) said,

"The first row is preferred then the next, then the next and so on. This applies to men's rows in general and women who pray separately. However, if women pray at the same place with men without separation, the best row for women would be the last because of Abu Hurairah's hadith, 'The best of the prayer lines for men are the first rows, the worst being the final rows. The best of the prayer lines for women are the final rows and the worst are the first rows.'"^{2 3}

9. **It is a Sunnah to be close to the Imam:** As we already mentioned that the best thing is to be in the first line and then it would be better to be close to the Imam. Hence, the best one is the nearest to the Imam. What indicates this is the following hadith of 'Abudllah Ibn Mas'ud ؓ as the Prophet ﷺ is reported to have said,

"Let those of you who are sedate and prudent be near me."⁴

This shows that it is required to be close to the Imam.

Ibn Muflih (may Allah have mercy upon him) in his book entitled *al-Furu'* said, "There is no distinction or privilege whether the person stands right or next close to the Imam."⁵

1 Muslim no. 430

2 Muslim no. 440

3 *Al-Majmu'*, 4/192-193.

4 Muslim no. 505

5 Muslim no. 506

10. We ask Allah the Almighty to be among those who would follow the Qur'an and Sunnah, among those who fight the innovations (in the religion), for indeed Allah is fully Able to do that. What has been said are the Sunnan that precede prayer in addition to the Sunnan of the *adhan*. Yet, prayer has many Sunnan what I will show most of it.

- **Sunnah of prayer:**

Prayer has many Sunnan that the Muslim should eager to follow. Hence, the more he follows such Sunnan, the more reward he gets. Allah does not do injustice to anybody. People could be distinguished by applying such Sunnan. So, two people might join prayer at the same time and might leave it at the same time too. However, there is a big discrepancy between both of them as one of them fulfilled the Sunnan, pillars, and obligatory parts of the prayer while the other one fulfilled only the pillars and obligatory parts of prayer.

Therefore, prayer has many Sunnan, among which are the following:

1. It is Sunnah to take a *sutrah* (screen) for both the Imam and the person who is praying alone. The follower of the Imam however does not need it, as the *sutrah* of the Imam is sufficient for those praying behind the Imam. Abu Sa'eed al-Khudri رضي الله عنه narrated an elevated hadith in which the Prophet ﷺ said,

“Let the one of you who is in prayer put a sutra in front of him even if it is an arrow.”¹

There are many ahadith that talk about *sutrah*. The Prophet ﷺ used different forms for the *sutrah* such as

1 Muslim no. 510

a bed, wall, wood, trunk, spear, she-goat, mount, and so on. It is permitted in urban and rural areas and in travel or residence whether the person fears someone might pass in front of him or not. This is because the ahadith did not differentiate between urban or rural areas. In addition, the Prophet ﷺ used to take a *sutrah* when travelling or when resident as was reported in the hadith of Abu Juhaifa. ¹

2. It is also Sunnah to be close to the sutra. The distance between the person and the *sutra* is as like a place where a goat could pass. Sahl as-Sa'idi رضي الله عنه narrated, "The distance between the Prophet's praying place and the wall (i.e. *sutra*) was like a place where a goat could pass."² Imam Ahmad and Abu Dawud stated that the distance between the Prophet ﷺ and *sutrah* was three arms. ³
3. **It is Sunnah to prevent anyone from passing in front of the worshipper:** Abu Sa'id al-Khudri رضي الله عنه reported that Allah's Messenger ﷺ said,

"If any one of you is praying, he should not let anyone pass in front of him. Let him push him away as much as he can, and if he insists then let him fight him, for he is nothing but a devil!"

However, if what passes in front of the worshippers was a woman, black dog, or a donkey, this must be prevented from passing as this would invalidate the prayer according to the hadith of Muslim.

1 Refer to: *Al-Mumti'*, 3/245

2 Al-Bukhari no. 496, Muslim no. 508

3 Ahmad no. 6231, Abu Dawud no. 2024

4 Ahmad no. 111473, Abu Dawud no. 776, At-Tirmidhi 243, and An-Nasa'i 900

The hadith is narrated by Imam Muslim in his collection of *sahih hadith*.¹ Unlike the three types mentioned here, other things do not invalidate prayer if they pass in front of the worshipper.

Ibn 'Uthaimen (may Allah have mercy on him) said,

“It is possible to say that there should be a difference between that which invalidates the prayer and what does not if it passes in front of the praying person. Hence, that which is known to invalidate the prayer should be prevented from passing in front of the worshipper. Yet, that which does not invalidate prayer can be tolerated as this only decreases the reward of prayer but does not invalidate it completely.”²

The mentioning of women alongside with a black dog (and Allah knows best) has no bearing at all and it does not undermine the woman. Yet, every case has its justification. Namely, the woman might seduce the man and therefore cause him to lose his concentration. For the other two types, it is because of impurity and because a black dog - as is mentioned in a hadith states - is a devil.³ There are also other reasons that were mentioned in this regards, and is a kind of wisdom that is perhaps hidden to the worshippers and as slaves, we therefore, have to submit.

4- It is Sunnah to use *siwak* (tooth-pick) before every prayer: This is the third occasion where we assure the use of *siwak*. What supports this is the following hadith. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

1 Muslim no. 391

2 Refer to : *Al-Ihsah*, 1/124. Muslim no. 399. Muslim no. 600

3 Abu Dawud no. 7555, An-Nasa'i no. 888 and it was authenticated by Imam al-Albani.

“If I had not found it hard for my followers, I would have ordered them to clean their teeth with the ‘siwak’ before every prayer.”¹

While standing for prayer, the following Sunnan are to be followed:

1. **Raising one’s hands while making *takbirat al-Ihram*** (i.e. saying *Allahu Akbar* at the beginning of the prayer) **for the following:** Ibn ‘Umar (may Allah be pleased with him) narrated the following hadith, “When the Prophet ﷺ stood to pray, he would raise his hands until they were the same height as his shoulders and then he would make the *takbir*. When he wanted to bow, he would again raise his hands in a similar fashion. When he raised his head from the bowing, he did the same and said, ‘Allah hears him who praises Him’².” In his book entitled *al-Ifsah*, Ibn Haibarah (may Allah have mercy on him) stated,

“Scholars unanimously agreed that raising hands is a Sunnah and not obligatory.”³ This is the first place in which we raise our hands when we make *takbir*. Scholars (may Allah have mercy on them) in general agreed on this point, but they disagreed over it in other places. There are three places in which the hands are to be raised: when making *takbirat al-Ihram*, when bowing down, and when standing after bowing down. These are the three places in which hands are to be raised and they proven in the *hadith* narrated by Ibn ‘Umar (may Allah be pleased with them) as we have already illustrated.

1 Al-Bukhari no. 740

2 Al-Bukhari no. 735, Muslim no. 390

3 Refer to: *Al-Ifsah*, 1/123

The fourth place is when standing up after making the middle *tasleem*. This is also supported by the *hadith* narrated by Ibn ‘Umar (may Allah be pleased with them) as reported in Al-Bukhari’s collection of *sahih hadith*.

2. **It is Sunnah to make the fingers stand pointing upward:** Abu Hurairah ؓ narrated, “The Prophet used to make his fingers stand pointing upward when starting his praying.”¹
3. **It is Sunnah to raise the hands according to the Sunnah:** Texts have proven that there are two ways of raising the hands and both of them are Sunnah. In the *hadith* of Ibn ‘Umar (may Allah be pleased with him) reported by Imam Muslim, it is stated that the Prophet ؓ raised his hands up to his shoulders.² In another narration reported by Muslim through Malik Ibn al-Huwarith ؓ, the Prophet ؓ is reported to have raised his hands up to his ears.³ Therefore, the person has the choice to do it any of the two ways, but it is better to do it both ways occasionally.
4. **It is Sunnah to put the right hand over the left hand after making *takbiarat al-Ihram*:** Scholars unanimously agree on this as reported by Ibn Hubairah (may Allah have mercy on them all.)⁴
5. **It is Sunnah to hold the left hand with the right hand:** As for the practice of placing the right hand on the top of the left hand, there are two different ways and it is recommended to implement both ways occasionally.

1 An-Nasa’i no. 906, and Ibn Khuzaimah no. 1/251 and he also authenticated it.
 2 Al-Bukhari no. 757, Muslim no. 397
 3 Al-Bukhari no. 780, Muslim no. 410
 4 Al-Bukhari no. 780, Muslim no. 410

The first way is it to place the right hand over the top of the left hand because of the *hadith* reported by Wael Ibn Hujr ؓ who said, “The Prophet ﷺ was seen placing his right hand on the top of his left hand while standing for prayer.”¹

The second way is to place the right hand over the left arm which is based on the *hadith* of Sahl Ibn Sa’d ؓ who narrated, “People were ordered to place their right hands over their left arms while praying.” Thus, the worshipper could place it on his left hand on one occasion and on his left arm on another just to be diverse in applying the Sunnah.

6. **It is Sunnah to start the prayer saying the opening supplication:** This supplication has numerous formulae and it is recommended to vary in using them. Hence, on one occasion the worshipper could use a certain formula and use another formula in a different prayer. The following are some of the Sunnah supplications:

A- « سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ ، وَلَا إِلَهَ غَيْرُكَ »
“Glory be to you, O Allah, and all praises are due unto you, and blessed is your name and high is your majesty and none is worthy of worship but you.” Narrated by Abu Sa’id ؓ.² Imam Muslim reported that ‘Umar Ibn al-Khattab ؓ used to say it loudly in order to teach it to the Companions (may Allah be pleased with them all).³

B- “Praise be to Allah, a great praise that our Lord blesses.”
About its virtues Allah’s Messenger ﷺ said,

1 Al-Bukhari no. 756, Muslim no. 394

2 Muslim no. 487

3 Muslim no. 771

“I saw 12 angels racing to write the reward of this phrase.”¹

Narrated by Anas Ibn Malik رضي الله عنه.

- C- « اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ , اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ , اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ »

“O Allah, distance me from my sins just as You have distanced the East from the West, O Allah, purify me of my sins as a white robe is purified of dirt, O Allah, cleanse me of my sins with snow, water, and ice.”²

- D- اللَّهُ أَكْبَرُ كَبِيرًا , وَالْحَمْدُ لِلَّهِ كَثِيرًا , وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

“Allah is the Greatest, very great. Praise be to Allah, again and again. Glorified is Allah the Almighty.”
Regarding the virtues of this phrase, Allah’s Messenger صلى الله عليه وسلم said,

“I was astonished about its benefit! The gates of heavens were opened for it.”³

Narrated by Ibn ‘Umar (may Allah be pleased with him). There are also some other supplications that we have already mentioned when discussing the Sunnan of the night prayer.

7. **Isti’adhah** (seeking Allah’s refuge): It is from the Sunnah and also recommended to implement different formulae from time to time. Among the formulae is the following:

- A- “I seek refuge with Allah against the cursed devil.”

1 Muslim no. 600

2 Al-Bukhari no. 744, and Muslim no. 598

3 Muslim no. 601

This is the formula that most scholars (may Allah have mercy on them) chose and Allah, the Almighty, said the following about it,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

“So when you want to recite the Qur’an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one).”

(16:98)

B-

أعوذ بالله من الشيطان الرجيم

“I seek refuge with Allah, the All-Hearer, the All-Knower, against the cursed devil,” and Allah, the Almighty says the following about it,

﴿وَمَا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.”

(41:36)

8. **Basmalah** (i.e. to say, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ “In the Name of Allah, the Most Beneficent, the Most Merciful.”): It is Sunnah to say it after seeking Allah’s refuge and one should say, “In the Name of Allah, the Most Beneficent, the Most Merciful.” Nu’aim al-Mujmir ؓ narrated, “I prayed behind Abu Hurairah and he recited: ‘In the Name of Allah, the Most Gracious, the Most Merciful,’ then he recited Umm Al-Qur’an (Al- Fatihah), and when he reached: ‘not (the way) of those who earned Your anger, nor of those who went astray,’ he said: ‘Ameen’ and the people said ‘Ameen.’ And every time he

prostrated he said, ‘*Allahu Akbar*’ and when he stood up from sitting after two *rak’ahs* he said: ‘*Allahu Akbar.*’ And after he had said the Salam he said: ‘By the One in Whose Hand is my soul! My prayer most closely remembers the prayer of the Messenger of Allah.’”¹

What this shows is that it is not obligatory as when the Prophet ﷺ taught the man who was making some mistakes in his prayer and as is narrated by Abu Hurairah ؓ. ²

9. **To say “Ameen” when the Imam finishes reciting Al-Fatihah:** It is Sunnah to say it when the Imam finishes Al-Fatihah in the loud prayers. Abu Hurairah t narrated that the Prophet ﷺ said,

*“Say Ameen when the Imam says it and if your Ameen coincides with that of the angels, then all the past sins will be forgiven.”*³

The meaning of this word is: O Allah! Respond to our supplication.

10. **Reciting a chapter after *al Fatihah*:** Reading it is *Sunnah* in the first two *rak’ahs* as agreed by the majority of scholars (may Allah have mercy on them all). Abu Qatadah ؓ narrated, “The Messenger of Allah ﷺ led us in prayer and recited *Surat al-Fatihah* in the first two *rak’ahs* of the noon and afternoon prayers and then prayed two other chapters. Sometimes he would recite the verses loud enough for us to hear them and would prolong the first *rak’ah* more than the second. He did

1 Ahmad no. 17081, Abu Dawud no. 863, and An-Nasa’i, 1038

2 Has already been authenticated

3 Muslim no. 498

the same in the morning prayer.”¹ Moreover, there is the saying of Allah’s Messenger ﷺ,

“There is no (valid) prayer for the person who does not recite Surat-al-Fatihah.”² It can be concluded from this hadith, that it is valid just to recite Al-Fatihah with no other surah thereafter. As for the follower of the Imam, he does not need to read the second Surah after Al-Fatihah in the loud prayers, he just listens to the recitation of the Imam. Ibn Qudamah (may Allah have mercy on him) said, “There is no disagreement among the scholars with regards to reciting a chapter after Al-Fatihah in the first and second rak’ahs in every prayer.”³

- **While bowing down, the following Sunnan are to be observed:**
 1. **It is Sunnah to place the palms on the knees and spread the fingers:** Abu Humaid as-Sa’idi ؓ narrated, “I am the most knowledgeable of you about the prayer of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ stood up and said, ‘Allahu Akbar,’ and raised his hands, then he raised them when he said ‘Allahu Akbar’ for ruku,’ then he stood up and raised his hands and stood straight until every bone had returned to its place.”⁴ Furthermore, ‘Abdullah Ibn Mas’ud ؓ reported, “Allah’s Messenger ﷺ placed his hands on his knees while bowing as though he was clutching them, bending his arms like a bow and arrow and keeping them away from his ribs.”

1 Has already been authenticated
2 Refer to : *Al-Majmu’*, 3/410
3 *Al-Mughni*, 1/568
4 Muslim no. 479. .

2. **When you bow down, it is *Sunnah* to keep the back straight in line with the front:** This should be done as the above-mentioned *hadith* of Abu Humaid ؓ “And stood straight until every bone had returned to its place.”¹ Namely, he would bend his back in a right angle and not taking the shape of an arch. In addition, his head should be parallel to his back, namely, it should not be higher or lower as ‘Aishah (may Allah be pleased with her) narrated in the following *hadith* reported by Muslim, “When the Prophet ﷺ made *ruku*’, he would neither raise his head nor lower it, but keep a position between both.”²
3. **It is *Sunnah* to keep the arms away from the sides when bowing down:** What proves this is the *hadith* of ‘Abdullah Ibn Mas’ud ؓ who reported, “Then he bowed down, put his hands on his knees, and spread his fingers. I saw the Prophet praying like this.”³ However, this is on condition that the worshipper should not harm those who stand beside him/her. Imam an-Nawawi (may Allah have mercy on him) said, “I know that scholars agreed that it is recommended and I did not see anyone who opposed this opinion. Imam at-Tirmidhi also said that it is recommended in bowing down and prostration and that it is the opinion of the scholars in general.”⁴
4. It is *Sunnah* to follow the *adhkar* that should be said in *ruku*.’. Therefore, after saying, “Glory to my Lord the Exalted,” some other *adhakr* could be said and this

1 Al-Bukhari no. 821, and Muslim no. 472

2 Al-Bukhari, 795

3 Al-Bukhari no. 796, Muslim no. 404.

4 Al-Bukhari no. 799, and Muslim no. 411

would include:

- A- “O my Lord Glory to you with your praise. O God forgive me,” because of the *hadith* of ‘Aishah (may Allah be pleased with her).¹
- B- “Glory to the Living who does not die, All-Perfect, All-Pure, the Lord of the angels and the Spirit.”²
- C- “O Allah, it is for You that I bowed. I affirm my faith in You and I submit to You, and submit humbly before You, my hearing, my eyesight, my marrow, my bone and my sinew.”³
- D- “Glory be to the One who has the full Might, all of the Kingdom, the Pride and Greatness.”⁴

Thus, it is Sunnah to say as much as possible of these various *adhkar* during *ruku*. Ibn ‘Abbas (may Allah be pleased with him) narrated that Allah’s Messenger ﷺ said, “As for *ruku*, glorify the Lord (Exalted be He).”⁵ Yet, the best thing is to stick to all of the *adhkar* that the Sunnah has come with, namely, that which we have already referred to.

- **Raising form *ruku*’ and it has various Sunnan:**

1. **Prolonging this pillar:** Thabit al-Banai narrated through Anas ؓ that he said, “I shall lead you in prayer in a way that resembles the Prophet’s.” Thabit al-Banani

1 Al-Bukhari no. 722

2 Muslim no. 477

3 Muslim no. 600, Al-Bukhari no. 799

4 Reported by Ahmad no. 23411, Abu Dawud no. 873, and An-Nasa’i no. 1050

5 Muslim no. 479

said, “Anas was doing something that you do not do. When he would rise from *ruku,*’ he would stay for a while to the extent that someone might say he forgot. If he raised his head after finishing prostration, he would stay also for a while to the extent that someone might say he forgot.”¹

2. To have diverse formulae of the phrase, “O Lord, praise is due to You” and this would include:

A- «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ»

“O Allah our Lord! Praise is due to you.” Reported by Al-Bukhari through the *hadith* of Abu Hurairah رضي الله عنه.²

B- «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»

“O Allah our Lord! Praise is due to You.” An agreed upon *hadith* through Abu Hurairah رضي الله عنه.³

C- «رَبَّنَا وَلَكَ الْحَمْدُ»

“O Our Lord! And praise is due to You.” An agreed upon *hadith* narrated through ‘Aishah (may Allah be pleased with her).⁴

D- «رَبَّنَا وَلَكَ الْحَمْدُ»

“O Our Lord! Praise is due to You.” Reported by Al-Bukhari through Abu Hurairah رضي الله عنه.⁵ Thus, he can use any of the

1 Al-Bukhari no. 821 ,Muslim no. 472
 2 Al-Bukhari no. 795
 3 Al-Bukhari no. 796 ,Muslim no. 404
 4 Al-Bukhari no. 799 ,Muslim no. 411
 5 *Musannaf* of Ibn Abi Shaibah, 1/236.

above-mentioned formulae.

1. It is Sunnah to mention the following *adhkar* after rising from bowing down:

A- « رَبَّنَا لَكَ الْحَمْدُ , مِلْءُ السَّمَاوَاتِ وَالْأَرْضِ , وَمِثْلُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ , أَهْلُ الثَّنَاءِ وَالْمَجْدِ , أَحَقُّ مَا قَالَ الْعَبْدُ , وَكُنَّا لَكَ عَبْدًا , اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ , وَلَا مُعْطِي لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجِدِّ مِنْكَ الْجِدُّ »

“O Allah! our Lord, to You be the praise that would fill all the heavens and the earth, and all that it pleases You besides (them). O Possessor of praise and majesty, [the truest thing a servant has said (of You)], [and we are all Your Servants]. [O Allah, none can prevent what You have willed to bestow]. And nobody can give what You hold back. Hard efforts by anyone for anything cannot benefit one against Your Will.”¹ The *hadith* is reported by Muslim through Abu Sa’id al-Khudri رضي الله عنه.

B- « الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ »

“Praise be to Allah, much praised and blessed.” When the Messenger of Allah ﷺ finished the prayer he said: “Who amongst you uttered these words?” The people remained silent. He (the Prophet ﷺ) again said: “Who amongst you uttered these words? He said nothing wrong.” Then a man said: “I came and had some difficulty in breathing, so I uttered them.” He replied: “I saw twelve angels racing one another as to who will take them up (to Allah).”² The *hadith* is reported by Muslim through Anas رضي الله عنه and was also reported by Al-Bukhari through Rifa’ah Ibn Rafi’ رضي الله عنه.

1 Al-Bukhari no. 794, Muslim no. 484.

2 Muslim no. 487.

C- «اللَّهُمَّ طَهِّرْنِي بِالثلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ , اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ »
« وَأَخْطَايَا كَمَا يَنْقَى الثَّوْبَ الْأَبْيَضُ مِنَ الْوَسْخِ »

“O Allah! Wash my sins from me with snow, water and hail. O Allah! Cleanse me of my sins in the manner that a white garment (is cleansed) from dirt.”¹ This addition was reported by Muslim in the *hadith* of ‘Abdullah Ibn abi Awfa رضي الله عنه. Hence, if a Muslim makes these *adhkar*, he/she can prolong these pillars.

- **Prostration has many Sunnan:**

1. It is Sunnah for the worshipper to keep a distance between his/her arms and side and between his/her thighs and belly (when prostrating). ‘Abdullah Ibn Bahina رضي الله عنه narrated, “When the Prophet ﷺ prostrated, he used to keep *his* arms so wide apart that we used to see his armpits.”² Besides, Maimoonah (may Allah be pleased with her) narrated, “When the Prophet ﷺ prostrated he would make a space between his arms and sides to such an extent that it would allow a sheep to go through.”³ Of course this is just an exaggeration, but it indicates that it is *Sunnah* to keep the arms away from each other. However, this should not cause any harm to those praying next to one another. It is also Sunnah to keep the thighs away from one another when prostrating. Abu Humaid as-Sa’id رضي الله عنه narrated, “I am the one who is more knowledgeable of the Prophet’s ﷺ prayer than any one of you. After finishing his recital, he raised his hands until they were level with his ears, said the *takbir* and from there, performed the *ruku*.’

1 Muslim no. 771.

2 Al-Bukhari no. 390, Muslim no.495

3 Al-Bukhari no. 828

He placed his palms on his knees and posed his back straight, neither raising his head nor lowering it.”¹ Ash-Shawkani (may Allah have mercy on him) said, “The *hadith* indicates that it is permissible to make a space between the thighs during prostration and keep them a distance away from the belly, and scholars have agreed on that point.”²

2. **It is Sunnah for the one who prostates to ensure his toes face towards the *Qiblah*:** Abu Humaid رضي الله عنه reported, “I am the one who is most knowledgeable of the Prophet’s ﷺ prayer. When he wanted to prostrate, he would place his hands on the ground neither stretching them nor grasping them and he would make his toes face towards the *Qiblah*.”³As for the fingers, it is *Sunnah* to keep them tightened during prostration and the hands should face towards the *Qiblah* as well. Imam Malik⁴ in his book entitled *Muwatta’* and Ibn abi Shaybah in his *Musannaf* through Hafs Ibn ‘Asim reported through ‘Abdullah Ibn ‘Umar (may Allah be pleased with them) that he said, “It is Sunnah to close the fingers and place the hands on the ground and make them face towards the *Qiblah*.”⁵
3. **It is Sunnah to say the *adhkar* that should be uttered in prostration:** Hence, beside saying, “Glory to my Lord the greatest,” he can say the following:

A- سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

1 Abu Dawud no. 735

2 *Nayl al-Awtar*, 2/257

3 Al-Bukhari no 828

4 Refer to: *Muwatta Malik*

5 *Musannaf* of Ibn Abi Shaibah, 1/236.

“Glory and praise be to You, O Allah! Forgive me, ”¹ which is taken from the hadith of ‘Aishah (may Allah be pleased with her).

B- **سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ**

“Glory to the Living who does not die, All-Perfect, All-Pure, the Lord of the angels and the Spirit”² which is taken from the hadith of ‘Aishah (may Allah be pleased with her).

C- **اللَّهُمَّ لَكَ سَجَدْتُ ، وَبِكَ آمَنْتُ ، وَلَكَ أَسَلْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**

“O Allah! To You I prostrated, in You I believe, and to You I submit. I prostrate my face to the One Who created it, and gave it hearing and sight by His Might and His Power. Glory is to Allah, the Best of creators,”³ which is taken from the hadith of ‘Ali ﷺ .

D- **اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَأَخْرَهُ ، وَعَلَانِيَةً وَسِرَّهُ**

“O Allah! Forgive me for all that I’ve done, forgive my sins -the big and small, the ones done in public, and secret, please forgive them all,”⁴ which is taken from the *hadith* of Abu Hurairah ﷺ.

E- **اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عِقَابِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أَحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ**

1 Al-Bukhari no. 794, Muslim no.484

2 Muslim no.487

3 Muslim no. 771

4 Muslim no. 483

“O Allah! We seek Your pleasure to guard us against Your anger, and Your mercy to guard us against Your punishment. However much we try to praise You, we cannot praise You as much as You have praised Yourself,”¹ which is reported through the *hadith* of ‘Aishah (may Allah be pleased with her), hence it is recommended to use each of these formulae occasionally. It is known that the obligatory formula in the position of bowing down is, “Glory be to my Lord, the Great.” To say it only once is obligatory. Additional utterances are Sunnah and the same should be said for the phrase “Glory be to my Lord, the Highest,” when we make prostration.

4. **It is Sunnah to increase in supplications while making prostrations** as in the *hadith* reported by Muslim and narrated by Ibn ‘Abbas (may Allah be pleased with them), the Prophet ﷺ said,

*“Increase your du’as when you prostrate as this is when it is more likely to be answered.”*²

- **It is also an act of Sunnah to sit between the two prostrations:**
 1. **It is Sunnah to position the left leg to sit on it and erect the right one.** This is supported by a *sahih* (trusted) *hadith* of Abu Humaid as-Sa’idi رضي الله عنه which states, “When he (the Prophet ﷺ) sits between the two prostrations, he sits on his left leg and erects the right one.”³
 2. **Prolonging this pillar** because of the *hadith* of Thabib

1 Muslim no. 486

2 Muslim no. 479

3 Al-Bukhari no. 828

al-Banani رحمته الله that we have already mentioned.

3. **It is Sunnah for the worshipper to sit for a while before he rises up for the second, third or fourth rak'ah:** Which is called the rest between sittings and it has no specific *dhikr*. The legality of this has been proven in three different *ahadith*. One of them is that which was narrated by Malik Ibn al-Huwairith رحمته الله where he said, "I saw the Prophet ﷺ praying and in the odd *rak'ah*, he used to sit for a moment before getting up."¹

He is the same narrator who reported to us the Prophet's saying, "Pray as you have seen me praying."² Scholars differed whether this short resting is Sunnah or not. Yet, the correct view is that it is Sunnah due to the *hadith* of Malik رحمته الله. Among the scholars who said that it is Sunnan are: An-Nawawi, ash-Shawkani, Ibn Baaz and Al-Albaani (may Allah have mercy on them all). In addition, the permanent committee for *Iftaa* (may Allah prolong their lives) said that it is Sunnah. An-Nawawi (may Allah have mercy on him) said, "This is the right opinion as it has been proved by an authentic *hadith*."³

- **Among the Sunnan in *tashahhud* (i.e. a specific formula that should be recited after the *Sajdah* in the 2nd raka'ah for all prayers except for *Fajr*, as it is only two rak'ahs):**
1. **It is Sunnah to sit on the left thigh, with the left leg under the right, while keeping the right foot upright:**

1 Al-Bukhari no. 823

2 Al-Bukhari no. 631

3 *Al-Majmoo* no. 441/3

This should be done after finishing the second *raka'ah* whether in a two, three or four *rak'ahs* prayer. This must be followed in the second *raka'ah* of each prayer. Abu Humaid as-Sa'idi رضي الله عنه narrated in a *sahih* (trusted) hadith, "And when he sat, he would sit on the left leg and erect the right one."¹ In addition, there is the *hadith* of 'Aishah (may Allah be pleased with her) that says, "He used to say *tashahhud* after every two *rak'ahs* and used to sit on his left leg and erect the right one."² As for the *tashahuud* in the two, three, four *rak'ahs* prayer, this will be presented later on.

2. **It is Sunnah to vary the position of the hands during *tashahhud* and** here are two positions: **Firstly**, that the two hands should be placed on the thighs. **Secondly**, that the left hand should be put on the left leg and the right hand used for pointing with the index finger. However, this will be discussed in detail later further on. Ibn 'Umar (may Allah be pleased with them) narrated, "When the Messenger of Allah ﷺ sat for *tashahhud* he placed his left hand on his left knee and his right hand on his right knee and pointed his right finger (index), which is next to the thumb, making supplication this way, and stretched his left hand on his left knee."³ In another narration it says, "He placed his left hand on his left knee and placed his right hand on his right knee."⁴
3. **It is Sunnah to vary the position of fingers during the *tashahhud*:** The worshipper should tighten the fingers

1 Its reference has been mentioned.see footnote 3.

2 Muslim no. 498.

3 Muslim no. 580

4 Muslim no. 579

of the right hand and use the index for pointing and the left hand should be left loose as Ibn ‘Umar (may Allah be pleased with him) narrated, “When the Messenger of Allah ﷺ sat for *tashahhud*, he placed his left hand on his left knee and placed his right hand on his right knee, and pointed with his finger of attestation.”¹

4. **It is Sunnah to use both of the formulae of *tashahhud*:** thus, he would use this formula here and another formula there. Among these formulae are the following:

A- التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَوَاتُ ، وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“All of the compliments, prayers and good things are due to Allah, peace be upon you, O Prophet and Allah’s mercy and blessings be upon you. Peace on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and Messenger.”²

B- التَّحِيَّاتُ الْمُبَارَكَاتُ ، الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

“All the blessed compliments and sincere prayers are due to Allah, peace be on you, O Prophet,”³ then he would complete until the end as illustrated in the above formula.

C- التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

1 Muslim no. 850

2 Al-Bukhari no. 1202, Muslim no 402 through the hadith of ‘Abdullah Ibn Mad’ud ؓ

3 Al-Bukhari no. 403 through the hadith of Ibn ‘Abbas ؓ

“All sincere compliments and prayers are due to Allah, peace be on you, O Prophet,”¹ then he would complete until the end as illustrated in section A above. This indicates that the worshipper should move between such formulae, as is the rule with the rest of Sunnan. Namely, the worshipper should use both of the different formulae and positions of the Sunnah.

5. The worshipper should lean his body weight on the left thigh in the last *tashahhud* with regards to two or three *rak'ahs* prayers: In other words, the worshipper should sit on his left buttock. This way of sitting has come in different shapes and sizes and it is better to change between such shapes. Among such shapes are the following:

- 1- To slacken the left leg, erect the right one, and let the buttocks to rest on the ground. This is the description that Al-Bukhari reported through Abu Humaid as-Sa'idi رضي الله عنه.²
- 2- To relax both legs in a sitting position and let the buttocks rest on the ground. This is the description reported by Abu Dawud, Ibn Hibban, al-Bayhaqi through the hadith of Abu Humaid as-Sa'idi رضي الله عنه and was corrected by Imam Al-Albaani (may Allah have mercy upon him).³ It should be known – according to the preponderant opinion - that these positions are not in every last *tashahhud*, yet, it is the last *tashahhud* in the three and four *rak'ahs*

1 Muslim no. 404 through the hadith of Abu Musa al-Ash'ari رضي الله عنه

2 Al-Bukhari no. 828

3 Reported by Ahmad no. 24215

prayer, but not the one that has two *rak'ahs*.

6- To use different formulae in sending peace and blessings upon Prophet Muhammad ﷺ in *tashahhud*:

In this regards, there are many formulas that show the way to send peace and blessings upon Prophet Muhammad ﷺ. Yet, he should move among these formulas. These *adhkar* would include the following:

- A- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ , وَعَلَى آلِ مُحَمَّدٍ , كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ , وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ , اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ , وَعَلَى آلِ مُحَمَّدٍ , كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ , وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

“O Allah! Send prayers on Muhammad, and on his household, and on his wives and progeny, as you sent prayers on the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muhammad, and his household, and his wives and progeny, as you sent blessings on the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory.”¹

- B- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ , وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ , فِي الْعَالَمِينَ , إِنَّكَ حَمِيدٌ مُجِيدٌ

“O Allah! Send prayers on Muhammad, and on the family of Muhammad, as you sent prayers on the family of Ibrahim. And send blessings on Muhammad, and on the family of Muhammad, as you sent blessings on the family of Ibrahim; You are indeed Worthy of

1 Muslim no. 582

Praise, Full of Glory.”¹

C- **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ**

“O Allah! Send prayers on Muhammad and [on] his wives and progeny, as You sent prayers on [the family of Ibrahim]. And send blessings on Muhammad, and [on] his wives and progeny, as You sent blessings on [the family of] Ibrahim; You are indeed Worthy of Praise, Full of Glory.”²

7- One should seek Allah’s refuge against four things before making tasleem: This is the opinion of the scholars (may Allah have mercy on them). This opinion is supported by the hadith narrated by Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said,

“When any one of you completes the last tashahhud, he should seek refuge with Allah from four (trials), i.e. from the torment of Hell, from the torment of grave, from the trial of life and death and from the mischief of Maseeh ad-Dajjal (Antichrist).”³

This was reported by Muslim through the hadith of ‘Aishah (may Allah be pleased with her) and it is in the two sound collections. ⁴

Besides, there are other Sunnah supplications that the worshipper should move back and forth

1 Refer to: *Al-Adhkar*, p. 66

2 Al-Bukhari no. 841, Muslim no. 583

3 Al-Bukhari no. 841, Muslim no. 583

4 Muslim no. 591 through the hadith of Thawban رضي الله عنه

from and they include:

1.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ

“O Allah! I seek refuge with You from sin and debt.”¹
2.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

“O Allah! I ask You to admit me to Paradise and to keep me far away from Hell.”²
3.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ , فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي , إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

“O Allah! I have transgressed against myself and wronged myself and confess my sins. Forgive all my sins, for no one forgives sins but You, have mercy on me for You are the Most- Forgiving, the Most Merciful.”³
4.

اللَّهُمَّ اعْنِي عَلَيَّ ذِكْرَكَ , وَشُكْرَكَ , وَحُسْنَ عِبَادَتِكَ

“O Allah! Help me to remember You, to thank you, and truly worship You.”⁴
5.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ , وَأَعُوذُ بِكَ مِنَ الْجُبْنِ , وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ , وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا , وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

“O Allah! I seek refuge in You from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in You from the torment

1 Muslim no. 596

2 Al-Bukhari no. 844, and Muslim no. 593

3 Muslim no. 597

4 Ahmad no. 22119, Abu Dawud, 1522, Al Nisai 1304

of the grave and from trial of life and death.”¹

6. اللهم حاسبني حساباً يسيراً

“O Allah! Make my reckoning (on the Day of Judgment) light.”²

Thereafter he would make *tasleem*, as this is the Sunnah. Exaggeration in making *tasleem* is also *Sunnah* as the Prophet ﷺ used to do it until people could see the whiteness of his cheeks. Sa’d Ibn Abi Waqqas ؓ narrated, “I used to see Allah’s Messenger ﷺ making *tasleem* to his right and left sides until I could see the whiteness of his cheeks.”³

- **Sunnah adhkar after making tasleem and after finishing the obligatory prayers:**

Imam An-Nawawi (may Allah have mercy on him) said, “Scholars unanimously recommended making *adhkar* after prayer.”⁴ It is also recommended to raise one’s voice as the hadith of Ibn ‘Abbas (may Allah be pleased with them) stated, “Raising one’s voice with *adhkar* after finishing the prayer was practiced during the time of the Prophet ﷺ.” In another narration by Ibn ‘Abbas (may Allah be pleased with him), “I would know when the Prophet ﷺ finished his prayer by his *takbir* (i.e. saying Allahu Akbar).

- **These *adhkar* are:**

1- That he asks Allah’s forgiveness three times and then says,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ , تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

1 Al-Bukhari no. 6370

2 Ahmad no. 24215

3 Ahmad no. 582

4 Refer to: *Al-Adhkar*, p. 66

“O Allah! You are the original source of Peace; from You is all Peace, and to You returns all Peace. So, make us live with Peace; and let us enter paradise: the House of Peace. Blessed be You, our Lord, to whom belongs all Majesty and Honor.¹

- 2- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ ، وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ ، وَلَوْ كَرِهَ الْكَافِرُونَ

“There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. There is no power nor strength except by Allah. There is no god but Allah. We worship Him alone. He has blessing and He has excellence and he has excellent praise. There is no god but Allah, making the religion sincerely His, even if the unbelievers dislike it.”² Az-Zubair رضي الله عنه narrated, “The Prophet صلى الله عليه وسلم would say them loudly in the wake of every prayer.”

- 3- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

1 Refer to: *Zad al-Ma'ad*, 1/285

2 Abu Dawud, 1525

“There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. O Allah! None can prevent what you have willed to bestow and none can bestow what you have willed to prevent, and no wealth or majesty can benefit anyone, as from You all wealth and majesty.”¹ From the hadith of al-Mughirah Ibn Shu’nbah ﷺ.

4- Then, he will say the Sunnah praises that are attributed to Prophet Muhammad ﷺ.

Firstly,

[سبحان الله (٣٣) مرّة ، والحمد لله (٣٣) مرّة، والله أكبر (٣٣) مرّة، وتمام المائة : لا إله إلا الله وحده...]

(Subhana Allah) glory be to Allah 33 times, Praise be to Allah (Alhamdulillah) 33 times, Allah is the Greatest (Allahu Akbar) 33 times and end with: “There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything (*la ilaha illa allah wahdaho la sharika lahu lahu al-mulku wa lah al-Hamdu yohyi wa yomeet wa howa ‘ala kol shayin qadeer*).”

Abu Hurairah ﷺ reported that the Prophet ﷺ said,

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ ،
وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1 Al-Bukhari no. 255/1 , Muslim No. 418/1

، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

“If anyone extols Allah (by saying *Subhan Allah*) after every prayer thirty three times and praises Allah (by saying *Alhamdulillah*) thirty three times and declares His Greatness (by saying *Allahu Akbar*) thirty three times, ninety nine times in all and say to complete a hundred says, “There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything,” his sins will be forgiven even if they are as abundant as the foam of the sea.”¹

Secondly,

سبحان الله (٣٣) مرّة ، والحمد لله (٣٣) مرّة ، والله أكبر (٤٣) مرّة

“Glory be to Allah 33 times, Praise be to Allah 33 times, Allah is the Greatest 34 times. Ka’b Ibn ‘Ujrah ؓ narrated that the Prophet ﷺ said, “There are some things (i.e. glorifications) that the one who says it – or does it – after the obligatory prayers will not lose out, (that is) thirty three times *tasbeeh* (*Subhan Allah*), thirty three times *tahmeed* (*Alhamdulillah*), and thirty four times *takbir* (*Allahu Akbar*).”²

Thirdly,

سبحان الله (٥٢) مرّة ، والحمد لله (٥٢) مرّة ، والله أكبر (٥٢)

1 Muslim no. 1352

2 Muslim no. 596

مَرَّةً ، ولا إله إلا الله (٥٢) مَرَّةً

“Glory be to Allah 25 times, Praise be to Allah 25 time, Allah is the Greatest 25 times, and “There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything 25 times.” This formula was reported by At-Tirmidhi through the hadith of ‘Abdullah Ibn Zaid رضي الله عنه.¹

Fourthly,

سبحان الله (١٠) مَرَّةً ، والحمد لله (١٠) مَرَّةً ، والله أكبر (١٠) مَرَّةً

“Glory be to Allah 10 times, Praise be to Allah ten times, and there is no god but Allah etc. ten times.” These formulas came in the hadith of ‘Abdullah Ibn ‘Amr (may Allah be pleased with them).² Besides, as we stated earlier that the person should move among these formulas and should not only use one particular formula all the time. It is Sunnah to use our fingers when we make *tasbeeh* as both Ahmad and At-Tirmidhi reported that the Prophet said, “And count *dhikr* using your fingers, for verily they will be questioned and made to speak (on the Day of Judgment).”³

Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, “Making *dhikr* with the help of the fingers (to

1 At-Tirmidhi no. 3410

2 Ahmad no. 8719

3 Muslim no. 2723. Please check this footnote as the text says the hadith is reported by Ahmad and at-Tirmidhi?

count) is a Sunnah as the hadith says, “For verily they will be questioned and made to speak.” Yet, as for those who use other things such as rosary beads etc, some people consider it disliked while others consider it recommended providing the pure intention. ¹

5- Reciting *Ayatul Kursi* (the Verse of the Throne):

Abu Umamah ؓ narrated that Allah’s Messenger ﷺ said,

*“Whoever recites Ayatul Kursi after every (obligatory) prayer, there is only death between him and Paradise,” he will enter into Paradise immediately when he dies.”*²

*Ibn al-Qayyem (may Allah have mercy on him) said, “I was told about my Sheikh Ibn Taymiyyah (may Allah have mercy upon him) that he never left it after each obligatory prayer.”*³

Reciting *al-Mu’awidhatayn* (i.e. chapter of Al-Falaq no. 113, and an-Nas no. 114): ‘Uqbah Ibn Nafi’ ؓ narrated, “The Messenger of Allah ﷺ commanded me to read the *Mu`awwidhatayn* after every prayer.” Hence, these are different types of Sunnan that the Muslim is recommended to apply during the *Fajr* time. Yet, we showed these Sunnan as we do need them while we are taking about the Fajr prayer. And Allah knows best.

- **Things which are prohibited are:** Looking left and right while praying, to look up to heavens when making supplication, to kneel with the feet upright, resting on one’s heels, extending arms while prostration more than normal, playing with anything, put ones’ hand on the waist, praying whilst resisting the urge to urinate

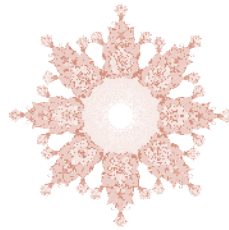
1 Al-Bukhari no. 6306 . [Please check.](#)

2 An-Nasa’i in *as-Sunnah al-Kubra* 9928.

3 Refer to: *Zad al-Ma’ad*, 1/285

or defecate, praying in the presence of food (as it might distract the person), praying while being distracted by something in front of him or behind him, praying quickly, sitting in praying resembling camels, going down into prostration like a camel, talking while praying, racing with the Imam in performing the prayer, not tucking up the clothes or hair.”

- **It is Sunnah to sit for a while after finishing the Fajr prayer till the sun rises:** Jabir Ibn Samurah رضي الله عنه narrated, “The Prophet صلى الله عليه وسلم used to remain seated in his place in the mosque in a cross-legged position until the Sun had fully risen.”¹



Morning

1 Muslim no. 670



Morning
Adhkar



Adhkar

Time for morning adhkar starts from the time of Fajr once the muezzin makes the adhan. Undoubtedly, such adhkar protect the Muslim in this life and are treasures for him in the Hereafter. We will mention more about morning and evening adhkar – Allah willing - when we talk about the afternoon prayer.

Morning and evening adhkar:

1- Whoever says,

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

“There is no god but Allah alone with no partner. His is the kingdom and His is the praise, and He has power over everything,”

ten times a day in the morning, has the same reward as if he had freed a slave, and a hundred good deeds are written for him and a hundred bad deeds are erased from him and he has protection from Shaytan on that day until evening. And whoever says that in the evening, he will have the same reward. ”¹ Narrated from the hadith of Abu Hurairah رضي الله عنه, and Sheikh Ibn Baaz (may Allah have mercy upon him) graded its *isnad* as *Hassan* (fair).

1 Ahmad no. 18967, At-Tirmidhi no. 3389, Ibn Majah no. 3870.

- 2- ‘Abdullah Ibn Mas’ud reported that when it was evening Allah’s Messenger ﷺ used to supplicate,

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ ، وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ مَا فِيهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ ، وَالْهَرَمِ ، وَسُوءِ الْكَبْرِ ،
وَفِتْنَةِ الدُّنْيَا ، وَعَذَابِ الْقَبْرِ

“We entered upon evening and the whole Kingdom of Allah and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him. O Allah, I beg of You the good of this night and I seek refuge in You from the evil of this night and the evil which follows it. O Allah, I seek refuge in Thee from sloth, from the evil of vanity. O Allah, I seek refuge in You from torment in the Hell-Fire and from torment in the grave.”

In the morning he used to say,

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ... أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ ،
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ

“We entered upon evening and the whole Kingdom of Allah and praise is due to Allah, There is no god but Allah... etc. O Allah, I beg of You the good of this day etc.”¹

From the hadith of ‘Abdullah Ibn Mas’ud ﷺ.

- 3- **Sayyid al-Istighfar** – Master supplication for forgiveness,

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ

1 Muslim no. 1884

عَلِيَّ، وَأَبُوهُ لَكَ بِذَنْبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.” “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”¹

4- When the morning comes say,

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ

“O Allah, by You we enter the morning and by You we enter the evening, by You we live and by You we die, and to You is the final return.”

And when the evening comes say,

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ

“O Allah, by You we enter the evening and by You we enter the morning, by You we live and by You we die, and to You is the final return.”²

Reported from the hadith of Abu Hurairah رضي الله عنه and Sheikh Ibn Baaz (may Allah have mercy upon him) –

1 Ahmad no. 4795, Abu Dawud no. 5074, An-Nasa’i in *as-Sunnan al-Kubra* no. 10401, Ibn Majah no. 3871. Al-Hakim graded it as sound.

2 Ahmad no. 7898, At-Tirmidhi 3437

graded its *isnad* as sound.

5- اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ , عَالِمَ الْغَيْبِ وَالشَّهَادَةِ , لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ , أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ , وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا , أَوْ أُجْرَهُ إِلَى مُسْلِمٍ

“O Allah, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.”

Allah’s Messenger said,

قُلْهَا إِذَا أَصْبَحْتَ, وَإِذَا أَمْسَيْتَ, وَإِذَا أَخَذْتَ مَضْجَعَكَ

“Say it in the morning, in the evening, and when you go to your bed.”¹

Reported from the hadith of Abu Hurairah ؓ that Abu Bakr as-Siddiq ؓ said, “O Messenger of Allah! Tell me words that I can say in the morning and evening.” He taught him the previous words. The hadith is also reported by Al-Bukhari in his book entitled *al-Adab al-Mufrad* and its *isnad* was graded as sound by Sheikh Ibn Baaz. ²

6- بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

1 Muslim no. 2708

2 Al-Bukhari in *al-Adab al-Mufrad*, 1/412/1202

وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ , لَمْ يَضُرَّهُ شَيْءٌ

In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.

(Recite three times in Arabic). "Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before morning."¹ From the hadith of 'Uthman Ibn 'Affan رضي الله عنه and both at-Tirmidhi and Ibn Baaz graded it as fair sound.

7- رَضِيتُ بِاللَّهِ رَبًّا , وَبِالْإِسْلَامِ دِينًا , وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا , إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ

"I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad ﷺ as my Prophet. Allah has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection."

From the hadith of Thawban رضي الله عنه and Sheikh Ibn Baaz graded its *isnad* as fair. Imam Muslim reported through Abu Sa'id al-Khudrai that the Prophet ﷺ said,

مَنْ رَضِيَ بِاللَّهِ رَبًّا , وَبِالْإِسْلَامِ دِينًا , وَبِمُحَمَّدٍ نَبِيًّا , وَجَبَتْ لَهُ الْجَنَّةُ

"Whoever said: 'I am pleased with Allah being my Lord and Islam be my religion and Muhammad be my

1 Abu Dawud, 5088. At-Tirmidhi 3388

messenger, paradise was guaranteed to him.”¹

8- The Prophet ﷺ would not leave these supplications day or night.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ , اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ , وَأَهْلِي وَمَالِي , اللَّهُمَّ اسْتُرْ عَوْرَاتِي, وَأَمِنْ
رَوْعَاتِي, اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي , وَعَنْ يَمِينِي وَعَنْ شِمَالِي
, وَمِنْ فَوْقِي , وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

“O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my religion and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me.”²

9- *أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ*

“I seek refuge in the complete words of Allah from the evils of what He created.”

Narrated by Abu Hurairah ؓ and Ibn Baaz graded its *isnad* as fair.³ Muslim reported through Khawlah bint Hakim (may Allah be pleased with her) that the Prophet ﷺ said, “When anyone lands at a place, and then says,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ؛ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ

1 Abu Dawud, 1529

2 Abu Dawud, 5074. Ibn Majah no. 3871.

3 Ahmad no. 7898. At-Tirmidhi 3437

مِنْ مَنْزِلِهِ ذَلِكَ

*"I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place."*¹

10- The Prophet ﷺ used to say in the morning,

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"We have entered a new day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muhammad ﷺ, and the faith of our father Ibrahim. He was upright (in worshipping Allah), and a Muslim. He was not of those who worship others besides Allah."

When the night comes he would say,

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ...

*"We have entered a new night upon the natural religion of Islam... etc."*²

Narrated by 'Abdul Rahman Ibn Abza ؓ and its *isnad* was graded as sound by Ibn Baaz.

The above-mentioned supplications are collected in a book by Sheikh Ibn Baaz (may Allah have mercy on him) entitled '*Tuhfat al-Akhyar bi bayan jumlah nafi'ah mima warada fi al-Kitab wa as-Sunnah mina al-Ad'eyah wa al-Adhkar,*' in the chapter of the virtues of the *adhkar* of the day and night. Yet, there is also a dissertation about the night and day *adhkar* that was revised

1 Ahmad no. 2708.

2 Ahmad no. 15367,21144

and authenticated by Sheikh al-'Ulwan (may Allah protect him) and he added two *adhkar* also:

- 1- يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

“O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).”¹ Narrated by Anas رضي الله عنه.

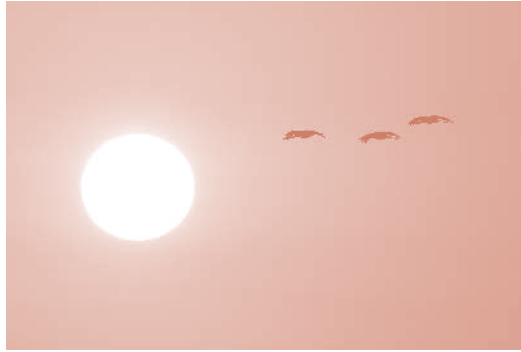
- 2- Whoever says in the morning and evening,

حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ، سَبْعَ مَرَّاتٍ كَفَاهُ اللهُ مَا أَمَّهُ

“Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne, it will be enough to protect him in respect of everything.”²

1 An-Nasa'i no. 10405,

2 Abu Dawud no. 5081



Thirdly,
The Time of
Adh-Dhuha!



Thirdly, The Time of *Adh-Dhuha!*

It is a Sunnah at the time of *adh-Dhuha* for the worshipper to offer the *Dhuha* prayer. Abu Hurairah رضي الله عنه said, “My friend (i.e. the Prophet ﷺ) advised me to do three things:

- (i) to fast for three days in every month,
- (ii) to offer a two *rak'ah* prayer at *adh-Dhuha* and
- (iii) to offer the *witr* prayer before sleeping.”¹

The scholars (may Allah have mercy on them) offered differing opinions regarding the nature of the Sunnah of *Adh-Dhuha*:

The first opinion held that it is a Sunnah to offer it sometimes.

Those who adhered to this opinion cited as evidence the hadith of Abu Sa'eed Al-Khudri رضي الله عنه, who said, “The Messenger of Allah ﷺ used to offer the *Dhuha* prayer until we would say, ‘He will not leave it.’ And he would leave it until we would say, ‘He will not pray it (again).’² But this is weak, because its chain of narrators contains ‘Atiyyah Ibn Sa'eed Al-'Awfi.³

1 Narrated by Al-Bukhari (no. 1981) and by Muslim (no. 721).

2 Narrated by Imam Ahmad (11155) and by At-Tirmidhi (no. 477).

3 Translator's note: Yahya Ibn Ma'een and others described him as weak and a *mudallis* (one who conceals the identity of a weak narrator, such as by mentioning him by his first name only, or by his agnomen).

The second opinion held that it is not prescribed and that rather, it is an innovation.

Those who supported this position cited as evidence the hadith of 'A'ishah (may Allah be pleased with her), who said, "I did not see the Messenger of Allah ﷺ glorifying Allah through the *Dhuha* prayer, but I do so."¹ And it was also narrated by Al-Bukhari on the authority of Murawwiq Al-'Ujli that he said, I said to Ibn 'Umar, "Do you offer the *Dhuha* prayer?" He said, "No." I then asked, "Then 'Umar?" He replied, "No." I then asked him, "Then Abu Bakr?" He said, "No." I then asked, "Then the Prophet ﷺ?" He answered, "I do not think so."²

The third opinion held that it is a Sunnah for the worshipper to offer the *Dhuha* prayer if a person did not offer the night prayer on the previous night, but that if he offered the night prayer, he should not offer the *Dhuha* prayer. This was the preferred opinion of Shaikh Al-Islam Ibn Taymiyyah (may Allah have mercy on him).

The fourth opinion held that it should be performed for a specific reason, because the Prophet ﷺ did it for a specific reason, such as when he returned from a journey, when he conquered Makkah, when he visited a people, as mentioned in the hadith of 'Utban ؓ whose authenticity was agreed upon by Al-Bukhari and Muslim – when he visited Masjid Quba and the like.

What appears most correct – and Allah knows best – is that the *Dhuha* prayer is an unrestricted Sunnah – and that is the opinion of most of the scholars (may Allah mercy on them all).

1 Narrated by Al-Bukhari (no. 1177).

2 Narrated by Al-Bukhari (no. 1175).

This is proven by the following:

(a) The (aforementioned) hadith of Abu Hurairahؓ, who said, “My friend (i.e. the Prophet [e]) advised me to do three things: (i) to fast for three days in every month, (ii) to offer a two *rak’ah* prayer at *adh-Dhuha* and (iii) to offer the *witr* prayer before sleeping.” And the Prophet ﷺ also advised Abu Ad-Darda` ؓ to offer it, as narrated by Muslim.¹ And he ﷺ also advised Abu Zarr ؓ to offer it, as narrated by An-Nasa`i in his ‘*Sunnan*.’²

(b) The hadith of Abu Zarrؓ, who reported from the Prophet ﷺ that he said,

“You are required to give sadaqah (charity) on behalf of every joint in your bones. Every tasbeehah (saying ‘Subhan Allah [Glory be to Allah]’) is a charity, every tahmeedah (saying ‘Al-Hamdu Lillah [All praise and thanks be to Allah]’) is a charity, every tahleelah (saying ‘La Ilaha Illa Allah [None has the right to be worshipped except Allah]’) is a charity. Every takbeerah (saying ‘Allahu Akbar [Allah is Greater]’) is a charity. Enjoining the good and forbidding the evil is a charity. But it is sufficient in place of all of this to offer the two rak’ah prayer of adh-Dhuha.”³

And it was reported in ‘*Sahih Muslim*’ in the hadith of A`ishah (may Allah be pleased with her) that every person was created with three hundred and sixty joints. Whoever affirms Allah’s Greatness (by saying: ‘*Allahu Akbar* [Allah is Greater]’), praises Allah, extols Allah, and seeks forgiveness

1 Narrated by Muslim (no. 722).

2 Narrated by An-Nasa`i in ‘*As-Sunan Al-Kubra*’ (no. 2712).

3 Narrated by Muslim (no. 720).

from Allah, removes stones from the path of the people, enjoins what is good and forbids the evil to the amount of those three hundred and sixty joints, he will walk on that Day (i.e. the Day of Judgment) having distanced himself from the Hellfire.”¹

- **The time for it:** The time of the Dhuha prayer begins when the sun has risen a spear’s height above the horizon – i.e., when the time of prohibition is over – and it ends just before the sun reaches its zenith – i.e., about ten minutes before the time for the Dhuhur prayer begins.

This is proven by the hadith of ‘Amr Ibn ‘Absah ؓ, to whom the Prophet ﷺ said,

“Offer the morning prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of Satan and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north (i.e., when the sun is directly overhead in the afternoon or midday). Then refrain from praying, for at that time the fire of Hell is stoked up.”²

- **The preferred time for it:** is at the end of the prescribed time, which is when the young weaned camels feel the severity of the sun’s heat.

This is proven by the hadith of Zaid Ibn Arqam ؓ, who stated the Prophet ﷺ said,

“Al-Awwabeen Prayer is when the young weaned camels

1 Narrated by Muslim (no. 1007).

2 Narrated by Muslim (no. 822).

*feel the severity of the sun's heat."*¹

Ibn Baaz (may Allah have mercy on him) said, "The meaning of the Arabic word '*tarmadh*' used in the hadith is that the severe heat of the sun beats down on them, while the word '*al-fisal*' refers to the young offspring of camels. And it is a prayer the performance of which is preferable at the end of the permitted time."²

Ibn 'Uthaimen (may Allah have mercy on him) said, "The word '*tarmadh*' means that they stand up due to the severity of the scorching heat – and that is about ten minutes before the sun reaches its zenith."³

• **The virtue of it:**

1. That the Prophet ﷺ advised some of the Companions ﷺ to offer it, such as Abu Hurairah, Abu Ad-Darda` and Abu Zarr (may Allah be Pleased with them all) as mentioned previously. And whenever the Prophet ﷺ advised someone to do something, it is considered to be an advice for all of his *Ummah*, just as when he ordered anyone to do something or prohibited someone from doing something, it is directed to the whole *Ummah*, unless some evidence is brought which proves that it was specific advice to one Companion ﷺ and there is no such evidence in this case, so it is an advice to the whole *Ummah* – and Allah knows better.
2. That it is equal to three hundred and sixty acts of charity, as made clear in the aforementioned hadith of Abu Zarr ﷺ which was narrated by Muslim.
3. That it is a clear sign that the slave returns repeatedly

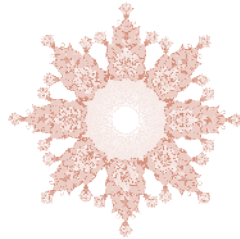
1 Narrated by Muslim (no. 748).

2 See: '*Fatawa Islamiyyah* (1/515).'

3 See: '*Al-Mumti*' (4/88).

to his Lord, especially if he offers it at the preferred time, which is at the end of the permitted time, as described in the aforementioned hadith of Zaid Ibn Arqam رضي الله عنه narrated by Muslim.

4. That it is a prayer that is attended and witnessed by the angels (peace be upon them all), as confirmed by the aforementioned hadith of 'Amr Ibn 'Absah رضي الله عنه which was narrated by Muslim.





Fourthly,
The Time of
Dhur!



Fourthly, The Time of *Dhur!*

This includes various areas of discussion

The first subject matter is concerned with the Sunnan that should be performed before the prayer as well as those thereafter:

We have already discussed the regular Sunnan and we mentioned that it is Sunnah to offer four raka'at before the noon prayer and an additional four thereafter as indicated by the hadith of 'A'ishah and Umm Habibah (may Allah be pleased with them both).

The second area under discussion is to lengthen the first *raka'ah*:

The hadith of Abu Sa'id al-Khudri ؓ who narrated the following states:

“The *Iqamah* for *Dhuhr* prayer would be made and a person could go to the *Al-Baqi'*, relieve himself, perform ablution and go (to the mosque), and the Messenger of Allah ﷺ would still be in the first *raka'ah*, making it lengthy.”¹

Accordingly, it is Sunnah to prolong the first *raka'ah* of

1 Muslim no. 454

Dhuhr prayer and the same is applicable if a person prays alone. Unfortunately however, this practice is one of the neglected Sunnan. We ask Allah, the Almighty, to make us of those who are eager to apply and adhere to the Sunnah.

The fourth point of focus is to delay the prayer when it is hot until it cools down:

What substantiates this is the following elevated hadith (i.e. *marfu'* and this means that the *hadith* is traced directly to the Prophet ﷺ) narrated by Abu Hurairah ؓ that the Prophet ﷺ said,

“If it is very hot, then pray the *Dhuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.”¹

Ibn 'Uthaimen (may Allah have mercy on him) said, “As for what people used to do, namely, praying after the end of the *zawal* time (when the sun moves away from its central meridian) by half an hour or an hour, they said that this was just to avoid the sun's heat. In fact, this is not true as it is known that the sun becomes hotter after the *zawal* time. Hence, if we say that the *zawal* in summer ends at 12:00pm and 'Asr time at 4:30pm, this means that the time of *Ibrad* (waiting until it cools down) will continue until 4:00pm approximately.”²

Ibrad is general for the one who prays in congregation or alone and this is the correct opinion that was adopted by Sheikh bin 'Uthaimen (may Allah have mercy on him). This includes women too, because of the general meaning of the hadith of Abu Hurairah ؓ.

1 Al-Bukhari no. 533 and 534, Muslim no. 516

2 Refer to: *Al-Mumti'*, 2/104.



Fifthly,
The Time of
'Asr!



Fifthly, The Time of **'Asr!**

Q&A:

Q: Are there any Sunnan to be performed before the 'Asr prayer?

We have already discussed the Sunnan of 'Asr prayer in great detail, thus it can be concluded that there is nothing to be performed before the 'Asr prayer.

A: Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, "As for before 'Asr prayer, no one told us that the Prophet ﷺ performed Sunnan at that time. What was reported in this regard is either weak or a mistake."¹

The correct opinion - and Allah knows best - is that the Muslim should not specify a certain Sunnah before the 'Asr prayer and they should leave this unrestricted. Hence, if someone wants to pray two *raka'at* or more, let them do so the same as they do with the other prayers. Yet, they should not offer additional *raka'at* at times when it is prohibited.

¹ Refer to: *Al-Fatawa*, 23/125

Accordingly, it is not allowed to offer a Sunnah prayer before the 'Asr prayer and make this a regular Sunnah.

Morning and evening *adhkar*:

Q: When does the time for morning and afternoon *adhkar* start?

A: Morning *adhkar* time:

Its starting time is the break of the true dawn, namely, the time for dawn (*Fajr*) prayer. Hence, if the *muezzin* makes the *adhan*, the time for *adhkar* begins. This is the opinion of the majority of scholars (may Allah have mercy on them all).

Yet, the time for morning and evening *adhkar* has no authentic hadith and scholars have disagreed over its beginning and ending times.

The correct opinion – and Allah knows best **** is that the time for morning *adhkar* ends when the sun rises. However, this does not mean that one cannot make the *adhkar* after this time has elapsed, especially if it was not made for a particular reason. The period of time after the sun rises is known as morning, and this of course, will lead to obtaining the blessings and virtues of morning *adhkar*, therefore, there should be no problem to make it even when the sun has risen.

Time for afternoon *adhkar*:

It appears – and Allah knows best – that the correct opinion is that it starts after 'Asr prayer and continues until sunset (*Maghrib*). The ruling that applies to the morning *adhkar* could also be put into practice here, namely, it could be made after sunset, especially if it was left for a particular reason. The part of the day after sunset is called evening; thus, the person should do their best to seek the blessings and virtues of this

time by doing the *adhkar*.

Ibn al-Qayyem (may Allah have mercy on him) said, "The first chapter is about the morning and evening *adhkar* and it starts from sunrise and ends at sunset. Allah, the Almighty says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

"O you who believe! Remember Allah with much remembrance
✽ And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers." (33:41-42)

Al-Johari said that the word *asil* translated here as 'Asr prayer means the time after 'Asr until sunset. Allah, the Almighty also says,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾

"And glorify the praises of your Lord in the Ashi (i.e. the time period after the midnight till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnight) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers." (40:55)

This means the beginning and end of the day. Allah, the Almighty also says,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

"And during a part of the night (also), glorify His praises (iMaghrib and 'Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawafil optional and additional prayers, and also glorify, praise and magnify Allah - Subhan Allah, Alhamdu lillah, Allahu-Akbar." (50:40).

Accordingly, this explains what was narrated in the hadith: "Who says such and such in the morning and evening..." and

this stands for what should be said before sunrise and sunset. Hence, the time for *adhkar* is directly after the *Fajr* and '*Asr* prayers."¹

Sheikh bin 'Uthaimen (may Allah have mercy on him) was asked, "What is the time for the evening *adhkar*? Which time is the best to make it and can it be made up if it was not said?"

He answered, "All praise is due to Allah, the entire time from after '*Asr* prayer until the night prayer ('*Isha*) is called evening. There is no difference if the *adhkar* is made at the beginning or the end of this time except for some *adhkar* that is linked to a specific time, such as *Ayatul Kursi* in the hadith, "...who recites it at the evening..." Hence, what is dedicated to the daytime should be said during the day and the *adhkar* for the night should be said at that specific time also. As for making the *adhkar* up in case of forgetting to say it, I ask Allah to reward the one who do so."²



- 1 Refer to: *Al-Wabi as-Sayyeb* p. 186 and refer to what Ibn Taymiyyah also said in this regard.
- 2 Refer to: Ibn 'Uthaimen's fatawa for Da'wa magazine vol. 174, part. 7/2 1421 AH, page. 36. Also refer to: *Sharh Riyadh as-Salheen*, 2/1533, chapter of morning and evening *adhkar*.



Sixthly,
The Time of
Maghrib!



Sixthly, The Time of ***Maghrib!***

There are many factors to be considered and mentioned regarding this period of time:

The first factor is to prevent children from playing outside at this time.

The second factor is to lock the door at the beginning of Maghrib and mention Allah's name.

Applying these two acts of Sunnah is said to protect one from the evil of the devils and the *Jinn*. Hence, by preventing children from playing outside, particularly at this time, will also protect them against the devils. In addition, locking the doors and mentioning Allah's name will keep the devils away. See how great our religion is! It protects our homes and kids from evil. What proves this is the following:

Jabir Ibn 'Abdullah (may Allah be pleased with him)

narrated that Allah's Messenger ﷺ said,

“When night falls, keep your children close for the devils spread out at that time. But when an hour of the night elapses, you can let them go. Close the doors and mention the Name of Allah, for Satan does not open a closed door.”¹

In another narration by Muslim,

“Do not send your cattle and your children outside when the sun disappears until the blackness of the night is gone, for verily the devils spread out when the sun sets, until the blackness of the night is gone.”²

An- Nawawi (may Allah have mercy on him) said, “The phrase ‘keep your children close’ means do not let them go outside at this time. The Prophet’s ﷺ saying, “...for indeed the devils are sent forth...” means all types of devils. In other words, since the number of devils is many at this time, they might harm children if they come across them and Allah knows best. As for the Prophet’s ﷺ saying, “Do not send your cattle and your children outside when the sun disappears until the blackness of the night is gone, for verily the devils spread out when the sun sets, until the blackness of the night is gone,”³ when this period of time elapses, there should be no problem in letting children go outside. It is said that when this period ends, the devils find another resort.

The wisdom behind the spreading about of the devils at this time is as Ibn Hajr (may Allah have mercy on him) stated, “They move better in darkness and it is known that evil deeds are

1 Al-Bukhari no. 3304, Muslim no. 2012

2 Muslim no. 2013

3 Refer to: An-Nawawi's explanation of Muslim's Sahih, hadith no. 2012, chapter of the order of covering utensils and water-skins.

usually committed in darkness.”¹

However, it should be noted that keeping the children in doors and pulling the latches is just recommended. ²

The third factor is to offering two *raka'at* before the sunset prayer:

‘Abdullah Ibn Mughaffal al-Muzani ؓ narrated that the Prophet ﷺ said,

“ Offer a prayer before the sunset prayer”,

and he said in the third time of his command,

“ ...for the one who wishes”,

so that people would not take it as Sunnah.³ Besides, Anas Ibn Malik ؓ narrated, “I used to see the Companions of the Prophet ﷺ racing one another to make lines to offer the two *raka'at*.”⁴

Anas ؓ narrated, “When we were in Madinah, the moment the *muezzin* made the call for the sunset prayer, the people hastened to the pillars of the mosque and prayed two *raka'at*, with the result that any stranger coming into the mosque would think that the obligatory prayer had been observed owing to the number of people who were praying then.”⁵

Ibn al-Qayyem (may Allah have mercy on him) said, “It is reported in the two *sahihs* through ‘Abduallah al-Muzani that the Prophet ﷺ said,

“ Pray before sunset, pray before sunset”,

1 Refer to: *Fath al-Bari*, hadith no. 3280, chapter of the description of Iblis (head of the devils) and his soldiers.

2 Refer to: *Fatawas* of the Permanent Committee, 26/317.

3 Al-Bukhari no. 1183.

4 Al-Bukhari no. 503.

5 Muslim no. 837

and the third time he said,

“...for the one who wishes”.

He did so just to prevent people from adopting it as Sunnah and this is the correct opinion, that it is a recommended Sunnah and not like the other emphatic Sunnan. ¹

It is also Sunnah to offer two raka'at between the time of the *adhan* and *iqamah*:

This applies when the two *raka'at* are before the *Fajr* or *Dhuhr* prayers. It is enough to offer these two *raka'at* as additional prayers even if one is sitting in the mosque and hears the *adhan*, one should stand up to offer them. What substantiates this is the hadith of 'Abdullah Ibn Mughaffal al-Muzani ؓ that the Prophet ﷺ said,

“There is a prayer between the two Adhans (Adhan and Iqamah)...”,

and he added,

“...for the one who wants to pray.” ²

Sheikh Ibn Bzaz (may Allah have mercy on him) said, “Every Muslim should offer two *raka'at* after the *adhan*, whether it is a regular Sunnah or not, because of the Prophet's ﷺ hadith,

“There is a prayer between the two Adhans (Adhan and Iqamah)...”,

and he added,

“...for the one who wants to pray.”

Scholars have agreed on the authenticity of this hadith. The command here applies to all prayers. The hadith indicates the legality of offering two *raka'at* even if they are regular Sunnan,

1 Refer to: *Al-Huda*, 1/312

2 Refer to :*Al-Huda*, 1/312

like those offered before the *Dhuhr* or *Fajr* prayers.”¹

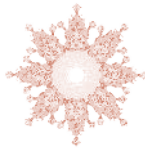
There is no doubt that the two *raka'at* before *Maghrib* or after the *adhan* are not emphatic Sunnan and they could be left sometimes and it is for this reason the Prophet ﷺ said,

“...for the one who wishes,”

to make sure that people do not consider them as regular Sunnah.

The fourth factor is that it is disliked to sleep before the 'Isha' prayer.

Abu Barza al-Aslami ؓ narrated, “The Prophet ﷺ never found any harm in delaying the 'Isha' prayer to the first third of the night and he never liked to sleep before it and to talk after it.”² The reason why sleeping before 'Isha' prayer is disliked is because it is feared that the person might oversleep and neglect to pray.



1 Refer to: *Majmu' al-Fatawa*, Vol. 1

2 Al-Bukhari no.7452, Muslim no.763



Seventhly,
The Time of
'Isha!



Seventhly, The Time of **'Isha!**

There are several areas of discussion here:

**The first one is that it is
disliked to talk after 'Isha' prayer:**

The previous hadith of Abu Barza al-Aslami رضي الله عنه says, “The Prophet ﷺ never liked to sleep before it and talk after it.” There is no problem however if a person wants to stay awake to discuss beneficial information for Muslims, for work, or for welcoming a guest and so on. What substantiates this is the following:

- A- The hadith of 'Umar Ibn al-Khattab رضي الله عنه who said, “The Prophet ﷺ used to talk with Abu Bakr about the affair of the Muslims' and I was with them.”¹
- B- Ibn 'Abbas (may Allah be pleased with him) narrated “ Once I stayed overnight at the house of (my aunt) Maymuna while the Prophet ﷺ was with her, to see how the night prayer of Allah's Messenger ﷺ was. He talked to his wife for a while and then

1 Ahmad no. 178, At-Tirmidhi no. 169 and he graded it as fair.

slept.”¹

The reason that it is disliked to stay awake after 'Isha' – and Allah knows best – is that the person might oversleep and not perform the *Fajr* prayer or miss the additional night prayer if it was his habit to do so. Thus, the Prophet ﷺ chided the one who oversleeps and misses the *Fajr* prayer as it is reported in Ibn Mas'ud's ﷺ two sound *sahihs* that Ibn Mas'ud said, “A person was mentioned before the Prophet ﷺ and he was told that he had kept on sleeping until morning and had not woken up for the prayer. The Prophet ﷺ said: ‘He is a man in whose ears (or ear) Satan had urinated.’”² The significance of this hadith is that it is disliked for the person to oversleep as he might lose the *Fajr* prayer. 'Umar Ibn al-Khattab ﷺ used to prevent people from spending the whole night awake (for no valid reason) as this would lead them to neglect the *Fajr* prayer. He – as 'Abdul Razzak said in his collection of *ahadith* - used to say, “Awake in the beginning of the night and sleep at its end.”³

The second matter is that it is better to delay the 'Isha' prayer providing no harm would be inflicted upon the worshippers:

It is preferred to delay it for a little while; yet, this delay should not lead to cause any trouble for the worshippers. What substantiates this is the following *ahadith*:

A- 'A'ishah (may Allah be pleased with her) narrated, “The Prophet ﷺ stayed for a while during one of the nights until a big part of the night was gone. Worshippers in the mosque fell asleep because of the

1 Al-Bukhari no. 7452, Muslim no. 763

2 Al-Bukhari no. 1144, Muslim no. 744

3 'Abdul Razzaq, 1/560

delay. Then, the Prophet ﷺ prayed. He said, ‘

It is its time now, had it not been difficult on my nation.”¹

- B- Jabir Ibn ‘Abdullah (may Allah be pleased with him) said, “The Prophet ﷺ used to pray the *Dhuhr* prayer at midday, and the ‘*Asr*’ at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the ‘*Isha*’ at a variable time. Whenever he saw the people assemble early (for ‘*Isha*’ prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet ﷺ used to offer the *Fajr* prayers when it was still dark.”²
- C- Abu Hurairah ؓ narrated that the Prophet ﷺ said, “Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray ‘*Isha*’ prayer at this time.”³ As for the Sunnah for women, as long as she is not entitled to follow the congregational prayer, she can delay the ‘*Isha*’ prayer if this would not cause her any harm. The same applies to a man if he is traveling and the like.

Sleeping and it has many Sunnan:

- 1- **Locking the door when sleeping:** Jabir Ibn ‘Abdullah ؓ narrated that the Prophet ﷺ said, “Put out any lamps when you go to bed, shut the doors, and cover water and food containers.”⁴ The reason behind locking the doors is to prevent devils from entering as was mentioned in the previous hadith narrated by

1 Muslin no. 638

2 Al-Bukhari no. 565, Muslim no. 646

3 Al-Bukhari no. 2710, Muslim no. 247

4 Al-Bukhari no. 5624, Muslim no. 2012

Jabir Ibn 'Abdullah (may Allah be pleased him) that the Prophet said, "And lock your doors and mention Allah's name as devils do not open a locked door."¹

- 2- To put the fire out before sleeping:** The previous hadith of Jabir Ibn 'Abdullah ؓ says: "Put out lamps when you go to bed." Also, the hadith of Ibn 'Umar (may Allah be pleased with him) says that the Prophet said, "And do not leave the fire burning in your homes when you go to bed."² It was reported in the two sound *sahihs* through Abu Musa al-Ash'ari ؓ, "A house in Madinah caught fire at night and the roof and walls fell down upon the occupants. When this was reported to the Messenger of Allah, he ﷺ said, "Fire is your enemy; so put it out before you go to bed."³ The reason for putting fire out before sleeping was revealed in the following hadith: "Secure your doors, tighten your drinking water containers, cover your saucepans and put out your lights. Satan does not open a secured door, loosen a knot, or uncover a saucepan. However, a mouse could set a house on fire."⁴

The significance of putting the fire out is as the hadith of Jabir ؓ states, "...and put out your lights. Satan does not open a secured door, loosen a knot, or uncover a saucepan. However, a mouse could set a house on fire."⁵ The hadith talks about a mouse that should be killed in the holy shrine area. It might set a house on fire and this would also include any other thing that may lead to the same result. Great

1 Al-Bukhari no. 5623, Muslim no. 2012

2 Muslim no. 2015

3 Al-Bukhari no. 6294, Muslim no.2016

4 Al-Bukhari no. 6295.

5 Al-Bukhari no. 6295

cautions should be taken with regards to heaters, ovens and any other thing that might set a house alight as the hadith of the Prophet ﷺ confirms. However, if precautions were taken and heaters, for example, would not cause any harm to the home dwellers, then there would be no problem to keep them burning throughout the night of one wishes.

An-Nawawi (may Allah have mercy on him) said, “The Prophet’s ﷺ saying,

‘And never leave the fire burning in your homes when you go to bed,’

means the fire of lamps (that use oil etc, as was the case in the past). As for hanging lanterns in mosques, for example, if there was fear that they might cause fire, then they should be put out also. Otherwise, they could be left burning. The reason - as the previous hadith states - is that a mouse could set the house or mosque on fire. Once this cause has been lifted, there would be no harm to keep lamps, lanterns, etc burning.¹ Ibn Daqiq al-'Id (may Allah have mercy on him) stated that this ruling is just recommended and not obligatory as Ibn Hajr (may Allah have mercy on him) stated.”²

3. Making ablution before going to bed:

Al-Bara Ibn 'Azib ؓ narrated that the Prophet ﷺ said,

“When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: ‘O Allah! I turned my face towards You...’”³

An-Nawawi (may Allah have mercy on him) said, “If

- 1 Refer to his explanation of Muslim’s *sahih*, hadith no. 2015, chapter of covering the vessels and tightening the water-skin.
- 2 Refer to: *Fath al-Bari*, hadith no. 6293, chapter of: Do not leave the fire burning when you go to bed.
- 3 Al-Bukhari no. 2710, Muslim no. 247

he was in a state of purity, then that should be enough. It is better to go to bed in a state of purity just in case one passes away and then he would meet Allah, the Almighty while in that state. Besides, the Muslim might have a good dream that comes true and being in a state of cleanliness will keep Satan away from him."¹

4- It is *Sunnah* to dust off the bed before sleeping:

It is Sunnah to dust off the bed thrice and mention Allah's name while doing so. Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

*"When one of you goes to your bed, dust it off with the inside of your lower garment, for you do not know what went onto it after you left it. Then say, 'In Your name, my Lord, I lie down, and in Your name I rise. If You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves.'"*²

In another narration it states,

*"When one of you goes to your bed, dust it off with the inside of your lower garment, and do so three times."*³

Muslim narrates,

*"When one of you goes to your bed, dust it off with the inside of your lower garment, and mention Allah's name."*⁴

Accordingly, these *ahadith* indicate that dusting off the

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- 1 Refer to his explanation of Muslim's *sahih*, hadith no. 2710, chapter of what should the person say when going to bed.
 - 2 Al-Bukhari no. 6320, Muslim no. 2714
 - 3 Al-Bukhari no. 7393
 - 4 Muslim no. 2714

bed is an act of Sunnah and that it should be done thrice and Allah's name should also be mentioned.

The hadith reveals the wisdom behind doing so which is, "...for you do not know what went onto it after you left it." Thus, there might be something harmful on the bed. It is also recommended to first dust off the garment and that is the opinion of many scholars including Sheikh Ibn Jibreen (may Allah have mercy upon him). He said this can be achieved even by dusting off one's turban.

5. Lying on the right hand side.

6. Placing one's hand under one's cheek:

What substantiates the following Sunnan are the following *ahadith*: Al-Bara Ibn 'Azib ؓ narrated that the Prophet ﷺ said, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right hand side and say: 'O Allah! I turned my face towards You...'"¹ Also, Hudhaifah ؓ narrated, "The Prophet ﷺ would put his right hand under his cheek whenever he wanted to sleep."²

7. Making the *adhkar* of sleeping:

Sleeping has certain *adhkar* quoted from the Qur'an and *Sunnah*.

1- From the Qur'an:

A- *Ayatul Kursi*: It is Sunnah to recite it before sleeping, as it will protect a Muslim until the morning. What substantiates this is the following hadith: Abu Hurairah ؓ narrated,

1 Al-Bukhari no. 2710, Muslim no. 247

2 Al-Bukhari no. 6314

“The Prophet Muhammad ﷺ put me in charge of guarding compulsory charity collected in the month of Ramadan. Somebody came and began to take away some food from it. I caught him and said, ‘I must take you to the Prophet ﷺ.’ He replied, ‘I am a needy man with a large family, and so I have a pressing need.’ So I let him go. When I saw the Prophet the next morning, he asked me, ‘O Abu Hurairah! What did your captive do last night?’ I said, ‘O Prophet! He complained of a pressing need and a big family. I felt pity for him and I let him go.’ The Prophet ﷺ said, ‘He told you a lie and he will return.’ I was sure according to the saying of the Prophet ﷺ that he would return. I waited for him. He sneaked up again and began to steal food from the charity. I caught him and said, ‘I must take you to the Prophet ﷺ.’ He replied, ‘Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back.’ So I took pity on him and let him go. I went at dawn to the Prophet ﷺ who asked me, ‘O Abu Hurairah! What did your captive do last night?’ I replied, ‘O Prophet of Allah! He complained of a pressing need and the burden of a big family. I took pity on him and so I let him go.’ The Prophet ﷺ replied, ‘He told you a lie and he will return.’ (That man) came again to steal the food. I arrested him and said, ‘I must take you to the Prophet ﷺ of Allah, and this is the last of three times. You promised that you would not come again but you did.’ He replied, ‘Let go of me, and I shall teach you some words with which Allah may benefit you.’ I asked, ‘What are those words?’ He replied, ‘When you go to bed, recite Al-Kursi verse (Qur’an 2:255), for there will be a guardian appointed over you from Allah, and

no devil will be able to approach you till morning.' So I let him go. Next morning the Prophet ﷺ asked me, 'What did your prisoner do last night?' I answered, 'He promised to teach me some words which he claimed will benefit me before Allah. So I let him go.' The Prophet ﷺ asked, 'What are those words that he taught you?' I said, 'He told me: "When you go to bed, recite Al-Kursi verse from the beginning to the end and that by reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and no devil will be able to come near you until morning."' The Prophet ﷺ said, 'Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?' I said, 'No.' The Prophet ﷺ replied, 'That was a devil.'"¹

B- Reciting the last two verses of Surah Al-Baqarah:

Abu Mas'ud al-Ansari ؓ narrated that Allah's Messenger ﷺ said,

"Whoever recites the last two verses of Surah Al-Baqarah at night, those two verses shall be sufficient for him."²

Yet, these two verses are not of the sleeping *adhkar* in particular. However, they would be read for their blessing. Hence, the one who did not read them at night, he can read them while going to bed. Scholars disagreed over the meaning of the phrase, "Shall be sufficient for him." A group said that they will give him the reward as he performed the additional night prayer. Another group said they will protect him

1 Al-Bukhari no. 2311, An-Nasa'i no. 10795.

2 Al-Bukhari no. 4008, Muslim no. 807.

against the devil. In the same regards, a third group said that they will protect the person against anything that might harm him. An-Nawawi (may Allah have mercy on him) said they would stand for all these virtues.¹

C- Reciting the chapter of Al-Ikhlās (no.112), al-Falaq (no.113) and an-Nas (no.114), blowing one's hands, and wiping the body three times:

What substantiates this is the following:

'Aishah (may Allah be pleased with her) states that, "When the Messenger of Allah ﷺ would lie down every night on his bed, he would raise his hands in the supplication position and pray. He would recite Surat al-Ikhlās (no. 112) three times, Surat al-Falaq (no. 113) once and Surat an-Nas (no.114) once and blow on his palms and wiping his hands over his blessed body where they could reach, this was done thrice."² Thus, the following could be learnt from the above mentioned hadith. The Prophet ﷺ used to apply this Sunnah every night as we know from the saying of 'Aishah (may Allah be pleased with her). The one who wants to apply this Sunnah should do the same thing as the Prophet did.³

D- Reciting the chapter of Al-Kafiroon (no. 109):
'Urwah Ibn Nawful narrated through his father ؓ that

1 Refer to his explanation of Muslim's *sahih*, hadith no. 808, chapter of the virtues of the chapter of Al-Fatihah and the last verses of Surah al-Baqarah.

2 Please check this footnote.

3

the Prophet said to him,

“Recite the chapter of Al-Kafiroon and make it the last thing you read as it clears you against disbelief.”¹

Ibn Hajr (may Allah have mercy on him) said, “There are many *ahadith* that refer to the recitation of Ayatul Kursi and we already referred to it. There is also the hadith of Ibn Mas’ud ؓ about the virtues of the last two verses of Surah al-Baqarah and we already referred to it while talking about the virtues of the Qur’an. Besides, there is the is the hadith of ‘Urwa Ibn Nawful ؓ, ‘Recite the chapter of Al-Kafiroon and make it the last thing you read as it clears you against disbelief.’”²

2- There are many du’as of the Sunnah:

A- *« بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيُ »*

“O Allah by Your name I revive and by Your name I die.”³

B- *« اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ »*

“O Allah, You have created my soul and You take it back. Unto You is its death and its life . If You give it life then protect it , and if You cause it to die then forgive it. O Allah, I ask You for strength.”⁴

- 1 Ahmad no. 21934, Abu Dawud no. 5055, at-Tirmidhi no. 3403 and Al-Albani graded it as fair.
- 2 *Fath al-Bari*, hadith no. 6319, chapter of asking Allah’s refuge against the devil and reciting some chapter while going to bed.
- 3 Al-Bukhari no. 6324 through the hadith of Hudhaifah ؓ.
- 4 Muslim no. 2712 through the hadith of ‘Abdullah ibn ‘Umar – may Allah be pleased with them.

« اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ , رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ , فَالِقَ الْحَبِّ وَالنَّوَى , وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ , أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ , اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ , وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ , وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ , وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ , اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ»

“O Allah! Lord of the seven heavens and Lord of the Magnificent Throne. Our Lord and the Lord of everything. Splitter of the grain and the date-stone, Revealer of the Torah and the Injeel1 and the Furqan (the Qur’an), I seek refuge in You from the evil of everything that You shall seize by the forelock. O Allah You are the First and nothing has come before you, and You are the Last, and nothing may come after You. You are the Most High, nothing is above You and You are the Most Near and nothing is nearer than You. Remove our debts from us and enrich us against poverty.”

From the hadith of Abu Hurairah رضي الله عنه.¹

« بِاسْمِكَ رَبِّ وَضَعْتُ جَنِيَّ وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ »

“With Your Name1 my Lord, I lay myself down; and with Your Name I rise. And if my soul You take, have mercy on it, and if You send it back then protect it as You protect Your righteous slaves.”

From the hadith of Abu Hurairah رضي الله عنه.²

1 Muslim no. 2713.

2 Al-Bukhari no. 6302, Muslim no. 2714.

E- « الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَمْ مِنْ لَّا كَافِيَ لَهُ وَلَا مُؤْوِي »

“Praise to Allah who fed us and gave us drink, gave us what suffices us and gave us shelter. How many are those who have no one to suffice them nor to give them shelter.” From the hadith of Anas ؓ who said, “Allah’s Messenger used to say: ‘Praise be to Allah upon going to be.’”¹

Al-Mubarkafouri (may Allah have mercy on him) said in the book entitled *Tuhfat al-Ahudhi*, “‘What suffices us,’ means that which protects us against harms or fulfill our requests, and ‘gave us a shelter’ means facilitate the way for us to get housing.”²

F- اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

“ O Allah protect me against Your punishment when You resurrect Your slaves.”³

Reported by Ahmad through Al-Bara Ibn ‘Azib ؓ that the Prophet ﷺ would put his hand under his cheek when he would sleep...”⁴ Reported by Ahmad, at-Tirmidhi through Hudhaifah Ibn al-Yaman. Al-Albani graded this hadith as sound.⁵

G- It is Sunnah to Glorify and Praise Allah 33 times and say Allah is the Greatest 34 times:

It is Sunnah to say *SubhanAllah* 33 times, *Alhamdullilah*

1 Muslim no. 2715.

2 Refer to: *Tuhfat al-Ahodhi*, hadith no. 3396, chapter of what should the person say when he goes to bed.

3 Al-Bukhari no. 6302, Muslim no. 2714.

4 Muslim no. 2715.

5 Refer to: *Tuhfat al-Ahudhi*, hadith no. 3396, chapter of what should be said upon going to bed.

33 times, and *Allahu Akbar* 34 times before going to bed. They have a powerful affect on the body throughout your day. What substantiates this is the following hadith: 'Ali ﷺ narrated that Fatima (may Allah be pleased with her) went to the Prophet ﷺ complaining about the bad effect of the stone hand-mill on her hands. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Aishah. When the Prophet came, 'Aishah informed him about that. 'Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.' Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, 'Shall I direct you to something better than what you have requested? When you go to bed say *SubhanAllah*' thirty-three times, *Alhamdulillah*' thirty three times, and *Allahu Akbar* thirty four times, for that is better for you than a servant."¹ In another narration, 'Ali said: "I have never left them since I heard them from the Prophet ﷺ." He was once asked: "Even on the night of the Battle of Siffin?" He said: "Even on the night of the Battle of Siffin."² It is known that 'Ali ﷺ was one of the leaders of the Battle of Siffin and despite him being occupied with his role in it; he did not abandon the Sunnah. 'Ali's words illustrate the practice of the Companions to strongly stick to the Sunnah. He did not forget to say the words even when he was tasked by being the leader of the army.

1 Muslim no. 3705, Muslim no. 2727.

2 Al-Bukhari no. 5362, Muslim no. 2727.

What about those who leave many Sunnan while being busy?!! And what about those who abandon the Sunnah without any reason except for having a lazy heart who forgets Allah?! May Allah shower us with His Mercy.

H- اللَّهُمَّ إِنِّي أَسَلْتُ وَجْهِي إِلَيْكَ , وَفَوَّضْتُ أَمْرِي إِلَيْكَ , وَأَجَلَّتْ ظَهْرِي إِلَيْكَ , رَغْبَةً وَرَهْبَةً إِلَيْكَ. لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ, آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ, وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

“O Allah, I submit myself to You, turn my face to You, relinquish my affairs to You, and support my back on You, out of hope (for rewards) and fear (of punishment) from You. There is no shelter or escape from You – except with You. I believe in Your Book that You have revealed, and in Your Prophet whom You have sent.”¹

Al-Baraa ibn 'Aazib ؓ reported that the Prophet ﷺ said:“

“When you go to bed, perform wudhu like that for prayer, then lie on your right side and say:

اللَّهُمَّ إِنِّي أَسَلْتُ وَجْهِي إِلَيْكَ.....

‘O Allah, I submit myself to You and turn my face to You.’ The Prophet ﷺ added: “If you would then die during that night, you die upon fitrah. And let these be your last words.”

There is another Sunnah in this hadith and it is to ensure these words are the last things uttered before sleeping, and as a result they would have a great reward, for if they die in

1 Al-Bukhari no. 247, Muslim no. 2710.

the night, they will be upon the Fitrah of Ibrahim, and if they wake up in the morning, they will gain the charity of the day.

It is important to refer to this great *Dhikr* which has a great reward. In Sahih Al-Bukhari, Shadad Ibn Aws رضي الله عنه said that the Prophet ﷺ said,

سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوؤُ لَكَ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ , قَالَ : وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسِّيَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ , وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ

“O Lord of Forgiveness, O Allah, You are my Lord. There is no god, but You. You created me and I am Your servant, and I uphold Your covenant and (my) promise to You as much as I am able. I seek refuge in You from the evil I have done. I acknowledge before You Your favor upon me, and I acknowledge my sin; so forgive me. Indeed, there is none who can forgive sins except You. He added, “Whoever recites this in morning with firm faith in it and dies the same day will enter paradise. And whoever recites it in the evening with firm faith and dies the same day will enter Paradise.”¹

The slave should keep and stick to this great bounty by saying this *Dua'* in the day and night with strong firm faith in order to gain Paradise. We ask Allah, Almighty to bestow us from His bounty.

1 Al-Bukhari no. 6306.

The Sunnan of dreams:

In the two *sahihs* Abu Qatadah رضي الله عنه narrated, “The Prophet ﷺ told us that it may be a vision from Allah, a dream from Satan, or nonsense.” These dreams may make someone happy all the day or sad all the day. The Sunnah makes us feel happy and relaxed, but we often forget it. When some people have a dream they become frightened and rush to search for someone to interpret it for them. I wrote in detail on this subject in a book titled ‘O the dream owner (Ya Sahib Al-Ro’ia).’ Hence, knowing the Sunnah and acting upon it keeps us calm, happy and away from fear.

The Sunnan of this chapter:

Abu Salama رضي الله عنه narrated: “I used to have a dream which would make me sick until I heard Abu Qatadah saying, ‘I too, used to have a dream which would make me sick until I heard the Prophet saying, ‘A good dream is from Allah, so if anyone of you has a dream which he likes, he should not tell it to anybody except to the one whom he loves, and if he has a dream which he dislikes, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left shoulder) and should not tell it to anybody, for it will not harm him.’”¹ In another narration, “A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him.”²

Abu Hurairah رضي الله عنه narrated that the Prophet said,

“When the Day of Resurrection approaches, the dreams

1 Al-Bukhari no. 5747, Muslim no. 2261.

2 Al-Bukhari no. 3292, Muslim no 2261.

of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophethood, and whatever belongs to prophethood can never be false.”¹

Jabir ؓ narrated that the Prophet ﷺ said,

“And let him ask Allah’s protection against the devil and let him change to the other side (when sleeping).”²

Abu Sai’d al-Khudri ؓ narrated that the Prophet said,

“A good dream is from Allah, so if anyone of you saw a dream which he liked, he should praise Allah.”³

We conclude from the previous *ahadith* that it is Sunnah for

The one who sees a good vision is to:

Firstly: praise Allah, because it is from Him.

Secondly: only tell it to those whom they love.

The one who has a bad dream is to:

Firstly: spit on their left shoulder three times.

Secondly: seek refuge in Allah, Almighty from Satan and from the evil they saw three times by saying: “I seek refuge in Allah from Satan and from its evil (three times).”

Thirdly: don’t tell it to anyone to avoid its harm as the Prophet ﷺ commanded.

Fourthly: turn on your other side. If you are sleeping on your back turn to sleep on your side and so on.

Fifthly: pray two *Raka’at*.

Remember Abu Qatada’s and Abu Salama’s words: “I used to have a dream which would make me sick,” but after

1 Muslim no. 2263.

2 Muslim no. 2262.

3 Al-Bukhair no. 7045.

doing the Sunnah of the Prophet ﷺ, they never cared about it ever again. Therefore, it is better for those who have any discomposing dream to apply the Prophet's Sunnah in order to gain the reward due to his ﷺ saying:

"...for it will not harm him."

Al-Nawawi said: "Even if he did just some of this Sunnah, it would protect him from the harm *InshaAllah*." Al-Qady said: "The dry spitting three times is to get rid of the devil and its bad dream. The spitting on the left especially is good for this purpose, because it is **the dirties'** position and the right is vice versa with it."¹

We can conclude the following from the previous *ahadith*:

A Muslim's dream is a part from the prophecy and thus if the Muslim is candid in his awaking, their vision will be nearer to truth or reality. This is the effect and the blessing of telling the truth on the Muslim, even while sleeping time.

Ibn Hajr said: "Al-Qurtubi said, 'Because those who always speaks the truth, their hearts are lightened, their awareness is sharper and the right meaning of everything is clear for them. However, those who always tell lies, their hearts are dark and they cannot detect what's right and wrong clearly. There are some rare occasions that the candid might have a bad and false dream and the one who lies sees it as a good and truthful dream - and Allah knows best.'" Ibn Hajr said: "The previous explanation confirms that the pious believer's vision may be a part from the prophecy."²

1 Refer to his explanation of Muslim's *sahih*, hadith no. 2261, chapter of dreams.

2 *Fath al-Bari*, hadith no. 2017, chapter of dreams.

It is Sunnah to utter the following *dhikr* upon waking:

'Ubadah Ibn Samit رضي الله عنه said that the Messenger of Allah ﷺ said:

"Whoever wakes up in the night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، الْحَمْدُ لِلَّهِ ، وَسُبْحَانَ اللَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي ، أَوْ دَعَا اسْتَجِيبَ لَهُ ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ

*'None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah,' and then says: 'O Allah! Forgive me,' or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted.'*¹

There are two great glad tidings mentioned in this hadith. If a person wakes up and says this *dhikr*, he will have the two following rewards.

If he says: "O Allah forgive me," or makes *du'a*, then his *du'a* will be answered.

If he performs *wudu'* (to pray *salah*), his prayer will be accepted.

Praise be to Allah who granted us all of these bounties and

1 Al-Bukhari no. 1154.

we ask Allah to guide us to the good acts.

Explanation:

The words “wake up” in the previous hadith has many meanings such as speak, pay attention and wake up terribly etc.

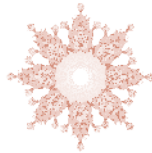
Ibn Al-Atheer, Ibn Manzoor, Sheikh Al-Islam Ibn Taymiyyah and Ibn Baaz¹ said that it means to wake up after sleeping. It is a great mercy and blessing from Allah. Therefore, whoever hears these words should never forget to repeat them.²

Ibn Hajr said that Ibn Battal said: “Allah promised us through his Prophet’s tongue to accept the *dua* and the prayer of those who wake up from their sleep and utter the words of *Tawheed* with complete submission to Allah, admitting His favors, praising Him, Glorifying Him, saying *Allahu Akbar* and feeling that all the power is for Him Only and by Him.”³

We have now concluded the section on Sunnah related to time.

In this chapter, it is detested to:

Sleep on the stomach, sleep on a non-stoned place, forget to wash the hands from food, and leave the fire on as was all previously discussed.



1 *Majmu' al-Fatawa*, 22/479.

2 *Majmu' al-Fatawa*, 22/479, various articles, vol. 26, page. 43 under the title of permissible *adhkar* and what should be done upon sleeping and waking up.

3 *Al-Fath*, hadith no. 1154, chapter of the one who wakes up in order to pray.



The Non-Timed
Related,
Sunnan



The non-timed related *Sunnān*

This makes up the second part of the daily Sunnan and is a detailed and miscellaneous section. Some of these Sunnan do not change due to change of place, people or time, and I shall illustrate what is the most repeated. I am going to pass over certain Sunnan as this section cannot be restricted to something specific. I put my trust in the Lord and I will do my best - if my memory will serve me correctly - to apply the information in this humble paper.

The first thing to start with in this section is:

The Sunnan of food

I did not find it suitable to include the Sunnan of food with the time related Sunnan because eating and drinking do not have a specific time, therefore you can adjust the Sunnan accordingly. Though, eating and drinking may occur at certain intervals nowadays, that was not the case during the times of

the Companions and pious predecessors. They did not have the luxury of having various types of food like we do in this day and age. At this juncture, I am particularly referring to those who were unable to have meals at certain times due to a lack of it. The majority of them – may Allah have mercy on them all often queried whether they had anything to eat or not?

Here is the example of the Prophet ﷺ, the luminous lamp of this nation and the best that Allah has ever created, where he goes to 'Aishah (may Allah have mercy on her) and asks her one day,

“O 'Aishah! Do we have anything to eat?” She answered, “O Messenger of Allah! No.” He then said, “So, I am fasting.”¹

Abu Hurairah ؓ narrated,

“One day a poor and hungry man came to Prophet Muhammad ﷺ to ask for some food. Prophet Muhammad ﷺ guided him to go to the homes of his wives and get something to eat. All of them had no food in their homes and thus could not offer the poor man anything. He returned to Prophet Muhammad ﷺ who then asked his Sahabah (Companions), ‘Who is going to invite this guest to his home?’ Then, a man from among the Ansaar (Helpers) hosted him.”²

That was a true indication of the Companions' life and at the top we find Abu Bakr and 'Umar (may Allah be pleased with them). It was reported by Imam Muslim through Abu Hurairah ؓ who said,

"The Prophet ﷺ went out during an hour in which he would normally not go out, nor meet with anyone. Then Abu Bakr ؓ came to him. So he said: 'What brought you O Abu

1 Muslim no. 1154

2 Muslim no. 2054

Bakr?' He said: 'I came to meet the Messenger of Allah ﷺ and to look at his face, and to make sure he was safe. It was not long before 'Umar ؓ came. He said: 'What has brought you O 'Umar?' He said: 'Hunger O Messenger of Allah!' He said: 'I also experienced some of that' So they went to the home of Abu al-Haitham at-Taiyyihan al-Ansari ؓ. He was a man with many date palms and sheep, but he had no servants so they did not find him there. They said to his wife: 'Where is your companion?' She said: 'He has gone to fetch us some good water.' It was not long before Abu Al-Haitham ؓ came along hauling a large water-skin which he put down. Then he came to hug the Prophet ﷺ and uttered that his father and mother should be ransomed for him. Then he went to his grove and he spread out a mat for them. Then he went to a date palm and returned with a cluster of dates, which he put down in front of them. He also slaughtered an animal for them. The Prophet ﷺ said: 'Why don't you select some ripe dates for us?' He said: 'O Messenger of Allah ﷺ! I wanted you to select from the ripe dates and the unripe dates.' So they ate and they drank from that water. The Messenger of Allah ﷺ said: 'By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgment. Cool shade, tasty ripe dates, and cool water.'¹

Furthermore, we have heard the transmitter of the Sunnah, namely, Abu Hurairah ؓ through Al-Bukhari (may Allah have mercy on him) report, that Prophet Muhammad (SAW) said, "We were with Abu Hurairah ؓ and he was wearing two linen garments dyed with red ochre. He blew his nose in one of them and said: 'Excellent! Abu Hurairah blows his nose in linens! I saw a time when I would pass out between the *Minbar*

1 Muslim no. 2038.

of the Messenger of Allah ﷺ and the dwelling of 'Aishah from overwhelming hunger. Someone came and placed his foot on my neck thinking that I was a mad man, but I was not crazy, it was nothing but hunger."¹

It was not only Abu Hurairah ؓ, but ponder over those Companions who fell down whilst in prayer due to hunger. It was reported by At-Tirmidhi through Fudalah ibn 'Ubaid ؓ who said, "When Messenger of Allah ﷺ led the prayers, some people would fall down from their standing posture out of extreme hunger. They were from the people of As-Suffah. The nomad Arabs would say that they were insane. After concluding the prayer, the Messenger of Allah ﷺ would turn to them and say, 'If you were to know what is in store for you with Allah, the Exalted, you would wish to augment your starvation and lack of provisions.' Fudalah ؓ said, 'I was with the Prophet ﷺ at that time.'"² At-Tirmidhi graded it as sound.

That was the norm during the golden era of Islam and with the generations that followed. They would only eat when there was food and they did not have specific times set for meals because most of the time they did not have anything to eat. Yet, this is not the place to narrate such stories and reports of those great people (may Allah have mercy on all of them).

1. Sunnan of Food:

Before you eat or drink anything, begin by saying: "Bismillah" (In the name of Allah." 'Umar ibn abu Salamah ؓ narrated,

"I was a boy under the care of Allah's Messenger ﷺ and my hand used to go around the dish while I was eating. Therefore, Allah's Apostle said to me, 'O boy! Mention

1 Al-Buhkari no. 7324.

2 At-Tirmidhi no. 2368.

the Name of Allah, eat with your right hand and eat of the dish what is nearest to you.' Since then I have applied those instructions when eating."¹

It is better to stick to the phrase "Bismillah" (In the name of Allah) as the texts confirm.

Ibn Hajar (may Allah have mercy on him) stated, "What is meant, is to say: 'Bismillah' before your first sip or bite." The most vivid example in this regard is the hadith reported by Abu Dawud and an-Nasa'i through Umm Kulthum through 'Aishah (may Allah be pleased with them all) – that the Prophet ﷺ said,

*"When one of you eats, he should mention Allah's name (Bismillah); if he forgets to mention Allah's Name at the beginning, he should say (when he remembers): 'Bismi Allah fi awalihī wa fi akhirih' (I begin with the name of Allah at the beginning and at the end.)"*² Abu Dawud and An-Nasa'i also report a hadith through Umayyah ibn Makhshi which supports this. The Prophet said, "Satan had been eating with him but when he mentioned the Name of Allah, Satan vomited up all that was in his stomach."

As for an-Nawawi's saying (may Allah have mercy on him) in his book entitled 'Adhkar,' in the chapter of the etiquettes of eating, "The formula of saying in the Name of Allah is the best thing to know. It is better to say: 'In the Name of Allah, most Compassionate, most Merciful.' It is enough for the Muslim just to say: 'In the name of Allah,' and through this formula he/she has applied the Sunnah." However, I did not find any proof that supports an-Nawawi's opinion.³

1 Al-Bukhari no. 5376, Muslim no. 2022

2 Abu Dawud no. 3767, At-Tirmidhi no. 1858

3 Refer to: *Fath al-Bari* hadith no. 5376, chapter of saying in the name of Allah upon eating.

Scholars have differed with regards to *tasmiyah* (i.e. saying *Bismillah* upon starting to eat or drink). Some have argued it is Sunnah, while others have said it is obligatory because of the Prophet's ﷺ command in the hadith.

- If a person forgets to mention Allah's name at the beginning, when they remember they should say: "I begin with the name of Allah at the beginning and at the end," and this is because of 'Aishah's hadith that bears the same meaning.¹ Besides, the hadith indicates that the Muslim should eat using his right hand so he would not resemble Satan. However, if the Muslim did not say the *tasmiyah* or ate using the left hand, they would then resemble Satan.

This also indicates:

Hudhaifa ؓ reported: "When we attended a dinner along with the Messenger of Allah ﷺ we did not lay our hands on the food until Allah's Messenger ﷺ had laid his hand and commenced eating (the food). Once we went with him at a dinner when a girl came rushing as if someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger ﷺ caught her hand. Then a desert Arab came there (rushing) as if someone had been pursuing him. He (the Prophet ﷺ) caught his hand; and then Allah's Messenger ﷺ said, 'Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought a desert Arab so that (the food) might be lawful for him. So I caught his hand. By Him, in Whose Hand is my life, it was (Satan's) hand that was in my hand along with her hand.'"²

1 Abu Dawud no. 3767, At-Tirmidhi no. 1858

2 Muslim no. 2017.

Also, 'Abdullah ibn 'Umar (may Allah be pleased with him) narrated that Allah's Messenger ﷺ said,

“None of you should eat or drink with his left hand, for verily Satan eats and drinks with his left hand.”

Nafi' added that the Prophet ﷺ said,

“Do not give or take with it (the left hand).”¹

The explicit meaning of the hadith indicates that Satan eats just as human beings eat.

Ibn Hajar (may Allah have mercy on him) said, “At-Taybi said: 'Do not eat with the left hand, if you did so, you are from the supporters of Satan as he told his supporters to do so.' However, this saying is not correct and the correct opinion is that Satan actually eats like humans. This is accepted and a hadith indicated this view, thus there is no opportunity to present another interpretation of Satan's manner of eating.”²

Satan is eager to enter homes so he can spend the night and share the food and drink of the people. Jabir ibn 'Abdullah narrated that he heard Allah's Messenger ﷺ saying,

“If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in,' and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.’”³

2. To eat from what is in front of you:

The previous hadith supports this. An-Nawawi (may Allah

1 Muslim no. 2020

2 Refer to: *Fath al-Bari* hadith no. 5376, chapter of making *tasmiyah* upon eating and starting with the right hand.

3 Muslim no. 2018.

have mercy on him) said, “The third is to eat from what is in front of you, as eating from the same place where your friend eats is bad manners and unacceptable. He might feel disgust especially when eating meat and the like.”¹

Ibn Hajar (may Allah have mercy on him) said, “I said what indicates the use of the right hand while eating is the hadith that warns against using the left hand. It is reported by Imam Muslim through Salamah ibn al-Akwa' (may Allah be pleased with them) that a man ate with his left hand in the presence of Messenger of Allah ﷺ, whereupon he ﷺ said, “Eat with your right hand.” The man said: “I cannot do that.” Thereupon he (the Prophet ﷺ) said, “May you not be able to do that.” It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth ever again afterwards.”^{2 3}

3. To pick up the fallen morsel, clean it and eat it:

It is from the Sunnah that if a morsel falls on the ground, one should pick it up, clean it and eat it. By doing so a person will have applied the Sunnah. This is also to prevent Satan from sharing one's food and not leaving the falling morsel for Satan to eat. What proves this is the following hadith:

Jabir ibn 'Abdullah ؓ narrated that Allah's Messenger ﷺ said,

“When a morsel of any of your food falls to the ground, he should pick it up, remove any of the dirt on it and then eat it. It should not be left for Satan nor should one wipe his hand with a towel until he has licked his fingers, for

- 1 Refer to his explanation of Muslim's *Sahih* and the hadith no. 2022, chapter of etiquettes of foods and drinks and their rulings.
- 2 Muslim no. 2020
- 3 Refer to: *Fath al-Bari* hadith no. 5376, Chapter of *tasmiyah* and using the right hand while eating.

he does not know in what portion of the food the blessing lies.”¹

The one who contemplates on this hadith will find Satan eager to share with man in all of his affairs in order to spoil his life and make it void of blessing. What indicates that Satan is keen to share in on man's affairs is the hadith “Satan is eager to share everything in your life.” Texts have come to this effect as we have already explained with regards to food. However, we shall present additional Sunnan in the following pages *In-sha-Allah*.

4. Licking one's fingers:

This means to lick your thumb, index finger and middle finger with the tip of your tongue or have your wife do so. It is Sunnah to not wipe your fingers with a tissue cloth, but first rather lick them as mentioned above. What supports this is the previous hadith of Jabir ibn 'Abudllah ؓ. Ibn 'Abbas (may Allah be pleased with him) narrated in the two *sahihs ahadith* that the Prophet ﷺ said,

” When one of you finishes eating, he should not wipe his fingers until he has licked them or given them to someone else to lick for him.”²

In another hadith, he is reported to have said,

“...and he should not leave it for Satan nor wipe his hand with a towel until he has licked his fingers, for he does not know in what portion of the food the blessing lays.”³

5. To clean the dish:

This means to clean the dish by eating every morsel of food therein and not leave anything, such as when rice is served,

1 Muslim no. 2033

2 Al-Bukhari no. 5456 and Muslim no. 2023

3 Muslim no. 2033.

every last grain of it should be eaten (unless the food is to be kept for later consumption). What substantiates this is the hadith narrated by Anas ؓ who reported, “The Prophet ﷺ ordered us to clean the dish.”¹ In another narration by Muslim, “Let one of you clean the dish.”² Sheikh bin 'Uthaimen (may Allah have mercy on him) said, “The Prophet's ﷺ order to clean the dish means to eat the little amounts that stay behind and lick it. This is one of the Sunnan that many people have unfortunately abandoned, even some of our own students and you notice that when they have finished their food there is still some food on their plates. They do not eat until they clean their plates and this contradicts the Sunnah that the Prophet ﷺ ordered to follow.”³

6. To eat using three fingers:

It is from the Sunnah to eat using three fingers (the thumb, index finger and middle finger) especially with things that can be picked up easily, such as dates etc., and this is supported by Ka'b ibn Malik's ؓ hadith, “The Prophet ﷺ used to eat with three fingers and would lick them before wiping them.”⁴

Sheikh bin 'Uthaimen (may Allah have mercy on him) said, “It is better for the Muslim to eat using three fingers (i.e. the thumb, index finger and middle finger) as this indicates that the person is not greedy and humble as well. This applies to the type of food that you can eat using three fingers. However, with some other types of food such as rice, you can use more than three fingers. Eating using three fingers is only in the case of food that suits it, such as dates as I have already

1 Muslim no. 2034

2 Muslim no. 2035

3 *Sharh Riyadh as-Saliheen*, 1/892.

4 Muslim no. 2032

mentioned, as this is the Sunnah of the Prophet ﷺ.¹

An-Nawawi (may Allah have mercy on him said) “As for the Prophet's ﷺ saying: ‘For he does not know in what portion of the food the blessing lies,’ this means, and Allah knows best, that the food the person eats is blessed, but, he does not know where the blessing is. It could be in what he ate, in what he licked, in what remains in the dish, or in the falling morsel. Hence, if he takes care of all of this, he could attain this blessing. Allah knows best what benefits health, prevents harm and leads to worshipping Allah and so on.”²

7. It is Sunnah to take three breaths in the course of drinking:

This means to drink in three gulps and breathe after each gulp. What demonstrates this is the hadith of Anas ﷺ who said, “Allah's Messenger ﷺ used to breathe three times during the course of a drink and used to say that drinking in this manner is more acceptable, more thirst quenching and more wholesome.” Anas ﷺ said, “And I breathe three times when drinking.”³ In Abu Dawud's narration we find, “more pleasing” instead of “more wholesome.”⁴ The meaning here is that one should breathe out of the vessel as breathing inside it is disliked because of what is reported in Abu Qatadah's ﷺ hadith in the two *sahihs*, when Allah's Messenger ﷺ said, “When one of you drinks from a vessel, he should not breathe into it.”⁵ An-Nawawi said, “The Prophet's ﷺ saying, ‘more wholesome’ means more thirst quenching.”

1 Refer to: *Sharh Riyadh as-Saliheen*, 2/1069.

2 Refer to his explanation of Muslim's *sahih*, chapter of licking fingers and the dish, hadith no. 2033.

3 Al-Bukhari no. 5631 and Muslim no. 2028

4 Abu Dawud no. 3727

5 Al-Bukhari no. 5630, Muslim no. 267

It is said it is more beneficial and also prevents diseases that might come as a result of a person breathing into the vessel. Besides, 'more acceptable' also means more palatable and Allah knows best.¹

8. Thanking Allah, the Almighty, after finishing the food:

It is Sunnah to praise Allah, the Almighty, after finishing the food and drink. What establishes this is the hadith narrated by Anas ؓ that the Prophet ﷺ said,

*"Indeed Allah is pleased with His servant who, when he eats a morsel, praises Him for it, or drinks a sip and then praises Him for it."*²

Thus, if a person just says,

"Praise be to Allah,"

after eating or drinking, he will gain Allah's pleasure.

There are numerous formulae in which to thank Allah, the Almighty, such as:

- A- "All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent."³
- B- "Praise be to Allah our Lord. Your favour cannot be compensated, nor can be left, nor can be dispensed with, O our Lord."⁴

9. To share food with others:

It is Sunnah to gather while eating. Jabir ibn 'Abdullah

1 Refer to his explanation of Muslim's *sahih*, chapter of disliking to breathe in the vessel, hadith no. 2028.
2 Muslim no. 2743
3 Al-Bukhari no. 5458 through the hadith of Abu Umamah ؓ
4 Al-Bukhari no. 5459 through the hadith of Abu Umamah ؓ

(may Allah be pleased with him) narrated:

"I heard Allah's Messenger ﷺ saying,

*"The food of two people suffices for three people and the food of three people suffices for four people."*¹

Ibn Hajar (may Allah have mercy on him) said, "The hadith of Ibn 'Umar (may Allah be pleased with him) – reported by At-Tabarani presents the reason for this. It says that it is better to eat together and not scatter, as the food for one is enough for two."² Thus, we can conclude that blessings can be attained by having many people share food. The more people there are, the more blessing there is.³ Ibn al-Qayyem (may Allah have mercy on him) said, "*Tasmiyah* at the beginning and thanking Allah at the end of eating and drinking have a great effect. They make food useful and nourishing. Imam Ahmad said: 'If food combines four things it will be perfect: to mention Allah's name at the beginning, to praise Him at the end, to have many people share the food, and ensure it was gained through legal ways.'"⁴

10. Praising the food if a person likes it:

It is Sunnah to praise one's food if a person likes it. What ascertains this is the hadith of Jabir ibn 'Abdullah ؓ. He narrated, "The Prophet ﷺ asked for sauce and was told that there was nothing except vinegar. He then asked for it and began to eat from it saying, 'How excellent is vinegar when eaten as sauce! What a good condiment vinegar is, what a good condiment vinegar is.'"⁵ It should be noted that the

1 Muslim no. 2059

2 At-Tabarani no. 7/259/7444

3 Refer to: *Fath al-Bari*

4 Refer to: *Zad al-Ma'ad*, no. 4/232

5 Muslim no. 2052

vinegar they used was sweet and not sour like the one we use today. An-Nawawi (may Allah have mercy on him) classified a chapter in his book and called it, *"Don't criticize food and the recommendation to praise it."*

Sheikh bin 'Uthameen said, "This is also from the Prophet's ﷺ Sunnan that if one likes food or bread, they should praise it. It is therefore recommended to do the same and by doing so you would have followed the Sunnah."¹

The one who contemplates over our current situation will find that a lot of people do not follow the Sunnah. Rather, they oppose it by dishonouring food in many cases. This is not following the guidance of the Prophet ﷺ as we are told by Abu Hurairah's ﷺ hadith collected in the two sound collections, "The Prophet ﷺ never dishonored any food. If he liked it, he would eat it; if not he would leave it."²

11. Making du'a for the host:

What supports this hadith is the following: "Abdullah ibn Busr narrated that Allah's Messenger ﷺ came to my father and we brought to him a meal and a preparation from dates, cheese and butter. He ate out of that. He was then given dates which he ate but he placed their stones between his fingers, and he joined his forefinger and middle finger." Shu'bah reported: "I think that this hadith, Allah willing, also contains (these words): 'Putting of date stones between two fingers. Then a drink was brought for him and he drank it, and then he gave it to a the one who was on his right side.' He (the narrator) said: "My father took hold of the rein of his riding animal and requested him to supplicate for us. Thereupon he said: 'O Allah, bless them in what You have provided them with as a

1 Refer to: *Sharh Riyadh as-Saliheen*, 2/1057

2 Al-Bukhari no. 3563, Muslim no. 2064.

sustenance; and forgive them and have mercy upon them.”¹ The hadith indicates that the Prophet ﷺ used to pick up the date stones using the index finger and middle finger.

It is also Sunnah to accept a dinner invitation if a person is fasting, even if a person will not eat. The person should also make a *du'a* for the host. What assures this is the following hadith. Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said, “If one of you is invited, let him accept the invitation. If he is fasting, he should make *du'a* for them. If he is not fasting, then he should eat.”²

12. It is recommended to offer water to the one on the right-hand side:

Namely, if one drinks, it is Sunnah to pass the vessel to the one on the right-hand side. What substantiates this is the following hadith: Anas ibn Malik ؓ narrated, “I saw Allah's Messenger ﷺ drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for him ﷺ. He took the bowl and drank. Abu Bakr was sitting on his left and a Bedouin on his right. He ﷺ gave the remaining milk to the Bedouin and said, ‘The right! The right (first)’ Anas ؓ added: It is Sunnah repeating it thrice.”³

Also, Sahl ibn Sa'd as-Sa'idi ؓ narrated, “Once there was a young boy sitting on the right side of the Prophet ﷺ, while on the left side there was one of the wise elders of the Companions; someone brought the Prophet ﷺ something to drink and he drank a little of it. He then turned to the boy on his right and asked with great politeness: ‘With your permission, can I give this to the older person first?’ The young boy said:

1 Muslim no. 2042.

2 Muslim no. 1431.

3 Al-Bukhari 2571, Muslim no. 2029

'O Messenger of Allah! I do not wish to give away anything that you have offered to me!' So, the Prophet ﷺ gave the drink to the young boy."¹ An-Nawawi (may Allah have mercy on him) said, "These *ahadith* show that it is Sunnah to do so and this also agrees with the texts of the *Shari'ah*."

It is also from the Sunnah to start with the right side in all affairs. For example, water should be given to the one who is on the right hand side whether young or old, because the Prophet ﷺ gave priority to the young boy in the presence of Abu Bakr and 'Umar (may Allah be pleased with them). As for giving priority to the aged person, they are equal in other aspects. In other words, the one who is more knowledgeable and whose recitation is better, he should lead people in prayer.²

13. The one who serves the water to the people should be the last one to drink:

What supports this Sunnah is the hadith that Abu Qatadah ؓ narrated. He said, "The Prophet ﷺ was pouring water for me and I was serving it to the people until all the people drank except the Prophet ﷺ and I. He said to me: 'Drink.' I said that I would not drink until he drank. He said, 'The one who serves water to the people should be the last to drink.' So, both of us drank."³

Advantage:

It is Sunnah for the one who drinks milk to rinse his mouth after finishing drinking so that no trace of fat will be left in his

1 Al-Bukhari no. 2605, Muslim no. 2030.

2 Refer to his explanation of Muslim's *sahih*, chapter of giving priority in drinking and eating to the one who is on the right hand side, hadith no. 2029.

3 Muslim no. 681

mouth. Ibn 'Abbas (may Allah be pleased with him) narrated, "The Prophet ﷺ drank some milk and after a while he asked for some water. He rinsed his mouth and said: 'It has fat.'" ¹

14. To cover containers and mention Allah's

Name when the night falls:

It is Sunnah to cover utensils or containers (that have food or water in them) when the night falls and to mention Allah's Name when doing so. Jabir (may Allah be pleased with him) narrated, Allah's Messenger ﷺ said,

*"Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something over it, and extinguish your lamps."*²

This hadith reveals the reason behind covering containers, which is to prevent anything harmful from falling into them. It should be noted that the *Shari'ah* came with all goodness to people in this life and in the Hereafter. O Allah, we are very neglectful with regards to the greatness of this religion. This hadith also indicates the importance of applying the Sunnah as the Prophet ﷺ guided us here to the simple things. If a person does not find anything to cover his container, he can do so even with a stick just to follow the Sunnah. Al-Bukhari reported a hadith that indicates that it is from the Sunnah to cover containers that have food in them too. Jabir (may Allah be pleased with him) narrated that Allah's Messenger ﷺ said, "Put out the lamps when you go to bed, shut the doors, and cover water and food containers." Jabir added, "I presume that he said: 'Even with a stick.'"³

1 Al-Bukhari no. 211, Muslim no. 358

2 Al-bukhari no. 5623

3 Al-Bukhari no. 5624

In Muslim's *sahih* hadith there is another cause behind covering containers. Namely, Satan wants to spoil the food and eat it. The Prophet ﷺ said,

“When night falls stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah’s Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah’s Name; cover your containers and utensils and mention Allah’s Name. Cover them even by placing something across it, and extinguish your lamps.”¹

This hadith reveals another Sunnah, which is to tighten the water-skin and cover containers and mention the name of Allah. Undoubtedly, this will make Satan run away and the food lawful.

Here we have to say something:

Imagine dear brothers and sisters how Satan seeks to harm a person and spoil their life and religion. Hence, he will eat, drink and spend the night as the Prophet ﷺ said in the agreed upon hadith. He said the following about a man who spent the night but did not pray *Fajr* in the mosque,

“This is a man in whose ear or ears Satan urinated.”²

Satan laughs when the Muslim yawns without restraining his yawning – as we shall see. He also weeps when the Muslim prostrates upon reading a verse of prostration. Satan will say, “Woe to me. The son of Adam was ordered to prostrate and he did so and, therefore, he will be granted paradise. I was ordered to prostrate and disobeyed and,

1 Muslim no. 2012

2 Al-Bukhari no. 2270, Muslim no. 774

therefore, I shall go the Hellfire.”¹

He flees and passes wind upon hearing the *adhan* as it was reported in the two *sahihs ahadith*. The Prophet ﷺ said, “When the *adhan* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *adhan*. When the *adhan* is completed he comes back, but again takes to his heels when the *Iqamah* is pronounced, and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer). He makes him remember things which he did not recall in his mind before the prayer and that causes him to forget how much he has prayed.”²

It is disliked for the Muslim to sit half in the shade and half in the sun as reported by Imam Ahmad, An-Nasa’i and graded as sound by Al-Albani. It is also disliked for the Muslim to wear one shoe only (not pairs) as reported by At-Tahaawai and graded as sound by Al-Albani.

The most beloved deed to Satan is to sow sedition and cause separation of a husband from his wife. Jabir ibn ‘Abdullah (may Allah be pleased with him) narrated, Allah’s Messenger ﷺ said:

“Iblis (Satan) places his throne upon the water, then he sends his groups out. The closest to him are those who (tempt people to) commit the most grievous of sins (fitnah). One of them would approach him and say: ‘I did such-and-such.’ Iblis would reply: ‘You have done nothing.’ Another would approach and say: ‘I did not leave him (a man) until I caused him to leave his wife and for them to be separated.’ Iblis would then bring him close to his

1 Muslim no. 81

2 Al-Bukhari no. 608, Muslim no. 389.

throne and would say: 'How good you are!'"¹

The door by which Satan easily comes to the Muslim is the through the word "If" as reported in Muslim's *sahih hadith* through Abu Huriarah ؓ that the Prophet ﷺ said, "If something happens to you that you do not like, do not say that if you would have done such and such, it would have been such and such, rather say that this is the decree of Allah and He willed as He did."

Hence the word "If." which is "Low" in Arabic, opens the door for Satan². Satan is most eager to spoil the Muslim's prayer as was already mentioned. Also, 'Uthman ibn Abi'l-Aas ؓ went to the Prophet ﷺ and said:

"Satan comes between me and my prayer and recitation of the Qur'an, and he is confusing me." The Messenger of Allah ﷺ said: "That is a devil called Khinzab. If you notice that happening (in the prayer), then seek refuge with Allah from him, and spit dry air onto your left shoulder three times." Uthman ibn Abi'l-Aas ؓ said: "I did that and Allah took him away from me."³

Having mentioned the above, Satan consumes man's food and drink, stays in his bed, accompanies him when man yawns and laughs at him and also accompanies him during his prayer. Furthermore, Satan has the ability to separate a husband from his wife through his evil plots and stops at nothing to spoil man's acts of worship and creed. It is narrated in the two *sahih*s *ahadith* through Abu Hurairah ؓ that the Prophet ﷺ said, "Satan comes to one of you and asks, 'Who created so-and-so?' Until he asks, 'Who has created your Lord?' So, when he asks such a question, one should seek refuge with Allah and give

1 Muslim no. 62813.

2 Muslim no. 2664

3 Muslim no. 2203

up such thoughts.”¹

In conclusion, Satan is present in all of man’s affairs as Allah’s Messenger said, “Satan is present in all your affairs.”² Thus it is imperative that every Muslim be aware of Satan’s whispers and plots so that they do not lose any of their good deeds. Hence, in order not to lose any blessings, the Muslim should be cautious and try to keep Satan away from their life. Ibn ‘Abbas (may Allah be pleased with him) narrated that Allah’s Messenger ﷺ said,

“If, whenever anyone of you sexually approaches their spouse, you should say: ‘O Allah, keep Satan away from us, and keep him away from any offspring You may bless us with,’ then the Satan will never harm any offspring you are destined to produce.”³ Also when a Muslim recited Ayatul Kursi before sleeping, Allah will keep Satan away from that person, as is proved in the sound hadith narrated by Abu Hurairah ؓ.⁴

And Allah knows best.

- **Prohibited things in this section:** It is prohibited to eat or drink from silver or gold vessels, to eat birds and animals which have talons and canines with which they catch prey, to breathe into the vessel, to eat while lying down, to eat using the left hand, to eat two dates at the same time (and this also applies to other fruits), to over eat and to offer prayer in the presence of food.

1 Al-Bukhari no. 3276, and Muslim no. 134

2 Muslim no. 2033.

3 Al-Bukhari no. 141, Muslim no. 1434

4 Al-Bukhari no. 2311

Sunnah of greeting, gathering and sitting with others

1. To greet people is an act of Sunnah that is greatly rewarded.

There are numerous detailed evidences that support this Sunnah. Abu Hurairah رضي الله عنه narrated that Allah's Messenger said,

“Six are the rights of a Muslim over another Muslim.” It was said to him: “Allah’s Messenger, what are these?” Thereupon he said: “When you meet him, offer him greetings; when he invites you to a feast accept it, when he seeks your council give him, and when he sneezes and says: ‘All praise is due to Allah,’ you say ‘Yarhamuk Allah’ (may Allah show mercy to you); and when he falls ill visit him; and when he dies follow his bier.”¹

In another narration it mentions,

“If you meet him, greet him,”

and this was the practice of the Prophet ﷺ and his Companions. There is also more than one hadith that indicates this act of Sunnah. As for replying to this greeting, it is obligatory as Allah the, Almighty says,

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴾

“But when you are greeted with a greeting [of peace], answer

1 Muslim no. 2162.

with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things. "(4:86)

The majority of the scholars such as Ibn Hazm, Ibn ‘Abdul Barr, Sheikh Taqy ed-Din, and others (may Allah have mercy on them) all agree that it is obligatory to reply to a Muslim’s greeting.¹

1. The best formula of greeting and response is, “May the peace and blessings of Allah be upon you.” Ibn Al-Qayyem (may Allah mercy on him) said, “The Prophet’s ﷺ Sunnah when ending the greeting is to say, ‘And Allah’s blessings.’”² Ibn ‘Abdul Barr (may Allah have mercy on him) said, “Ibn ‘Abbas and ibn ‘Umar (may Allah be pleased with them) said: ‘The greeting ends with asking for Allah’s blessings as the Qur’an stated,

﴿رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ﴾

“May the mercy of Allah and His blessings be upon you, people of the house.” (11:73).

They did not like anyone to add other words to the Islamic way of greeting and that such greetings end with the words, “and His blessing.” Accordingly, adding the word “and His forgiveness” has no basis in the Sunnah.”³

To spread greetings (*salam*) among people is Sunnah and an act of Sunnah that is greatly rewarded, as mentioned in the hadith narrated by Abu Hurairah ﷺ. Allah’s Messenger

1 Refer to: *al-Adab ash-Shar‘eyyah* 1/365 Musssat ar-Reslah Press.

2 *Zad al-Ma‘ad*, 2/714

3 Refer to: *At-Tamhid* 5/293

ﷺ said,

“By Him in whose Hand is my soul, you will not enter paradise until you believe, and you will not believe until you love one another: ‘spread salaam’ (the greeting of peace) among you.”¹

2. It is Sunnah to repeat the greeting thrice if needed:

This is only in the case when there is doubt whether the other person heard your greeting or not, so you are allowed to repeat it three times. An example of this would be when there is a big gathering and only those in close vicinity hear it, so it is repeated in order to have all the people hear. What supports this is the Prophet’s ﷺ hadith that Anas ؓ narrated, “If he spoke, he would repeat his words thrice so people could understand him. If he met some people, he would also greet them thrice.”² Ibn Hajar stated, “The greeting can be repeated in case of gatherings, when some people do not hear it.” This is the same opinion and understanding of An-Nawawi on the hadith of Anas. The same thing applies if a person made the greeting and thought that the people did not hear him, so it is better to repeat it twice or thrice.³ Also, it could be concluded from the previous hadith of Anas ؓ, that it is Sunnah to repeat a word twice or thrice if needed, such as when a person talks and no one hears them, thus they repeat it twice and thrice if they were not understood or heard.

Sheikh bin ‘Uthaimen (may Allah have mercy on him) said, “However, it is recommended to say it thrice if they were

1 Muslim no. 54

2 Al-Bukhari no. 95

3 Referto: *Fath al-Bari* hadith no. 6244, chapter of greeting and asking for permission thrice. Refer to: *Sharh Riyadh as-Salihin*, 2/11.64.

not understood or heard, otherwise, they should not repeat it.”¹

3. It is Sunnah to greet those who you know and those who you do not:

The following is the hadith of ‘Abdullah ibn ‘Amr (may Allah be pleased with him) where a man asked the Messenger of Allah ﷺ,

“Which act in Islam is the best?” The Prophet ﷺ replied: “To give food and to greet everyone, whether you know them or not.”²

As for spreading the greeting among only the people you know, then my dear brothers and sisters, you have strayed far from the Sunnah. Imam Ahmad (may Allah have mercy on him) said that this act is one of the signs of the Day of Judgment and it was graded as sound by Al-Albani. Ibn Mas’ud ؓ said.

“I heard Allah’s Messenger ﷺ saying. ‘One of the signs of the Day of Judgment is when you see people only greeting those they know.’”³

In another narration it says,

“Indeed, one of the signs of the Day of Judgment is to greet only the one you know.”⁴ In a different narration it says, “A vivid sign of the Day of Judgment is when you greet only those you know.”⁵

1 Refer to: *Sharh Riyadh as-Salihin*, 2/1164.

2 Al-Bukhari no. 12, Muslim no. 39.

3 Ahmad no. 3664

4 Ahmad no. 3848

5 Ahmad no. 3870

4. To start greeting people the same as the Sunnah confirmed:

Abu Hurairah رضي الله عنه narrated,

“Allah’s Messenger ﷺ said, ‘The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting and the small number of people should greet the big number.’”¹

In another narration that Al-Bukhari reported we find,

“The young should greet the old, the one who is riding should greet the one who is sitting and the small number should greet the large number.”²

There is no problem if someone does the opposite, namely, the old greet the young, but it is better of course to follow the Sunnah.

5. It is Sunnah to greet and shake hands with children:

Anas ibn Malik رضي الله عنه narrated that he was walking with the Prophet ﷺ and he passed by some children, so, he (the Prophet ﷺ) shook hands with them.³ Greeting children and shaking hands with them shows humbleness and teaches people the Sunnah.

6. It is also Sunnah to greet the family members when entering the home:

This is in general even if the house is empty. However, this should be done after rubbing one’s teeth with *siwak* (tooth-stick). This is the fourth place that assures the use of *siwak*.

1 Al-Bukhari no. 6233, Muslim no. 2160.

2 Al-Bukhari no. 6234.

3 Al-Bukhari no. 6247, and Muslim no. 2168.

'A'ishah (may Allah be pleased with her) narrated,

“The Prophet used to use siwak upon entering his home.”¹

Hence, he used to use *siwak* and greet his family members. Furthermore, some scholars have said that it is Sunnah to say the words of the greeting even if there is no one at home, since Allah the Almighty says,

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

“But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.” (24:61)

Ibn Hajar (may Allah have mercy on him) said, “This would include making the greeting even if there was no one at home according to the Qur’anic verse mentioned above.” Besides, it is also Sunnah to greet any family that one is going to visit. Allah, the Almighty says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا
عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.” (24:27)

Importance

From the above-mentioned discussion, we can conclude that there are three Sunnan when entering the home:

1 Muslim no. 53.

Firstly, to mention Allah's name, especially at night because of what Jabir ibn 'Abdullah (may Allah be pleased with them) narrated:

“When a man enters his house and remembers Allah the Exalted upon entering and before eating, Satan says: ‘There is no place for you to spend the night and there is no supper for you.’ When he enters the house and does not remember Allah, Satan says: ‘You have found a place to spend the night’ and when he does not remember Allah upon eating his food, Satan says: ‘You have found a place to stay and some supper.’”¹

Secondly, to use *siwak* due to the hadith of 'A'ishah (may Allah be pleased with her) that we already mentioned.²

Thirdly, to greet the family members that are there.

7. It is Sunnah to lower one's voice when greeting people if some of them are asleep:

That was the practice of the Prophet ﷺ as Al-Miqdad ibn al-Aswad said:

“We used to milk our animals and everyone would get his share. We would give the Prophet ﷺ his share. So, he would come later and greet people in a low voice so as not to awake people.”³

8. To convey the greeting to people is a Sunnah:

Conveying the greeting to people is a Sunnah although scholars differed about this issue as we will briefly show. An example is when someone says to you: “convey my greeting to so and so.” 'Aishah narrated that the Prophet said to her,

1 Muslim no. 2016.

2 Op. cit.

3 Muslim no. 2055.

“The archangel Jibril conveys his greeting to you.” She said, “Peace and blessings of Allah be upon you and him.”¹

9. Giving the Islamic greeting of “Al-Salam” upon arriving and leaving any place:

It is Sunnah to greet everyone who is in the same place as you with “Al-salam.” Abu Hurairah ؓ narrates that Allah’s Messenger ﷺ said,

“When one of you comes to a gathering, he should give the greeting. If he leaves, he should give the greeting. Neither is more of a duty than the other.”²

At-Tirmidhi graded it as fair and Al-Albani graded it as sound fair.

10. Shaking hands with “Al-Salam” is also the Sunnah:

It was one of the acts of Sunnah carried out by the companions. Qatadah ؓ narrated, I said to Anas: “Was it the practice of the Companions during the Prophet’s life time to shake hands with one another?” He said, “Yes.”³

11. Smiling is Sunnah:

Abu Dharr ؓ narrated that Allah’s Messenger ﷺ said,
“Do not underestimate any good deed even meeting your brother with a cheerful face.”⁴

At-Tirmidhi reported through Abu Dharr ؓ that Allah’s Messenger ﷺ

“Smiling in the face of your brother is a charity.”⁵

1 Al-Bukhari no. 3217, Muslim no. 2447.

2 Ahmad no. 9664, Abu Dawud no. 5208, and At-Tirmidhi no. 2706.

3 Al-Bukhari no. 6263.

4 Muslim no. 2626.

5 At-Tirmidhi no. 1956.

12. The polite and good word is a form of charity:

To speak a good and polite word when meeting someone or sitting with someone is from the Sunnah and a form of charity. Abu Hurairah رضي الله عنه narrated that Allah's Messenger said,

"The kind word is a form of charity."

'Adey ibn Hatim رضي الله عنه narrated, "While I was sitting with Allah's Messenger صلى الله عليه وسلم two people came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger صلى الله عليه وسلم said,

'As in regards to stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't I send a messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date (in charity). And if you do not find half a date, then (you can do it through saying) a good pleasant word (to your brethren).'¹

The good and polite words people usually say, which if

1 Al-Bukhari no. 6023, Muslim no. 1016.

made with the *niyah* of charity, will be the reason for receiving these great rewards.

Ibn 'Uthaimen (may Allah have mercy on him) said: "These good words are saying things such as: 'How are you?' 'How are your brothers?' 'How is your family?' etc. These kind words please your friend and every good and polite word is a form of charity and the reward will be bestowed by Allah, the Almighty for saying them."¹

13-It is recommended to remember Allah, the Almighty while sitting:

There are many *ahadith* about the bounty of remembering Allah in order to urge us to remember Allah at all times.

Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

"Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the sky of the world." He added, "(After those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels) --though He knows better than them--'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah.' Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and

1 Refer to: *Sharh Riyadh as-Saliheen*, 2/996, chapter of speaking gently and meeting people with a cheerful face.

declare Your freedom from any resemblance to anything more often.’ Allah says (to the angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allah says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allah, O Lord! They did not see it.’ Allah says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.’”¹

Gatherings to remember Allah has numerous bounties, which shall not be reiterated here, but it must be mentioned that Allah should be remembered before leaving any place of sitting.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

“No people rise from a gathering in which they did not mention Allah the Almighty without it being like rising from the carcass of a donkey and they will regret it.”²

14- It is Sunnah to end the gathering with: (Kaffarat al-Majlis):

Abu Hurairah mentions that the Prophet ﷺ said,

“Anyone who sits in his place and utters a lot of prattle in it, but says before getting up from it,

*سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ*

‘Glory be to You, O Allah and Your praise. I testify that there is no god but You. I ask Your forgiveness and I

1 Al-Bukhari no. 6408, Muslim no. 2689.

2 Ahmad no. 10680, Abu Dawud no. 4855, and At-Tirmidhi no. 3380.

turn in patience to You;’ will be forgiven what occurred during that time.”¹

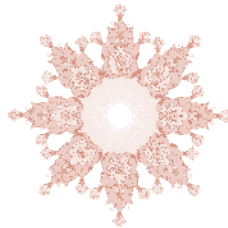
That is the wording of At-Tirmidhi. It was reported by Ahmad and Abu Dawud through the hadith of ‘Abdullah ibn ‘Amr (may Allah be pleased with them). Besides, An-Nasa’i reported it through ‘Aishah – (may Allah be pleased with her). Ibn Hajar said in *Fath al-Bari* that the *sanad* (chain of narrators) of this hadith is strong. Ibn as-Salah graded it as sound and the hadith in general is strong and sound. It was also graded sound by Sheikh Al-Albani (may Allah have mercy on him).

In this chapter the following are forbidden:

- To initiate a greeting to the People of the Book.
- To sit alone with a woman that you are allowed to marry / a man that she is allowed to marry.
- To shake hands with a non-Mahram man/woman.
- For the visitor to be the *Imam* in a house except if the owner of the house gives him permission.
- To sit between two men without their permission.
- For any couple out of a crowd to speak secretly excluding the latter.
- To listen in on any conversation between people who did not want anyone to hear them.
- To repeat or say things that people have said without first confirming whether it is the truth, as it may be lies.
- To frighten a Muslim.
- To walk with pride.
- To backbite.

1 Ahmad no. 10415, At-Tirmidhi no. 3433.

- To gossip.
- To revile others.
- To be involved in blameworthy debates.
- Hatred
- To swear by anything else other than Allah the Almighty especially in selling and buying.
- To boast ancestors and feeling proud of their achievements and lineage.
- To disdain others.
- To involve in false accusation against Muslims.
- To feel happy upon the disasters of others and so on.
- Envy
- Spleen and so on of the heart diseases.



Sunnan in dress and adornment

1. To start with the right foot when putting on shoes

When putting on shoes, it is Sunnah for a Muslim to start with the right foot first and when taking them off it is Sunnah to start with the left foot first. What substantiates this is the hadith of Abu Hurairah رضي الله عنه, who narrated that Allah's Messenger صلى الله عليه وسلم said,

“When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off.”¹

In Sahih Muslim, Abu Hurairah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

“When one of you puts on sandals, he should first put on the right foot and when he takes them off he should take off the left one first, or he should put them on together or take them off together.”²

In other wording relayed by Muslim, it is reported,

“None of you should walk with one shoe, but should either

1 Al-Bukhari no. 5856

2 Muslim no. 2097

wear them both or take them both off.”¹

In further different wording reported by Muslim, it is reported,

“If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it.”²

A strap is the name for the leather of the sandal.

There are three Sunnan mentioned in these two *ahadith*:

1. Start with right-hand side when putting on shoes.
2. Start with left-hand side when taking them off.
3. Wear both sandals or take off both so you do not walk with only one shoe, rather, the Prophet ﷺ disallowed the walking with one shoe due to what was mentioned in the ‘other’ relation:

“None of you should walk with one shoe...”.

4. One might ask: what is the objective of preventing one from walking with only one shoe?

Imam an-Nawawi (may Allah have mercy on him) said, “Walking with one shoe or one sandal without an excuse is abominable (*makrouh*) and it is supported by the *ahadith* mentioned in Muslim’s *sahih*.”

Scholars say that the reason is that it is a distortion and contrary to solemnity and because the foot which wears the shoe is higher than the other, and as a result walking becomes difficult and may even cause tumbling. These three good manners are unanimously ordered, however, without obligation (*mustahabb*) and if the straps of the shoes are broken, one should take off both shoes and not walk in one only until the straps are fixed as the *Hadith* shows/states.”³

1 Muslim no. 2097

2 Muslim no. 2098

3 Refer to his explaining of *Sahih Muslim*, hadith no. 2097.

Concerning the reason of the prohibition of walking in only one shoe, it is said that Satan walks in one shoe and this is based on what is narrated by Al-Tahawy in *Mushkal al-Athar*, and the *sahih hadith*, that Abu Hurairah ؓ narrated that mentioned that the Messenger of Allah ﷺ said,

“Satan walks in one shoe.”

Al-Albani graded it as sound.

Furthermore, it is Sunnah to pray while wearing shoes; Sa`id bin Yazid Al-Azdi said: “I asked Anas whether the Prophet ﷺ had ever, prayed with his shoes on? He replied, ‘Yes.’”¹

It is mentioned in Sunnan Abu Dawud that Shadad ibn Aws ؓ said: “The Messenger of Allah ﷺ said,

‘Act differently from the Jews, for they do not pray in their sandals or their shoes.’”²

It should be mentioned that if applying the Sunnah leads to sedition, the warding-off of this sedition precedes applying it, such as in the case of the conflict and disapproval of some commons who do not know the Sunnah of praying with shoes on, which happens when people who are keen on the Sunnah do that in our mosques. This action changes from person to person and from society to society, according to warding off the sedition, hence in certain isolated cases this Sunnah should not be practiced due to the sedition it may cause.

In instances where this corruption is not rife, we should then warn of another matter which is the polluting of the mosque by the slippers’ harm, therefore, special care should be taken that this Sunnah is not applied for this reason. In the Prophetic traditions there are many a hadith that urge

1 Al-Bukhari no. 386, Muslim no. 555

2 Abu Dawud no. 652

maintenance of the mosques, cleaning it, removing the harmful things from it and teach that spitting in it is a sin as well as all kinds of harmful things, since these are considered as bad manners.

The above words do not mean or encourage the abandoning of this Sunnah –Allah forbid - my pen does not write on these white papers but to explain the Sunnah and urge people to practice it and adhere to it. Muslims can practice this Sunnah in many instances such as when they are at home or when they goes for an excursion, when travelling, or in a mosque in which people are accustomed with praying with their shoes on and also in other conditions that allow the practicing of this Sunnah.

We ask Allah to make us from those who live and die practicing the Prophet's ﷺ Sunnah, and make us avoid heresies and apparent and unapparent conflict. Allah hears our supplications and can respond it. He is the Most Beneficent and Generous, hence we ask Him to provide us, our parents and all Muslims, of his Great Generosity.

2. To wear white clothes

Ibn 'Abbas (may Allah be pleased with him) reported:
"I heard the Messenger of Allah ﷺ say,

*'Put on white clothes because they are the best; and use them for shrouding your dead.'*¹

The most important point regarding orders and prohibitions is that they address the entire Muslim *Ummah*, men and women alike until there is evidence that comes to indicate the specialty of either man or woman. In the last hadith, there is nothing that singles one of them out,

1 Ahmed no. 2219, Abu Dawud no. 3878, and At-Tirmidi no. 994

however, it may be said, in this case, that wearing of white clothes is mainly for men in a society in which women are not accustomed to wearing white clothes, so that the clothes of men do not resemble that of women as is common nowadays. However, if the woman is used to wearing white, then the hadith addresses both men and women, thus it can be said that woman is then addressed with this Sunnah like the man, as long as there is nothing prohibited which arises as a result, like the dress resembling that of men's clothes, to be strikingly dressed, or wear clothes that do not cover all of her body. All of this not only violates the Sunnah, but it also violates the Islamic law (*Shari'ah*) and Allah knows best.

Sheikh bin 'Uthaimen (may Allah have mercy on him) said: "White clothes include shirts and wraparounds, but if he wears another color, there is nothing wrong with it provided that it is not something that resembles the clothes worn by women."¹

This does not mean that woman cannot wear white clothes; in fact, it is permitted as there is no evidence prohibiting it. The matter which is Sunnah is urged to be practiced by women keen on applying it and break the known dress of women.

Thus, they resemble men except if wearing white clothes is usual to them since she is addressed by the hadith of Ibn Abbas as well as men and Allah knows best.

3. To use perfume (for men)

Using perfume is Sunnah and is emphatically recommended in some cases which shall be indicated hereafter in point 6. This is substantiated by the following:

A- Anas رضي الله عنه narrated, "The Messenger of Allah said:

1 See the explanation of *Riyadh Al-Saliheen*, 2/1087.

*'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'*¹

The hadith which mentions, "In this world, three things are endeared to me..." is a weak hadith.

- B-** Anas ؓ also narrated, "I have never touched silk or *Dibaj* (thick silk) softer than the palm of the Prophet ﷺ nor have I smelled a perfume nicer than the sweat of the Prophet."²
- C-** Nafi' ؓ narrated that when Ibn 'Umar (may Allah be pleased with him) wanted to perfume himself he acquired the scent from aloes wood, without mixing anything with it, or putting camphor with it and then said: "This is how Allah's Messenger ﷺ perfumed himself."³

Imam Al-Nawawi (may Allah be merciful to him) said: "To fragrance oneself means to use perfumes and incense. It is derived from which is incense."

Al-asmae' and Abu 'Obaid and other linguists mention: "Aloes wood means the joss stick and his saying 'without mixing anything with it,' means without mixing it with another perfume." The hadith reveals that using perfume is recommended (*mustahab*) for men like women, but men use perfumes which have appeared scent and hidden color. If women want to go to the mosque or any other place, it is abominable to use perfume with an apparent scent. It is strongly recommended for men on Fridays, 'Eid prayer, while attending Muslim convocations, or when a husband or wife wants to be intimate with their partner and so on and Allah

1 Ahmed no. 12293, an-Nasa'I no. 3940

2 Al-Bukhari no. 3561.

3 Muslim no. 2254

Knows best.

The Prophet ﷺ hated to have an unpleasant odor. 'A'ishah (may Allah be pleased with her) reported that Allah's Messenger ﷺ disliked it very much that any unpleasant odor should emit from him." ¹

4- Musk is the most fragrant of the scents:

It is reported in Sahih Muslim that Abu Sa'id Khudri ؓ reported that Allah's Messenger ﷺ made mention of a woman of Bani Israel who had filled her ring with musk and musk is the most fragrant of the scents.² Abu Dawud reported it in other words too:

*"The best of your perfumes is musk."*³

Muslims should use the best perfume they can find as the Prophet ﷺ used to do so before he entered the state of *Ihram*; 'A'ishah (may Allah be pleased with her) reported: "When the Messenger of Allah ﷺ intended to enter upon the state of *Ihram* he perfumed himself with the best of perfumes he could find and afterwards I would see the glistening of (perfume) oil on his head and beard."⁴

5-It is abominable to refuse a gift of perfume

This is supported by the following *ahadith*:

a. Anas bin Malik (may Allah be pleased with him) reported:

"The Prophet ﷺ never refused a gift of perfume."⁵

b. Abu Hurairah (may Allah be pleased with him) said:

1 Al-Bukhari no. 6972

2 Muslim no. 2522.

3 Abu Dawud no. 3158.

4 Muslim no. 1190.

5 Al-Bukhari no. 2582.

“The Messenger of Allah ﷺ said,

‘He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odor.’”¹

In Sahih Muslim it is reported that Abu Hurairah (may Allah be pleased with him) said:

“The Messenger of Allah ﷺ said,

‘He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odor.’”²

Flowers of sweet basil may refer to all kinds of perfumes as mentioned by Al-Munzry.

The author of *Awn Al-Ma’boud* (may Allah be merciful to him) said: “This hadith indicates that refusing the gift of perfume is not the practice of the Prophet because there is no reason for refusing it, as it is light in weight and pleasant in odor, so it can not harm the one to whom it is given.”³

6- The use of perfume is emphatically recommended in the following cases:

1- Friday: Abu Sa’id ؓ narrated, “I testify that Allah’s Messenger ﷺ said,

‘The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak and the using of perfume if it is available.’”⁴

1 Abu Dawud no. 4172.

2 Muslim no. 2253.

3 *Awn Al-Ma’boud* in explaining Sunan Abi Dawud, Hadith no. 4172, The chapter of “Refusing perfume.”

4 Al-Bukhari no. 880 , Muslim no. 846.

This is the fifth case in which the *Miswak* is strongly recommended. In Sahih Muslim it says:

*"...and applying some perfume, that is available-these are essential."*¹

In another narration it says:

*"As far as perfume is concerned, it may even be that used by a lady."*²

That is, the perfume of his wife. These two narrations increase the application of perfume on Friday prayer. Some scholars say that it is recommended to be perfumed for the 'Eid prayers, but I cannot recall or locate a *Sahih hadith* to be used as an evidence for that and - Allah knows best.

2- When the woman takes a bath after finishing her menses:

`A'ishah narrated:

"A woman asked the Prophet ﷺ about the bath which is taken after the finishing of menses. The Prophet ﷺ told her what to do and said, 'Purify yourself with a piece of cloth scented with musk.' The woman asked, 'How shall I purify myself with it?' He said, 'Subhan Allah! Purify yourself (with it).' I pulled her to myself and told her to rub the place soiled with blood with it."

This hadith proves that it is recommended for woman to perfume themselves after taking a bath at the completion of their menses and postpartum bleeding by rubbing the soiled place with it. This is not special for the woman's pudendum, as a group of scholars have said that it is because the hadith indicates rubbing the place of blood and it is preferred to use musk.

1 Muslim no. 846.

2 Muslim no. 846.

Note: The legitimacy of *tasbih* (saying "Subhan Allah") when astonished is understood from the previous hadith and the Prophet's saying: "Subhan Allah! Purify yourself (with it)." So it is permissible to say *Subhan Allah* in astonishment or denial, as when the Prophet ﷺ was astonished he said, "Subhan Allah."

In is related in Sahih Muslim and Al-Bukhari through Abu Hurairah ؓ

*"The Prophet ﷺ came across me in one of the streets of Medina and at that time I was Junub (in a state of major ritual impurity), so I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, 'O Abu Hurairah! Where have you been?' I replied that I was Junub, so I disliked to be in your company. The Prophet ﷺ said, 'Subhan Allah! A believer never becomes impure.'"*¹

Moreover, in Sahih Muslim and Al-Bukhari it states:

*"At that moment in time two Ansari man passed by the Prophet ﷺ and when they saw him they quickened their pace. The Prophet ﷺ said to them, 'Do not hurry. She is Safiyyah, daughter of Huyai, my wife.' They said: 'Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion).'"*²

What is more, giving the *Takbeer* [saying "Allahu Akbar" (Allah is the Greatest)] is said to show astonishment. In Sahih Muslim and Al-Bukhari it states:

*"Then, I entered upon the Prophet ﷺ and said while standing, 'Have you divorced your wives?' The Prophet ﷺ replied in the negative. On that I said, 'Allahu-Akbar (Allah is the Greatest).'"*³

1 Muslim no. 371.

2 Al-Bukhari no. 3281, Muslim no 2175.

3 Al-Bukhari no. 6218, Muslim no. 1479.

In at-Tirmidhi it states:

“They said: ‘O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.’ The Prophet ﷺ said: ‘Allahu Akbar! This is the way of those who were before you.’”¹

Thus, saying *Takbir* and *Tasbih* are allowed in instances of astonishment, but some scholars have said that the *takbir* is abominable in the case of astonishment and it is a preferred saying.

3-Befor entering the state of Ihram:

A'ishah (may Allah be pleased with her) reported.

“I applied perfume to the Messenger of Allah ﷺ before he entered upon the state of Ihram and (concluding) before circumambulating the (sacred) House.”²

This hadith illustrates that it is recommended to use perfume in this case and before *Tawaf Al-Ifadah* for the one who wants to exit his first *ihram*.

4-Perfuming the dead:

It was narrated that Umm 'Atiyyah (may Allah be pleased with her) said:

“One of the daughters of the Prophet ﷺ died, and he sent word to us saying:

‘Wash her with water and lotus leaves and wash her an odd number of times, three, five, or seven if you think (that is needed), and put some camphor on her the last time. When you have finished, inform me.’ When we had finished, we informed him, and he threw his waist-wrap to us and said:

1 Tirmidhi no. 2180.

2 Al-Bukhari no. 1939, Muslim no. 1189.

*'Shroud her in this.'*¹ *And we combed her hair and put it in three braids, and put it behind her."*

Camphor is a mixture of perfumes. Some scholars said that it is recommended for the wife and husband to perfume themselves because it shows the good relation between them. Also, it is recommended when attending assemblies like 'Eid and Friday prayer and the evidence has been indicated above.

The following persons are excluded from using perfume:

Someone in *ihram* –whether male or female- as after the pilgrim and who performs minor *Hajj* ('*umrah*) entered *ihram*, and it is prohibited to use perfume even after the death of someone who died while in a state of *Ihram* because of what is recorded in the *hadith* of Ibn Abbas regarding the man who was killed by his camel while he was with the Prophet ﷺ and he was a *Muhrim*. Hence the Prophet ﷺ said,

*"Neither perfume him nor cover his head."*²

Also the hadith of Ibn 'Umar which says:

*"A man asked the Prophet ﷺ : 'What (kinds of clothes) should a Muhrim (a Muslim intending to perform 'Umrah or Hajj) wear?' He replied, 'He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfume).'"*³

The woman has been specified with two additional cases:

1- For the widow in the period of waiting; she is prohibited from wearing any perfume for four months and ten days. The evidence for that is narrated by Umm 'Atiyya (may Allah be

1 Al-Bukhari no. 1253, Muslim no. 939.

2 Al-Bukhari no. 1267, Muslim no. 1177.

3 Al-Bukhari no. 313, Muslim no. 938.

pleased with her). “We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put *kohl* on our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of ‘*Asb* (special clothes made in Yemen). However, it was permissible for us that when one of us became clean from our menses and took a bath, to use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.”¹

2- When she passes by men who are not her Mehram: It is forbidden for to be perfumed in this case. This is substantiated by the following *ahadith*: It was narrated by Al-Ash’ari ؓ who said, The Messenger of Allah ﷺ said:

“Any woman who puts on perfume and passes by people so that they can smell her fragrance is considered to be like an adulteress.”²

Zainab, the wife of ‘Abdullah (bin ‘Umar), reported,

“The Messenger of Allah ﷺ said to us: ‘When any one of you comes to the mosque, she should not apply perfume.’”³

Abu Hurairah ؓ narrated,

“The Messenger of Allah ﷺ said: ‘Whoever perfumes herself with scent should not join us in the ‘Isha’ prayer.’”⁴

It is Sunnah to start with right side in combing the hair:

‘A’ishah (may Allah be pleased with her) narrated, “Allah’s

1 Al-Bukhari no. 313, Muslim no. 938.

2 Ahmad no. 19576, Abu Dawud no. 4173, At-Tirmidhi no. 2786.

3 Muslim no. 443.

4 Muslim no. 444.

Messenger ﷺ loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all honorable affairs.”¹

It has already been mentioned that it is Sunnah to start with right side of the body and then the left side when taking a *Ghusl*, and the same applies to when making ablution (*Wudu*). Moreover, it was aforementioned in detail that it is Sunnah to start with the right foot when putting on shoes. The third case that the Prophet ﷺ liked starting with the right is when combing the hair, including anointing it and Allah knows best.

‘A’ishah (may Allah be pleased with her) saying, “‘in all of his affairs’ means in everything, but these things are mentioned for honor as some scholars said.” In Al-Bukhari it mentions that the Prophet ﷺ used to start everything honorable from the right (whenever it was possible in all his affairs and ‘A’ishah (may Allah be pleased with her) specified those three things. There are other things that were mentioned in the Prophetic tradition such as entering the mosque, cutting the hair, eating and drinking. Regarding the things that cause harm, it is recommended to begin with the left side like in *Istinja*’ (cleaning with water after using the toilet), entering the bathroom and taking off the shoes and so on. The following is a ruling mentioned by Sheikh Ibn Taymiyyah (may Allah be merciful to him): “The right deserves to lead in doing good things and deserves to be delayed in doing harmful things.”²

**According to what is mentioned above,
there are three cases:**

The first case: To honor the right side, thus it precedes

1 Al-Bukhari no. 168, Muslim no. 268.

2 Refer to: *Sharh al-'Umdah*, 1/139.

whether it is hand or left, in combing the hair, putting on shoes and making ablution, entering the mosque, cutting the hair, eating, drinking and all other honorable things and the evidence for this has been mentioned before. It is the hadith of 'A'ishah (may Allah be pleased with her).

The second case: is when the left leg or hand is given priority, such as entering the bathroom, leaving the mosque, using the left hand to remove impurities, taking off of the shoes and so on. What supports this is the agreed upon *ahadith* that Abu Qatadah ؓ narrated Allah's Messenger ﷺ said, "And whenever anyone of you goes to a lavatory, he should neither touch his genitals nor clean his private parts with his right hand."¹

The third case is when the person has the option to use any hand, but originally should use the right one. 'Aishah (may Allah be pleased with her) narrated, "Allah's Messenger loved to start with the right hand (or leg) in all of his affairs."

Upon commenting on this hadith, Imam an-Nawawi (may Allah have mercy on him) said, "This is a working ruling in the *Shari'ah* and it is part of honoring man to start with his right hand in cases like wearing clothes and socks, using the *sivvak*, trimming the hair, cutting the mustache, plucking the armpit hair, shaving the hair, shaking hands, washing the limbs when making ablution, leaving the lavatory, eating and drinking, touching the black stone and so on where it is recommended to start with the right hand first or move with the right leg. However, it is recommended to use the left leg or hand first in certain other cases, such as entering the lavatory, removing impurities, taking off clothes or socks and so on.

Scholars have unanimously agreed that it is better to

1 Al-Bukhari no. 154, Muslim no. 267.

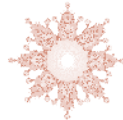
start with the right side in ablution, however, if one did the opposite, the ablution would still be valid, but it is better to start with the right side first.”¹

Importance

It is Sunnah for the one who wants to have his hair shaved to start with the right side and then the left one. Regrettably, this is an act of Sunnah that people have abandoned. Anas ؓ narrated, “Allah’s Messenger ﷺ went to Mina and he threw the stones. Then, he slaughtered an animal and asked for a barber and said to him: ‘Cut the right part first and then he gave his hair to the people.’”²

What is prohibited in this section is when men imitate women and vice-versa.

To imitate disbelievers in their dress and the like, to wear something for the sake of showing off, to wear something transparent that displays the body, to wear gold and silk except with a legal excuse (for men), to shave one’s beard, to leave the moustache, for the woman to show her adornment, to pluck the eyebrows, for the woman to be tattooed or make a space between her teeth to look more attractive, to wear a wig or join artificial hair to hers, to change the creation of Allah, the Almighty and to die her hair black.



- 1 Refer to his explanation of Muslim’s *sahih*, hadith no. 269, chapter of starting with the right organs in purification and other things.
- 2 Muslim no. 1305.

Sunan in sneezing & yawning

The Prophet said,

“Verily, Allah loves sneezing and detests yawning; so if one of you sneezes and [then] praises Allah, it is a right upon every Muslim who hears him to say to him, ‘Yarhamakullah (May Allah have mercy on you).’ As for yawning, then verily, it is from the Shaitaan only; so if one of you yawns, then let him ward it off (i.e., ward off and stifle the yawn) as much as he is able to¹.....”

First, The Manners Of Sneezing:

1) Saying ‘May Allah Have Mercy On You’

To The Person Who Sneezed

Sneezing is a blessing of Allah upon His slaves, and when one is given a blessing from Allah, he should praise Allah and thank Him for it. The matter is no different in regard to sneezing, for when a person sneezes, it is legislated for him to praise Allah, by saying, “Alhamdulillah (All praise is to Allah).” Al-Baraa Ibn `Aazib said, “The Prophet ordered us with seven [commands] and forbade us from seven [prohibited matters]: he ordered us to follow funerals (by praying the funeral prayer and then following the corpse until the burial is completed), to visit the sick, to answer (i.e., accept the invitation of) a person who invites [one to partake of a meal, for example], to help the one who is wronged, to fulfill one’s oath, to return greetings of

1 Bukhari no. 2626.

peace, and to do Tashmeet of a person who sneezes [i.e., to say, `Yarhamukallah (may Allah have mercy on you),` when he says, `Alhamdulillah (All praise is to Allah),` after he sneezes]...” It is compulsory to say, `May Allah have mercy on you,` to a person who sneezes; however, it is a compulsory duty on the group of people that hears the sneezer say, `All praise is to Allah,` and not upon every single individual from them. What this means is that at least some of them must say, `May Allah have mercy on you,` and that, if some of them say it, saying it is no longer compulsory on the rest of them. Though this is the ruling that scholars mention, no one should refrain from saying, `May Allah have mercy on you,` to someone who sneezes, for the Prophet said,

“So if one of you sneezes and [then] praises Allah, it is a right upon every Muslim who hears him to say to him, `Yarhamakallah (May Allah have mercy on you)”

2)One Should Say, `May Allah Have Mercy On You,` Only After The Sneezer Praises Allah

Anas said, `Two men sneezed in the presence of the Prophet ; he Shammata (i.e., said, `Yarhamukallah - May Allah have mercy on you`) to one of them but not to the other. The [latter] man said, `O Messenger of Allah, you Shammatta (i.e., said, `May Allah have mercy on you`) to him but not to me?’ The Prophet said,

“Verily, he praised Allah, and you did not praise Allah.”

And in another Hadeeth , Abu Moosa Al-Ash’aree reported that he heard the Messenger of Allah say,

“When one of you sneezes and then praises Allah, then Shammitooh (i.e., then say to him, `May Allah have mercy on you`); and if he does not praise Allah, then do not Tushamitooh (i.e., do not say to him, `May Allah have mercy on you.”¹

1 Muslim no. 2992, Ahmed 19197

- 1- If someone does not praise Allah the Almighty.
- 2- If someone sneezes more than three times, this shows that they have caught a cold.
- 3- It is Sunnah to restrain from yawning with the help of his hand:

What proves this is the following:

Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

*“Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: ‘May Allah be merciful to you (Yar-hamuka Allah).’ But in regards to yawning, it is from Satan, so one must try one’s best to stop it, if one says ‘Ha’ while yawning, Satan will laugh at him.”*¹

Imam Muslim reports through Abu Sa’id رضي الله عنه that the Prophet صلى الله عليه وسلم said,

*“When one of you yawns, he should try to restrain it with the help of his hand since it is from their that Satan enters therein.”*²

Thus, one should preventing yawning either by restraining it through closing the mouth, by the hand, or the like. Ibn Hajar (may Allah have mercy on him) said, “As for yawning, it is from Satan.” Ibn Battal commented, “Attributing yawning to Satan because he loves to see man in that shape so he (i.e. Satan) would laugh at him.”

Also Ibn al-’Arabi said, “We stated that every disliked act is attributed to Satan because he is the tool and every good act has been attributed to Allah because He is the One who causes it. Yawning comes as a result of having one’s stomach full and

1 Al-Bukhari no. 2663

2 Muslim no. 2995

of course this will lead to laziness. However, sneezing results from having less food which automatically leads to zeal and enthusiasm. Hence, Allah loves it.”

An-Nawawi said, “Yawning has been attributed to Satan as he (Satan) calls for desires and this results also from filling the stomach. Thus, the warning here is against the cause behind this, i.e. to replete the stomach.”¹

In addition, it better for the yawner not to raise his voice or make some sounds such as “Haa” or “Aah” while yawning as this will make Satan laugh at him.

What proves this is the following:

The hadith reported by Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said,

*“But as in regards to yawning, it is from Satan, so one must try one’s best to stop it, if one says ‘Ha’ while yawning, Satan will laugh at him.”*²

The narration of Imam Ahmad (may Allah have mercy on him) states, “If one of you yawns, let him restrain it as much as he can. He should not say, ‘Aah’ while he yawns as Satan will laugh at him.”³

Warning:

Some people are used to saying, “I ask Allah’s refuge against the devil” after yawning. It should be noted that there is no valid evidence for this saying and it is not part of the Prophet’s صلى الله عليه وسلم Sunnah.

1 Refer to *Al-Fath*

2 Al-Bukhari no. 3298, Muslim no. 2994

3 Ahmad no. 9540



Other Daily
Sunnan



Other Daily Sunnan

The dhikr of entering and leaving the bathroom: The one who enters the bathroom should say the dhikr that is recorded in the hadith collected in Sahih Al-Bukhari and Muslim, which states:

Anas (may Allah bless him) said: “Before the Prophet ﷺ enters the bathroom he says: ‘(In the name of Allah). O Allah! I take refuge with you from all evil and evil-doers.’”¹

The meaning of evil-doers in this supplication are the evil male and female Jinn. Thus, a person is seeking refuge in Allah from all the evil male and female Jinn and from and from those who do evil deeds.

Dhikr of leaving the bathroom:

1. ‘Aishah (may Allah bless her) mentioned that when the Prophet ﷺ used to step out of the bathroom, he would say: “*Ghufranak* (I ask You (Allah) for forgiveness.”²

- **Advantage:**

It is said that we say “*Ghufranak*” because when man remembers that he has to get rid of the harm of the body

1 Al-Bukhari 6322, Muslim no. 375

2 Ahmad no. 25220, Abu Dawud no. 30, at-Tirmidhi no. 7

(through urinating or defecating), he should also remember to get rid of the sins, thus he asks Allah to forgive him.

Ibn Al-Qayyem said that we say “*Ghufranak*” as a form of *dhikr* because we must not remember Allah while on the toilet.¹

2- Preparing one’s will:

Preparing our will is an act of Sunnah during health and illness. The Prophet ﷺ says:

“It is the duty of a Muslim who has something which is to be given as a bequest, not to have it for two nights without having his will written down regarding it.”²

By saying two days the Prophet ﷺ means any short period, not precisely two days, because no one knows exactly when they will die.

Relating to the rights of Allah Almighty regarding *Zakat*, *Hajj* or *Kaffarah* (expiation) and the people’s rights regarding debts, they are a must and not Sunnah, so you must write them in your will, especially if no one knows about them.

3- Tolerance and leniency in buying and selling:

Both the purchaser and the seller should deal together politely. The purchaser should not force the seller to give him the goods for a very cheap price which may harm him, also the seller should not ask for a very high price that may harm the purchaser. Both of them should not exploit the other in a bad way.

Jabir Ibn ‘Abdullah ؓ said that the Prophet ﷺ said:

“May Allah’s mercy be on him who is lenient in his

1 *Ighatat al-Lahfan*, 1/58

2 Al-Bukhari no. 2783, Muslim no. 1626

buying, selling, and in demanding back his money.”¹

The same applies when he asks for his rights back, it is Sunnah to be lenient and tolerant as the Prophet ﷺ said,

“and in demanding back his money.”

Ibn Hajar (may Allah have mercy upon him) said, “and in demanding back his money,” namely he demanded his money back with easiness and leniency. In another narration reported by Ibn at-Teen it is mentioned, “if he repays,” namely, he pays the due money.

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

“Verily! Allah loves the one who is lenient in his buying, selling and in demanding back his money.”²

An-Nasa’i reports an elevated hadith through ‘Uthman ؓ, “Allah has forgiven a man who was before you. He was tolerant when selling, tolerant when purchasing and tolerant when repaying.”³

All of these *ahadith* urge us to deal with etiquette and leniency during the transaction of buying and selling, leave hassle, hatred, and pardon people.⁴

4- Offering two raka’hs after performing ablution:

It is from the daily Sunnah that has great reward which is paradise.

Abu Hurairah ؓ reported that the Prophet ﷺ said,

“Bilal, tell me which act you did at the time of the morning prayer for which you hope to receive good reward, for I

1 Al-Bukhari no. 2076

2 At-Tirmidhi no. 1319

3 An-Nasa’i no. 4670

4 Refer to: *Al-Fath*, hadith no. 2067, Chapter of leniency and tolerance in buying and selling and the one who demands his right back should do this with chastity.

heard during the night the sound of your footsteps before me in Paradise?" Bilal ﷺ replied: "I did not do any act in Islam for which I hope to get any benefit, but this, that when I perform complete ablution during the night or day I then offer prayer with that purification, what Allah has ordained for me to pray." ¹

5- Waiting for prayer:

Waiting for the prayer has a great reward. Abu Hurairah ﷺ said that the Prophet ﷺ said,

"Each of you is in the prayer as long as he is waiting for it and there is nothing but the prayer preventing him from going to his family." ²

Thus, Muslims are rewarded for waiting for prayer, the same as the prayer itself.

Abu Hurairah ﷺ said that the Prophet ﷺ said:

"The angels pray for every one of you as long as you remain in the place in which you prayed and do not break your wudu,' saying, 'O Allah, forgive him! O Allah, show mercy to him!'"³

In another narration by Imam Muslim it is mentioned,

"as long as he neither broke his ablution nor hurt anybody."⁴

Yet, this reward is conditional, which is not to do anything that warrants needing to perform a new *wudu*.'

Anas Ibn Malik ﷺ reported:

"We waited for the Messenger of Allah ﷺ one night until

1 Al-Bukhari no. 1149, Muslim no. 2458

2 Al-Bukhari no. 659, Muslim no. 2458

3 Muslim no. 649.

4 *Riyadh Al-Saliheen*, 2/1296

it was about midnight. He (the Prophet ﷺ) came and observed prayer and then turned his face towards us, as he was turning I saw the luster of the silver ring on his finger and he said, "People prayed and slept and you are in prayer as long as you are waiting for it." 1

Sheikh Ibn 'Uthaimen said:

"All of these ahadith show the bounty of waiting for the prayer, even after a former prayer, or if you are going there for the coming prayer."2

Also Abu Hurairah ؓ narrated that the Prophet ﷺ said, *"Should I tell you about actions with which Allah forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the mosques, and waiting for the following prayer after the prayer has finished, for this is the ribat (i.e. strong robe that connects us to Allah). "*3

6- As-Siwak (Tooth- stick):

As-Siwak is from the Sunnah that may be done at anytime. The Prophet ﷺ urged us to use it many a time. Anas said that the Prophet ﷺ said:

"I overburdened you with regards to as-Siwak."1

A'ishah (may Allah be pleased with her) narrated that the Prophet ﷺ said:

"as-Siwak cleanses the mouth and pleases the Lord."2

The time of using *as-Siwak* is recommended in certain situations such as: the night prayer, *wudu,'* before every

1 Ahmad no. 9928, Ibn Khuzaimah 1/73/140, Al-Hakim 1/245. Al-Bukhari also reported in the chapter of: The fresh and dry *siwak* for the one who is fasting.

2 Ahmad no. 7, An-Nisai No. 6

prayer and after entering one's home and Allah knows best.

7- The renewal of Wudu' for every prayer:

It is Sunnah for the Muslim to renew *wudu'* for every prayer. If a Muslim has made *wudu'* for *Al-Maghrib* and is still in *wudu'* when '*Isha'* prayer comes in, it is Sunnah to make a new *wudu'*.

What proves this is what Al-Bukhari reported that the Prophet ﷺ used to make *wudu'* for every prayer.¹

It is also Sunnah to keep the *wudu'* during the day. Thawban (may Allah have mercy on him) said that the Prophet ﷺ said: "No one could keep his *wudu'* during the day except the believer."²

8- Du'a (Supplication):

The *Du'a* is one of the main causes of attaining the message. It is a sign of *Tawheed* when the slave makes *du'a* with complete obedience to Allah the Almighty, admitting that there is no power but in Allah the Most High, the Most Great.

Al-Du'a makes a person feel the sweetness of submission and obedience. It is a reason to gain blessings and remove afflictions and has many other advantages that these short lines cannot include. *Al-Du'a* is an act of worship which signifies the complete dependence on Allah, the Almighty.

There are two kinds of *Du'a*:

- a) *Du'a* as an act of worship: it is included in *Al-dhikr* and we shall discuss it later.
- b) *Du'a* to ask Allah for something: it is when a slave has a need and he supplicates to ask for whatever

1 Al-Bukhari no. 214

2 Ahmad no. 22434, Ibn Majah N0. 277 , Al-Dawarmi No.655

he wants.

There are some daily situations when *Du'a* is more likely to be accepted, such as in: *Sujud*, the third part of the night and between the *Adhan* and the *Iqamah*.

The Sunnan of Du'a:

1-Keeping Wudu'

Both Bukhari and Muslim report in their *sahihs* the hadith of Abu Musa al-Ash'ari ؓ and his story with his uncle Abu 'Amer ؓ when the Prophet ﷺ sent him on the top of the army of Awtas. The hadith says that 'Amer was killed and he advised Abu Musa to convey greeting to him and asked for his (i.e. the Prophets) *du'a*. Abu Musa ؓ said, "I told the Prophet about Abu 'Amer's request." So, Allah's Messenger ﷺ asked for water to make ablution. He raised his hands and said, "O Allah! Forgive Abu 'Amer." Abu Musa ؓ said, "I saw the whiteness of his armpit." Then, the Prophet ﷺ said, "O Allah! Raise his rank on the Day of Judgment." ¹

2- Sitting towards the Qibla

Abdullah Ibn 'Abbas (may Allah be pleased with him) narrated, 'Umar Ibn al-Khattab ؓ said, "When it was the day on which the Battle of Badr was fought, the Messenger of Allah (may peace be upon him) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet ﷺ turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord saying:

"O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O

1 Al-Bukhari no. 4323, Muslim no. 2498

Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth."

He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: "Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you."¹

3- Raising both hands:

The evidence for this can be found in the previous hadith narrated by Ibn 'Abbas, "And Allah's Messenger faced the Qibla, and then he raised his hands."

4- Starting Du'a by praising Allah the Almighty, then sending peace and blessings upon his Prophet ﷺ:

At-Tirmidhi (may Allah have mercy upon him) reported through Fadhalah Ibn 'Obaid ؓ who said, "That the Prophet ﷺ (may Allah praise him) heard a man supplicating during the prayer. The man said, "O Allah, forgive me and have mercy on me." So the Prophet (may Allah praise him) told him,

"You were hasty. When you pray, praise Allah, ask Allah to exalt my mention, then ask Allah."² In another narration, "If one of you prays, let him start by praising Allah, exalting Him, send peace and blessings upon me, and then let him supplicate with what he wishes."³

5- Make Du'a with the 99 names of Allah the Almighty

1 Muslim no. 1763

2 At-Tirmidhi no.,. 3476

3 At-Tirmidhi no. 3477

A person should choose the name that corresponds to his need so that his *du'a* is more likely to be fulfilled. For example, if someone is invoking Allah for his or her livelihood, it is better to say, "O Allah! Superb Provider!" If someone is invoking Allah for mercy, it is better to say, "O Allah! The Most Merciful." If someone is invoking Allah for dignity, it is better to say, "O Allah, the Almighty." If someone is asking Allah for forgiveness, it is better to say, "O Allah, the Ever-Forgiving."

6- Repeating and insisting on *du'a*:

Ibn 'Abbas رضي الله عنه narrated in the hadith we quoted before that the Prophet ﷺ said, "O Allah, accomplish for me what You have promised to me. O Allah, bring about what You have promised to me." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: "Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you."¹

In the two *sahih*, Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ made *du'a* for the tribe of Daws and said, "O Allah guide Daws! O Allah guide Daws and bring them here as Muslims."² Imam Muslim also reports in his *sahih*, "A man who had traveled on a long journey, his hair disheveled and discolored with dust. He will raise his hands to the sky saying 'O Lord! O Lord!'"³

It is Sunnah to make *du'a* three times and this is taken from the *hadith* by Ibn Mas'oud رضي الله عنه that the Prophet ﷺ invoked Allah

1 Muslim no. 1736

2 Al-Bukhari no. 2937, Muslim no. 2524

3 Muslim no. 1015

against Quraish three times. ¹

7-Making Du'a in secret:

Allah Almighty said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“Invoke your Lord with humility and in secret. He likes not the aggressors.” (7:55).

Making *du'a* in secret is more sincere; hence Allah praised Zakariah,

﴿إِذ نَادَى رَبَّهُ نِدَاءً خَفِيًّا﴾

“When he called out his Lord (Allah) a call in secret.” (19:3).

Some interpreters said that he did so in order to be sincere.

Sheikh al-Islam Ibn Taymiyyah (may Allah be pleased with him) said: “Muslims made special efforts to make *du'a* silently. No one could hear them. It was only whispers between themselves and God, because Allah the Almighty said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“Invoke your Lord with humility and in secret. He likes not the aggressors.” (7:55).

Sheikh al-Islam referred to many reasons why Muslims should make *du'a* in secret.

In making *Du'a* we should not be hostile, use a lot of rhyme, or exaggerate with regards to linguistic styles, or ask for what is forbidden or evil, i.e. calling for sins or the cutting of from relations with relatives, gaining illegal money etc, as these prevent the acceptance of the *du'a*, the same one should not hesitate when making *du'a* and also not say *Insha'Allah* in the *du'a*.

1 Al-Bukhari no. 240, Muslim no. 1794.

Advantage:

Someone might say: What can I ask for in *du'a*?

A person should make *du'a* to ask for whatever they want from this world or the Hereafter. It is better to use the *du'as* that are found in the Qur'an and the Sunnah, as they include all the good things in the world and the Hereafter. When someone asked the Prophet ﷺ this question, he answered with great words that collect all good things in the world and the Hereafter for the Muslim. Abu Malik al-Ashja'i reports through his father (may Allah be pleased with him) that he narrated that a man came to the Prophet ﷺ and said, "O Messenger of Allah! What should I say when I supplicate my Lord?" The Prophet ﷺ said: "Say: 'O Allah! Forgive me, have mercy on me, give me soundness in this life and in the hereafter, give me sustenance.'" He would collect his finger except the thumb. Then the Prophet ﷺ said, "This supplication will give you the goodness of this life and the hereafter."¹

In another narration, it is reported that when a man would meet the Prophet, he would order him to use these words for supplication, "O Allah! Forgive me, have mercy upon me, guide me, give me soundness in both lives, and give me substance."²

Advantage:

It is Sunnah to pray for your brother when he does not see or hear you, and it is an accepted *du'a* and the one who does so will be rewarded greatly. Imam Muslim (may Allah bless him) says in his *Sahih* hadith that Abi Al-Darda' said that the Prophet said : "The *du'a* of a person for his Muslim brother

1 Muslim no. 2697

2 Muslim no. 2697

in his absence will be answered. At his head there is an angel, and every time he prays for him for something good, the angel who has been appointed to be with him, says, 'Ameen, may you have likewise.'¹

8- Increase the remembrance of Allah

Adh-Dhikr is a vast horizon with an all including connotation. It has two meanings:

a) General meaning:

It includes all types of worship: prayer, fasting, Hajj, reciting the Qur'an, *Du'a*, glorifying, praising and exalting Allah and every act of worship and obedience.

Sheikh al-Islam said: "Every righteous act that is done by the tongue or the heart, even if you just think it, will make you nearer to Allah. Learning Islamic sciences and teaching them and the promotion of virtue and the prevention of vice are also kinds of *dhikr*.

b) Specific meaning:

To make *dhikr* of Allah is to use the words of Allah the Almighty from the Qur'an or Sunnah which includes the exaltation and glorification of Allah, and belief of *Tawheed*.

The greatest *dhikr* is reciting the Qur'an, which prevented our ancestors from sleeping at night as they used to recite Qur'an to worship Allah. Allah said,

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَإِن لَّاتَسْحَارُهُمْ دَسْتَعْفِرُونَ﴾

"They used to sleep but little by night, invoking their Lord (Allah) and praying, with fear and hope. And in the hours before dawn, they were (found) asking (Allah) for forgiveness."

(51:17-18).

1 Muslim no. 2733

At night you would have found them reciting Qur'an and making the *du'as* according to the Sunnah. How great is the one who does so, and how humble are those who do not waste their nights in amusement and play.

How was the relationship between the Companions and Al-Qur'an?

In the previous Sunnan we referred to the *hadith* of Hudhaifa ؓ mentioned that the Prophet ﷺ read Surat ul-Baqarah in one *raka'ah* then Surat ul-Nisa' in the second and Surat ul-Imran in the final. Abu Wa'il narrated through 'Abdullah ؓ who said, "I was praying with the Prophet ﷺ and he stood for a long time. I thought about doing something evil." We said, "What was it?" He said, "I thought about sitting down and letting the Prophet ﷺ continue his standing in prayer."¹

In the two *Sahih* ahadith, Abdullah Ibn 'Amr ؓ said that the Prophet ﷺ told him to read the entire Qur'an at least once a month. It was reported from Abu Salamah ؓ, from 'Abdullah bin Amr ؓ that the Prophet ﷺ said, "Recite the Qur'an in one month." He responded, "I find myself (more) energetic." The Prophet ﷺ said, "Recite it in twenty (days)." He responded, "I find myself (more) energetic." The Prophet ﷺ said, "Recite it in fifteen." He responded, "I find myself (more) energetic." The Prophet ﷺ said, "Recite it in ten." He responded, "I find myself (more) energetic." So he (the Prophet, ﷺ said, "Recite it in seven and do not do more than that."² The Prophet ﷺ gave the companions a chance to regain the reward if they slept before reading their *wird* (i.e. a specific portion of the Qur'an that should be read on a daily basis) of the Qur'an. He said, "Whoever misses reading his *hizb* (portion) at night and reads

1 Al-Bukhari no. 1135, Muslim no. 773

2 Al-Bukhari no. 5054, Muslim no. 1159

it from when the sun has passed the meridian until the *dhuhr* prayer has not missed it, or it is as if he has caught it.”¹

Aus Ibn Hudhaifa ؓ said, “I asked the companions of the Messenger ﷺ : ‘How do you divide the Qur’an?’ They said: ‘3 Surahs, and 5 Surahs, and 7 Surahs, and 9 Surahs, and 11 Surahs, and the section of the “*Mufassal*” from Surah Qaaf until the end.”² They mean the first three *Surat* on the first day, then the coming five *Surat*... until they completed the Qur’an in a week. Our ancestors were the same as the companions that were taught in their school. History tells us that they recited the Qur’an very frequently and completed it every few days or over a short period of time like a week.

Hamad Ibn Yazeed said that Ataa’ Ibn El-Sai’b (may Allah be pleased with him) said that Aba Abd-El-Rahman said: “We took the Qur’an from some people who said: ‘When we would learn 10 verses of the Qur’an, we should not jump to learn new ones until we applied these 10 into our lives. Thus, we used to learn the Qur’an and act accordingly. Yet, some people might come after us who would not apply the Qur’an to their lives.”³

***Dhikr* revives the heart:**

In this day and age, many people complain of the hardness of their hearts due to their preoccupation with this worldly life, thus their heart forgets the remembrance of Allah. In a hadith collected in Sahih Al-Bukhari, Abu Mousa Al-Ash’ri ؓ said that the Prophet ﷺ said:

“The example of the one who remembers his Lord (God) in comparison with the one who does not remember his Lord is that of the living and the dead.”

1 Muslim no. 747

2 Ahmad no. 16166, Abu Dawud no. 1393

3 *Siyar a’lam an-Nubala*, 4/269

In Muslim's narration,

“The example of the house in which Allah's name is remembered and the house in which Allah's name is not remembered is that of the living and the dead.”¹

In *Madarij as-Salikeen*, in the chapter of

“The value of the Dhikr,”

Imam Ibn Al-Qayyem said,

“Al-Dhikr is from the greatest stages of the pious. ‘You (Alone) we worship, and You (Alone) we ask for help (for each and everything),’ from which people increase their strength on their path to Allah. They always go to this stage which makes the connection. It is the light of life which if they forget, their bodies become like empty vessels. Ad-Dhikr is a kind of treatment for the heart. When man increases his/her remembrance of Allah, his/her love and longing for Allah increases too. It is the greatest means for the slave to connect with Allah which is never closed except by the slave who forgets Allah.”²

Ibn Al-Qayyem mentioned in *Al-Wabil as-Saiib* more than 100 benefits of doing *Al-Dhikr*. It is better to read the Qur'an to increase your will to maintain this great worship. He gave examples for those who remembered Allah often, like his beloved teacher, Sheikh al-Islam Ibn Taymiyyah.³

1-Allah urges us in numerous verses to remember Him:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

1 Muslim no. 779

2 *Madarij as-Salikeen*, 2/422

3 *Al-Wabil Al-Saiib*, p. 94

“O you who believe! Remember Allah with much remembrance And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers].” (31:41-42)

2-Allah promised to forgive those who remember him and give them a great reward.

﴿وَالذَّكِرَاتِ أَلَلَهُ كَثِيرًا وَذَكَرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“And the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).” (31:35).

3- Allah warned us of being like the hypocrite who rarely remembers Allah.

﴿إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى

يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

“Those (hypocrites) who wait and watch about you; if you gain a victory from Allah, they say: ‘Were we not with you,’ but if the disbelievers gain a success, they say (to them): ‘Did we not gain mastery over you and did we not protect you from the believers?’ Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.” (4:142)

4- Allah warned us of paying all our attention to money and offspring and forgetting Allah the Almighty:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُوا أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ

يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.” (63:9)

5- Imagine with me this great reward,

Allah said,

﴿فَاذْكُرُونِي أَذْكَرْكُمُ﴾

“Therefore remember Me (by praying, glorifying, etc). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.” (2:152)

Allah said in the *Al-Hadith Al-Qudsi*: “I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they.”¹

6- Allah praised the believers who remember Allah in all their situations.

He, Almighty, said,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ
 ﴿١١٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
 السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ‘Our Lord! You have not created (all)

1 Al-Bukhari no. 7405, Muslim no. 2675

this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.' (3:190-191)

The *Sunnah* of the one who was the living embodiment of the Qur'an (the Prophet ﷺ) shows us the interpretation of this *Ayah* practically. He was in *dhikr* all of the time. 'Aishah said: "He used to mention Allah in all his affairs."¹

Just try to imagine my Muslim brothers and sisters - how the Prophet ﷺ used to remember Allah in every situation, then what about us? I do not mean that we could ever come close to the Prophet ﷺ, but we should try to be like him as best we can. Are we from those who simply remember Allah sometimes?!

May Allah bless us and guide us.

Even more amazing is what Imam Muslim narrates in his *Sahih* about the *dhikr* of the Prophet ﷺ during the times he was busy. Al-Aghar al-Mazny said that the Prophet ﷺ said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day."²

An-Nawawi (may Allah have mercy on him) said, "This means what makes the heart distracted." Al-Qadi 'Iyad said, "This refers to distractions that make the person leave his *adhakr* that he used to recite. Yet, if the worshipper neglected his heart and left it for such distractions, then he is sinful and should ask for Allah's forgiveness." Yet, it is said this hadith talks about the Prophet's ﷺ concern about his nation and the news that he was foretold. So, he would ask Allah to forgive them. It is also said that he was careful about his nation, its affairs, fighting its enemy, reconciling the hearts, and so on. Hence, he might be busy with these things and he might see

1 Muslim no. 2702

2 Muslim no. 2702

this as a sin with regards to his supreme status. Al-Mahashi said, "Angels' and Prophets' fear is glorification of Allah although they are saved of Allah's punishment."¹

- ***Dhikr* is of two types: restricted and unrestricted:**

The worshipper should be eager to remember Allah with both his tongue and heart as this is the best position. Some people do not feel the taste of the *adhkar* they make because it is only their tongue that makes the *adhkar*. However, if their hearts would feel what they do, then their faith would increase and their hearts would become tender.

Respected and blessed brothers and sisters, you should know that *dhikr* is of two types: restricted and unrestricted. As for the restricted one, it is the one that is confined to a specific place, time, or case. However, the unrestricted one is the type that could be said anytime of the day such as the *adhkar* after the prayers or the *adhkar* after the *adhan*. In this same regard, every *dhikr* the Prophet ﷺ said in a specific place or time should be given preference over the rest of unrestricted *dhikr* just to follow his Sunnah. In other words, if a person finished his obligatory prayer, it is better for his to say the *adhkar* that are for this purpose particularly. He should not say other *adhkar* even if he is going to read the Qur'an because that's what the Prophet ﷺ did. Goodness can only be achieved by following his ﷺ guidance.

By doing *dhikr* the worshipper will be among the *as-Sabiqeen* (those foremost in Islamic Faith of Monotheism and in performing righteous deeds):

Discussing *dhikr* and its merits will take a long time, but the Muslim should increase his *adhkar* and should do his best to keep those great blessings that could be found in *dhikr*. He

1 Sharah Sahi Muslim no. 2702

should do his best to get accustomed to this habit which is part of worship. Hence, he would repeat a particular *dhikr* and say it for a while until it becomes part of his daily life. Then, he would wish to move to another *dhikr* and so on until he becomes among those who remember Allah most of the times and for whom Allah prepared forgiveness and a great reward.

Thus, he will be among the *Mufarideen*, those people that the Prophet ﷺ mentioned in the following hadith. Imam Muslim narrated through Abu Hurairah ؓ that the Prophet ﷺ was passing in Makkah. He came across a mountain called Humdan. He said, "Proceed, this is Humdan. The devotees have surpassed all." They asked, "Who are these exceptional people (*mufarridun*), O Prophet of Allah?" He replied, "Those men and women who remember Allah unceasingly."¹

Thus, the Prophet ﷺ defined the *mufarideen* as those who remember Allah most of the time. This means that they excelled others in their closeness to Allah the Almighty. Some scholars said it is very shameful for the person to have a heart that is void of Allah's remembrance and a tongue that does not mention Allah.

A man came to the Prophet ﷺ and said to him, "The laws of Islam are too heavy for me, so tell me something that I can easily follow," the Prophet told him, "Let your tongue always be busy with the remembrance of Allah."²

My dear and respected brother, if there is something that you cannot achieve all of it, never leave all of it. Just stick to one *dhikr* and this will help you to stick to the others. That would be better for you than leaving all of this sublime form of worship altogether.

1 Muslim no. 2676

2 Ahmad no. 17680, at-Tirmidhi no. 3375

There are many Sunnah adhkar in this regard:

1. Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said,

“If one says one-hundred times in one day: “None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent),” one will get the reward of freeing ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account. Also for that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done. And whoever says, ‘Subhan Allah wa bihamdihi,’ (glory and praise be to Allah) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. ”¹

2. Abu Ayub رضي الله عنه narrated that Allah's Messenger ﷺ said,

“Whoever says there is no god but Allah alone, who has no partner. His is the dominion and His is the raise, and He is able to do all things ten times, will have the reward for freeing four slaves from the Children of Isma'il. ”²

3. Sa'd Ibn abi Waqqas رضي الله عنه narrated: “We were sitting with Allah's Messenger ﷺ and he said,

‘Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?’ Someone from the gathering asked, ‘How can anyone of us earn a thousand Hasanah?’ Prophet Muhammad (peace be upon him) said: ‘Glorify Allah a hundred times by just saying, “Subhanallah” and

1 Al-Bukhari no. 3293, Muslim 2691

2 Al-Bukhari no. 6404, Muslim no. 2693

good deeds will be written for you, or a thousand sins will be wiped away.’”¹

4. Abu Hurairah ؓ narrated that Allah’s Messenger ﷺ said,

“Whoever says ‘Glory be to Allah and Praise Him’ at morning and evening time, one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or more.”² Also in a hadith reported by Muslim, Allah’s Messenger ﷺ said, “Whoever says, “Glory be to Allah and Praise Him” one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.”³

Ahadith about the virtues of *adhkar* are so many. The ones I quoted are the well-know and authentic *ahadith*. Yet, there are also other *ahadith* the deal with the same issue.

- Abu Musa al-Ash’ari ؓ said, Allah’s Messenger ﷺ said to me,

“Shall I tell you a word that is one of the treasures of Paradise? It is: ‘There is no power, nor any might except with the permission of Allah’”⁴

- Abu Hurairah ؓ that Allah’s Messenger ﷺ said,

“For me to say (Glory be to Allah, all praise is for Allah, there is no god but Allah, Allah is the Greatest) is dearer to me and all that the sun rises upon (i.e. the whole world).”⁵

Furthermore, asking Allah’s forgiveness is a type of *dhikr*. We already quoted the hadith of al-Aghar al-Mazny that

1 Muslim no. 2698

2 Al-Bukhari no. 6504, Muslim no. 2692

3 Muslim no. 2692

4 Al-Bukhari no. 4202, Muslim no. 2704

5 Muslim no. 2695

Muslim reported, the Prophet ﷺ said,

“Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day.”¹

This is the deed of Allah’s Messenger ﷺ and he urged us to ask forgiveness also as Muslim reported through al-Aghar ﷺ also,

“Oh people, repent to Allah, for indeed, I repent to Allah 100 times every day.”²

Al-Bukhari also reported through Abu Hurairah ﷺ that the Prophet ﷺ said,

“I swear by Allah that I supplicate for Allah’s forgiveness and turn to Him in repentance more than seventy times a day.”³

Finally, I would conclude the Sunnan of *dhikr* – and all daily Sunnan as well - with this great *dhikr*. It is the *dhikr* by which Al-Bukhari ended his *sahih* and by which Ibn Hajar ended his book entitled *Bulugh al-Maram*, Abu Hurairah ﷺ reported that Allah’s Messenger ﷺ said,

“Two words are light on the tongue, but weigh heavy in the balance and they are loved by the Most Merciful One. Glory be to Allah, and Praise, Glory be to Allah, the Supreme ”⁴

**Praise be to Allah,
by His favors goodness is accomplished.**

1 Muslim no. 2702

2 Muslim no. 2702

3 Al-Bukhari no. 6307

4 Al-Bukhari no. 6406, Muslim no. 2694.

Other Daily Sunnan