BEAUTIFUL SUNNATS OF
THE BELOVED
NABI

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SUNNATS UPON AWAKENING

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

2. When the eyes open in the morning recite this dua:

الحمد لله الذي أحسن عملنا بعده ما أنا تتا وعليه التすこと

Trans: All praise is due to Allah who brought us to life after having granted us death and to Him will we be resurrected. (Bukhari, Abu Dawood, Muslim)

3. When awakening from sleep cleanse the mouth with a Miswaak. (Musnad Ahmad, Abu Dawood pg. 8)
   The use of the Miswaak should be repeated when making Wudhu. Using the Miswaak upon awakening is a separate Sunnat.
   (Bazilul Majhood, “Commentary of Abu Dawood,” Vol. 1 pg. 35)

4. When wearing one’s trousers, first put on the right leg, then the left one. When putting on a kurta or shirt, first put on the right sleeve and then the left one. The same procedure should be followed when wearing a vest. When wearing a shoe, first put on the right shoe. When removing any garment or shoe, first remove the left, then the right. This is the Sunnat method when removing any garment from the body (Bukhari, Tirmidhi “The Chapter on Clothing” and Shamaail Tirmidhi)

5. Before immersing the hands into any utensils, wash them thrice thoroughly. (Tirmidhi; Vol. 1, pg. 13)

SUNNATS AND DUAS UPON ENTERING AND LEAVING THE TOILET

1. For the purpose of istinjah, take along water and lumps of clay. To use three lumps of clay or three stones is mustahab (preferable). If circumstances prevail, then this will be sufficient. Nowadays, due to the use of clay lumps, difficulties are experienced in flushing the toilets. Thus, the Ulama have advised that toilet paper should be used so that the toilet is not jammed.

2. It was the practice of Rasulullah (may peace be upon him) to relieve himself with his head covered and with his shoes on.
   (Alaikum Bi-Sunnati)

3. Before entering the toilet recite this dua:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ اغْوِرْ ذَاتِ الْحُجْرِ وَالْحَمْيَثِ

(Bukhari, Muslim, Tirmidhi, Ibn Majah)

Trans: O Allah! I seek your protection from the male and female Jinn.

Note: Mulla Ali Qari (رحمه الله عليه) has written in Mirqaat that with the blessings of the recitation of this dua, a veil is cast between the person visiting the toilet and the evil Jinn. Hence, they are unable to see one’s private parts. He has also written that the ب (b) of the word الحجارة can be read with either a dhamma (Pesh) or a Saakin (Jozm). (Mirqaat; Vol. 1, pg. 361)

4. When entering the toilet, enter with the left foot.
   (Alaikum Bi-Sunnati quoting from Ibn Majah)

5. When removing the undergarment, it is better to
lower oneself towards the ground as much as easily possible and thereafter remove the garment.

(Tirmidhi, Abu Dawood)

6 When coming out from the toilet, step out with the right foot first and then recite this dua:

(Ibne Majah)

فزّاقكَ اللَّهُ بِاللهِ الْكَبِيرِ. أَذْهَبْ عَنْيَ الْأَذُىَّ زَغَانِيَّ

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

7 Before entering the toilet, remove any ring etc., upon which any verses of Quraan or the name of Rasulullah (peace be upon him) is visible (Nasai). If a Ta’weez is covered with a cloth and sewn, it will be permissible to enter the toilet while wearing it.

8 When relieving oneself, do not face the Qibla nor turn the back towards it. (Mishkat, Tirmidhi, Ibn Majah)

9 When relieving oneself, do not speak except out of absolute necessity. Also, do not engage in any Zikr whilst in the toilet. (Mishkat, Abu Dawood; pg. 3)

10 Be extremely careful and ensure that droplets of urine and stool do not splash upon one, as most of the punishment of the grave is due to not protecting oneself from urine splashes. (Bukhari, Ibn Majah)

11 Do not touch the private parts with the right hand during Istinjaal. Use the left hand for this purpose.

(Bukhari, Abu Dawood)

12 Where a toilet is not available, relieve oneself behind some barrier so that one is not exposed to others.

(Abu Dawood, Ibn Majah)

13 Search for soft ground (when relieving oneself in the open) so that the urine does not splash but is rather absorbed into the ground. (Tirmidhi, Abu Dawood)

14 Sit and urinate. Do not urinate while standing.

(Tirmidhi)

15 After urinating, if one needs to dry himself, he should do so behind some barrier (i.e. wall etc.)

(Behishti Zewar)

16 Perform Wudhu according to the Sunnah at home.

17 Perform the Sunnats at home before going to the Masjid. If there is no time for this, the same should be performed in the Masjid.

Note: In today’s times, due to Sunnats being neglected, it is preferable to perform them in the Masjid. (Kamaalate Ashrafiyah)

DUA WHEN LEAVING THE HOME

1 When leaving home for the Masjid or for any other place, recite this Dua: (Tirmidhi, Abu Dawood, Ibn Majah)

يا تَوَلَّي اللَّهُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Trans: I leave with the name of Allah. I have placed my trust in Allah. The strength to abstain from sins and to carry out righteous deeds is only from Allah.

(Shami; Vol.1 pg. 85)

2 Proceed with dignity. Do not run. (This pertains to going to the Masjid only).

(Ibn Majah)

DUA WHEN ENTERING THE HOME

1 When returning home, upon entering, first greet those in the home with Salaam. Thereafter recite this Dua:

...
SUNNATS UPON ENTERING THE MASJID

1. To enter with the right foot.
(Bukhari; Chapter on Salalah pg.61)

2. To recite (Ibn Majah; pg. 56)

3. To recite Durood Shareef eg.
(Ibn Majah, Faydhuul Qadeer; Vol. 1, pg. 336).

4. To recite the dua:
(Ibn Majah)
Trans: “O Allah, open the doors of Your mercy for me”.

5. Make intention for T'ikaaf. (Shami; Vol.2, pg. 442)

SUNNATS OF WUDHU

There are eighteen Sunnats in Wudhu. By fulfilling these Sunnats, one's Wudhu will be perfected.

1. Make the intention of Wudhu eg. “I am performing Wudhu to make Salah permissible.” (Nisai; Chapter regarding intention in Wudhu, pg.12)

2. Recite (Ibn Majah)
In some narrations the following words have also been narrated which could be recited.

3. (Maraaqi Ma'a Tahtaawi; pg. 37)
and in some narrations is also mentioned. (Majma‘uz Zawaa‘id)

It is Sunnat to recite the following Dua whilst performing Wudhu.

(Alamul Yaum Wal Lailah of Nasai)

3. Wash both hands upto the wrists.
   (Abu Dawood; Vol. 1, pg. 15 narrated by Abi Alqamaah)

4. Clean the teeth with Miswaak. If one does not have a Miswaak, rub the teeth with the fingers.
   (Maraqiy Falah; pg. 37-38)

5. Gargle the mouth thrice. (Abu Dawood; Vol. 1, pg. 14)

6. Put water into the nostrils and clean the nostrils by blowing thrice. (Abu Dawood; Vol. 1, pg. 14-15)

7. If one is not fasting, gargle and put water into the nostrils thoroughly.
   (Abu Dawood; pg. 19, Maraqiy Falah; pg. 39)

8. Wash each limb thrice. (Bukhari; Vol. 1, pg. 27)

9. Make Khilaaq of the beard. (To pass wet fingers through the beard) when washing the face.
   Note: The Sunnat method of making Khilaaq of the beard is that after washing the face thrice, take water in the palm, bring it into the chin and rub outwards from the palate, passing the fingers through the beard and say
   (Shami; Vol. 1, pg. 87)

10. When washing the hands and feet, make Khilaaq

11. Make Masah of the entire head once.
   (S’aahah; Vol. 1, pg. 132, Shami; Vol. 1)

12. Together with Masah of the head, make Masah of the ears. (Nasai; Vol. 1 pg. 16, Shami; Vol. 1 pg. 89)

13. Rub the limbs when washing them. (Maraqiy; pg. 40)

14. Make Wudhu in quick succession. (Maraqiy; pg. 40)

15. Make Wudhu in sequence (Hidaayah; Vol. 1)

16. To begin from the right side. (Bukhari; Chapter of beginning on the right in Wudhu, pg. 28)

17. Commence Masah of the head from the front.
   (Bukhari; Vol. 1, pg. 31. narrated from Abdullah ibn Zaid)

18. Make Masah of the nape. Do not make Masah of the throat. This is a Bid’ah (innovation). (Maraqiy; pg. 41)

After Wudhu recite the Shahaadah:

And then recite this dua:

Trans: O Allah, include me amongst those who repent excessively and amongst those who purify themselves.

Note: Regarding the above Dua, Mulla Ali Qari (May Allah have mercy on him) has written in Mirqaat, commentary of
Mishkaat, that while Wudhu purifies one externally, this dua is a supplication for internal purity. It is as though one is supplicating that, "O Allah, we have cleansed ourselves externally, which was within our power. O Allah, you now purify us internally as well, through Your mercy."

**FARAAIDH (Compulsory Acts) OF WUDHU**

The above mentioned procedure was the Sunnat method. Certain acts are compulsory in Wudhu. If even one is left out or has some deficiency, then Wudhu will not be complete. In Wudhu, there are only four Faraidh (compulsory acts).

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

By doing this much, the Wudhu will be completed. However, by performing Wudhu according to the Sunnat method, one’s Wudhu will be perfected and more reward will be attained.

**SUNNAT METHOD OF GHUSL**

First wash both hands up to the wrists. Thereafter wash off any impurity that may be on the body (e.g. semen, etc). This should be followed by istinjaa of both the front and back private parts (whether there is a need for this or not). Now perform Wudhu according to the Sunnat manner. If one is taking a bath in such a place where the water does not flow away but instead gathers at the feet, then do not wash the feet there. After the Wudhu, pour water over the head thrice (sufficient water should be poured so that the entire body is completely drenched). Rub the body with the hands so that no part remains dry. If even one hair is left dry, the ghusl will be incomplete. In short, ensure that water passes over the entire body. Thereafter, move away from this place to a pure spot to wash one’s feet. If, however, the feet had been washed at the time of Wudhu, then there is no need to repeat the washing (Behishti Zewar, Shami; Vol. 1, pg. 157-159)

**Note:** The act of wiping oneself with a towel after ghusl is also recorded in the Hadith. Likewise, not to wipe oneself but to allow the water to dry up on its own is also recorded in the Hadith. Hence, whichever of the two methods are adopted, make the intention of fulfilling the Sunnat. (Nasai; Vol.1, pg. 31, Tirmidhi; Vol.1, pg. 18, Shami; Vol.1, pg. 99)

**FARAAIDH (Compulsory Acts) OF GHUSL**

The above mentioned method is the Sunnat procedure for ghusl. In ghusl, some acts are compulsory, without which one’s ghusl will not be correct and one will remain impure. Thus, it is necessary to have the knowledge of what is compulsory in ghusl. Only three acts are compulsory in ghusl.
1. To gargle one’s mouth (in such a manner that water reaches the entire mouth).
2. To place water in the nose (upto the soft portion).
3. To make water reach the entire body.

**SUNNATS OF AZAAN AND IQAAMAH**

1. It is Sunnat to face the Qibla while saying the Azaan and Iqaamah. (Maraaqii Falaah; pg. 106, I'aakus-sunan; Vol.2, pg. 126)
2. It is Sunnat to say the Azaan with pauses after each phrase while the Sunnat method of Iqaamah is to say it quickly. (Tirmidhi; Vol.1, pg. 285)
3. During the Azaan it is Sunnat to turn the face to the right when saying: خَيْبَةٌ عَلَى الْصَّلَاةَ and towards the left when saying خَيْبَةٌ عَلَى الْفَلاَحَ. However, the chest and the feet should remain towards the direction of the Qibla. (Maraaqii; pg.106, Shami; Vol.1, pg. 285)
4. It is Sunnat to repeat the words of the Azaan after the Muazzin (in reply to the Azaan). When the Muazzin calls out خَيْبَةٌ عَلَى الْفَلاَحَ and خَيْبَةٌ عَلَى الْصَّلَاةَ reply with: لا حَرَّمَةٌ وَلَا فَتْرَةٌ إِلَّا الْبَلَدَ (Bukhari, Muslim)
5. In the Azaan of Fajar when the Muazzin calls out الصَّلَاةُ خِيْرُ مِنَ النَّوْمَ reply with: صَدَّقْتَ وَبَيْعَتْ (Maraaqii Falaah; pg. 110)
6. The reply will be given to the Iqaamah in the same way as it is given for Azaan. However, in reply to one should say: أَقَامَ الْصَّلَاةَ وَأَقَامَهَا (Abu Dawood)
7. After the Azaan it is Sunnat to recite Durood Shareef (Muslim; Vol.1 pg.166)
8. Thereafter recite this Dua which is narrated in the chapter of Azaan in Bukhari Shareef.

أَلْلَهُمَّ رَبِّ هَذِهِ الدُّنْيَا الْعَلَّمِيَّةَ وَالْصَّلَاةَ
الْيَتِمَةَ مُحَمَّدًا وَالْفَضْلِيَّةَ
وَابْعَدْ مِقَامَاتِهِمُ الْمَحْمُودَ وَالْأَلِيِّ وَغَدْنَاءَ
إِنَّ لَنَلْحَلِفَ الْعُمَٰلَ

Trans: O Allah the Lord of this perfect call and the Lord of the prayer which is about to be performed, grant Muhammad (رضي الله عنه) the intercession and the virtue and grant him the Praised Position (Al-Maqaamul Mahmood) which you have promised him. Verily you do not contradict your promise.

The words إنَّ لَنَلْحَلِفَ الْعُمَٰلَ are not narrated in Bukhari Shareef; Imam Baiaqi has narrated it in Sunanul Kubra. (Hisn-e-Haseen with commentary Fadhlul Mubeen)

N.B. To add the words or to add at the end is not established from any narration. (Hence it should not be added on in the
Five-One Sunnats of Salah

Eleven Sunnats of Qiyaam

1. At the time of saying Takbeer-e-Tahreema (i.e., Allahu Akbar) the back must be upright. The head should not be bent downwards. (Tahraawi; pg. 143)
2. The feet should be placed four fingers apart (Tahraawi; pg. 143). The toes should be facing towards the Qibla (Shami).

Note: Certain Fuqaha (Jurists) have mentioned that keeping the feet at a distance of four fingers is Mustahab. However, in Fiqh (Jurisprudence), the word Mustahab is used for Sunnat and vice versa. (Vol. 1, pg. 612)

The Muqtadees (followers) should raise their hands to say Takbeer-e-Tahreema together with the Imaam. (Tahraawi; pg. 140)

Note: If the Muqtadees's Takbeer-e-Tahreema ends before the Imaam's following will not be correct. (Tahraawi)

At the time of saying Takbeer-e-Tahreema both hands should be raised up to the ears. (Abu Dawood-Vol. 1, pg. 105 and pg. 108 from Hazrat Walî)

5. The palm of the hands should be facing the Qibla at the time of Takbeer (Tahraawi; pg. 143, Shami; Vol. 1, pg. 356).
6. The fingers should be in their natural position at the time of Takbeer i.e., neither spread out nor tightly closed. (Tahraawi; pg. 152, Shami; Vol. 1, pg. 356).
7. When folding the hands, the palm of the right hand should be placed on the back of the left palm. (Tahraawi)

8. The small finger and the thumb of the right hand should form a circle around the wrist of the left hand. (Tahraawi; pg. 141)
9. The middle three fingers should be placed flat over the forearm. (Tahraawi; pg. 141).
10. One should position the hands below the navel. (Tahraawi; pg. 140, and Shami; Vol. 1, pg. 359).
11. It is Sunnat to recite the Thana. (Ilaaas-Sunnna; Vol. 2, pg. 174-177)

Seven Sunnats of Qiraat

1. To recite Taawwuz i.e., أَوْلُو الْيَدِ (Tahraawi; pg. 141).
2. To recite Tasmiya at the beginning of each Rakat i.e., يَسْمِعُ اللَّهُ (Ibid).
3. To say Aameen softly. (Tahraawi; pg. 142).
4. In Fajr and Zuhr Salaaah, one should recite Tiwaal-Mufassal i.e., any Surah from Surah Hujuraat (26th Para) to Surah Baaroj (30th Para).
In Asr and Esha one should recite from Ausaate Mufassal i.e. any Surah from Surah Burooj (30th Para) to Surah Lam-yakun. In Maghrib one should recite Qisaare Mufassal i.e. any Surah from Surah Lam-yakun to Surah Naas (30th Para). (Tahtaawi; pg.143-144).

To lengthen the first Rakaat of Fajr Salaah.
(Tahtaawi; pg.144)

Thanaa, Ta’awwuz, Tasmia and Aameen should be recited softly. (Maraaqi; pg.142)

Only Surah Faatiha should be recited in the third and fourth Rakaats of the Fardh Salaah. (Tahtaawi; pg.147)

EIGHT SUNNATS OF RUKU

1. To say the Takbeer of Ruku. (Tahtaawi; pg.144)
2. To grasp the knees with the hands.
(Tahtaawi; pg.145)
3. Whilst grasping the knees the fingers should be spread apart. (Ibid)
4. To keep the back straight. (Shami; Vol.1, pg. 365)
5. To keep (the calf of the legs) straight i.e. the section from the ankles to the knee. (Shami; Vol.1, pg. 365)
6. To keep the head and the lower back in a straight line. (Shami; Vol.1, pg. 365)
7. To read سَمِّيَ حَاذِرًا ثَرَبَيْنِ الرَّكَاذِمُ thrice in Ruku.
(Tahtaawi; pg.144)
8. Whilst getting up from Ruku, the Imam should say سَمِّيَ حَاذِرًا ثَرَبَيْنِ في خَمَدَة in a loud voice, whilst the followers should say زِيَّنَتِهِ الْحَمْدَ. If one is performing Salaah alone, one should recite both (softly). One should stand and pause with ease after the Ruku before going into Sajdah. (Shami; Vol.1, pg. 327)

TWELVE SUNNATS OF SAJDH

1. To say the Takbeer while going into Sajdah. (Tahtaawi; Vol.1, pg. 352)
2. To place both knees on the ground first. (Shami; Vol.1, pg. 398 and Tahtaawi; pg.145)
3. Thereafter to place both the hands on the ground. (Shami; Vol.1 and Tahtaawi; pg.145)
4. To place the nose on the ground. (Shami; Vol.1 and Tahtaawi; pg.145)
5. Lastly to place the forehead on the ground. (Shami; Vol.1 and Tahtaawi; pg.145)
6. The head should be placed between the two hands on the ground. (Ibid)
7. To keep a gap between the stomach (abdomen) and the thighs. The arms should not touch the sides of the body. (Tahtaawi; pg.146)
8. The elbows should be kept off the ground (i.e. raised). (Tahtaawi; pg.146)
9. To recite سَمِّيَ حَاذِرًا at least thrice whilst in Sajdah.
10. To recite Takbeer whilst getting up from Sajdah. (Shami; Vol.1, pg. 352)
11. When getting up from Sajdah, first the forehead,
then the nose, then the hands and lastly the knees should be raised.

(Shami; Vol. 1, pg. 368 and Tahtawi pg. 145)

12) One should pause and sit with ease between the two Sajdahs. (Tahtawi; pg. 146)

THIRTEEN SUNNATS OF QA’DAH

1) To keep the right foot upright whilst sitting in Qa’dah and to place the left foot flat on the ground.
   (Tahtawi pg. 146)

2) To place both hands on the thighs. (Ibid)

3) To raise the index finger in Tasahhud whilst reciting 
   ﷽ ﷽ ﷽ ﷽ ﷽ and to lower it when saying
   ﷽ ﷽ ﷽ ﷽ ﷽ (Tahtawi pg. 146 and 147)

4) To recite Durood Shareef in the final Qa’dah.
   (Tahtawi pg. 147)

5) After Durood Shareef recite a Dua which is similar to those which appear in the Qur’aan or Hadith.
   (Tahtawi pg. 148)

6) To say Salaam on both sides upon completion of Salaah.
   (Tahtawi pg. 149)

7) To begin Salaam from the right side. (Ibid)

8) The Imam whilst saying Salaam should make Niyyah (intention) for the Muqtadis (followers), angels and the pious Jinns. (Ibid)

9) The Muqtadi whilst saying Salaam, should make Niyyah for the Imam, angels, pious Jinns and all the followers on his right and left side. (Tahtawi; pg. 150)

10) The Munfarid (a person performing his Salaah on his own) should make Niyyah for the angels only. (Ibid)

11) The Muqaddi should say Salaam simultaneously with the Imam. (Ibid)

12) The second Salaam should be said in a lower tone than the first Salaam. (Tahtawi)

13) The Masbooq (a person who has joined the Jamaah late) should wait for the Imam to end his Salaah before getting up to complete his missed Rajahats. (Tahtawi)

FARAAIDH (COMPULSORY ACTS) OF SALAAT

1) Takbeer-e-Tahreema. (To say, “Allahu Akbar”, translator)

2) Qiyam (To stand).

3) Qiraat (To recite any Verse or Surah of the Qur’aan-e-Kareem).

4) To make Ruku.

5) To make two Sajdahs.

6) To sit for the duration of At-tahiyaat in the final sitting. (Qa’eda Akheerah)

If any one of the above mentioned are left out, the Salaah will not take place. It will have to be repeated.

Note: The Waajibat and Mufidaate-Salaat etc. should be learnt from Behshish Zewar or A’ima-n-e-Namaaz written by Mfti Sa’eed Ahmad Saheb (رحمة عليه), the Mfti-e-A’zam (grand Mfti) of Mazaahir-ul-Uloom.
DIFFERENCES IN THE SALAATH OF FEMALES

1. When saying Takbeer-e-Tahreema females should raise both their hands up to the shoulders without removing them from under the Burqa. (a kind of shawl or veil which covers the whole body from head to foot, translator) (Tahtaawi; pg. 141)

2. Thereafter they should tie their hands on the chest in such a manner that the palm of the right hand is placed on the back of the left hand. She should not grip her wrist with her thumb and small finger like men. (Tahtaawi; pg. 141)

3. Bend slightly in Ruku, and place the fingers of both hands joined together on the knees. Do not spread them. Keep the arms close to the side of the body. Join the ankles of both feet. (Tahtaawi, pg. 141, Behishti Zewar; Vol. 2, pg. 16)

4. The feet should not be kept erect in Sajdah but should be placed horizontally on the floor pointing to the right. Crouch and draw the body in, as much as possible when making Sajdah, so much so that the thighs touch the stomach and the forearms are joined to the sides of the body and the elbows are spread flat on the ground. (Behishti Zewar; Vol. 2, pg. 17)

5. When sitting in Qa‘dah the feet should be spread out horizontally on the ground on the right side. Both the hands should be kept closed. (Tahtaawi; pg. 146 and Shami; Vol. 1, pg. 373)

ETIQUETTES OF SALAATH

(MALES AND FEMALES)

The gaze should be fixed on the place of Sajdah during Qiyaam, on the feet during Ruku, on the nose during Sajdah, on the lap during Qa‘dah and on the shoulders during Salaam. When one has an urge to yawn during Salaah, he should stifle it as much as possible. When one has an urge to cough during Salaah one should try as much as possible to suppress it.


After every Fardh Salaah recite one of the following Duas. After Salaam it is Sunnah to recite thrice. Thereafter recite:

اِلْلَهَمَّ اِنَّ الْسَلامَ وَبِنَانَ الْسَلامِ نَبَارَكْ

(Hisne Haseen, Fathul Qadeer; Vol. 1, pg. 439)

Trans: O Allah, You are the possessor of peace, peace can only be attained from You. You are full of blessings, O The Powerful, The Most Kind.

Note: With regard to the words:

إِبْتِ التَّرْجِعُ الْسَلامَ مَرَانَى بِالْسَلامِ
وَادْخِلُواَ اَذَا دَارَ الْسَلامِ فَلاَ أَضْلُّ لَّا
Mulla Ali Qari writes in Mirqaat; Vol. 2, pg. 358, that there is no substantiation for these words in the ahaadith; they are merely an addition by some story-tellers.

(2) 

لا إله إلا الله وحده لا شريك له لله الملك
ولله الحمد وهو على كل شئ قدير.
(Hisne Haseen)

(3) 

اللهوم إلى آومن الدمع من الدمع وأومن دمك
من أن آركاتي نجوى العين وأومن دمك من
في مشن تري وآومن دمك من عذاب القبر.
(Hisne Haseen)

Trans: O Allah, I seek your protection from cowardice, from becoming senile, from the trials of this world and from the punishment of the grave.

**SUNNATS OF JUMU'AH**

1. To take a bath. (Bukhari, Tirmidhi, Ibn Majah)
2. To wear good and clean clothes. (Abu Dawood, Chapter of Ghusal on the day of Jumu'ah)
3. To proceed early to the Masjid. (Tirmidhi, Ibn Majah)
4. To go to the Masjid on foot. (Ibn Majah)
5. To try to sit as close as possible to the Imam. (Ibn Majah, Tirmidhi)
6. If the Saffs (rows) are already filled, one should not jump over the shoulders of the musallies in order to get to the front. (Abu Dawood)
7. One should not do any futile action eg. one should not fiddle with one’s clothes or fingers. (Ibn Majah)
8. To listen to the Khutba attentively. (Tirmidhi, Ibn Majah)

The person who recites Surah Kahf on Friday will be bestowed with a Noor (Spiritual light) from under the Arsh (The Throne of Allah Ta’ala) which will extend from the earth till the sky and will benefit him in the darkness of the Day of Qiyaamah. All his (minor) sins which he had committed from the previous Jumu’ah up to this Jumu’ah will be forgiven. (Behishti Zewar)

Rasulullah ﷺ is reported to have said, “Recite Durood upon me in abundance on the day of Jumu’ah since they are presented to me.” (Ibn Majah)

On the day of Jumu’ah it is Sunnat to apply oil to the hair and to use itr or any other sweet smelling fragrance. (Bukhari)

**SOME SUNNATS OF EATING**

1. Spread out a cloth on the floor (to lay the food on). (Bukhari)
2. Wash both hands upto the wrists. (Tirmidhi)
3. Recite Bismillah alaahu. (Bukhari, Muslim, Shami; Vol. 5)
4. Eat with the right hand. (Bukhari, Muslim)
5. The one who is most pious or senior from those eating should be made to commence eating first. (Muslim; Vol. 2 pg. 171)
6. If only one type of food is in the utensil, eat from the side in front of you. (Bukhari, Muslim)
7. If a morsel falls, pick it up, clean it and eat it. (Muslim)
8. Do not lean and eat. (Bukhari, Abu Dawood)
9. Do not find fault with the food. (Bukhari, Muslim)
10. Remove the shoes while eating. (Misikhah)
11. When eating, sit either with both knees raised and the posterior on the ground or by raising one knee and keeping the other on the ground. A third posture is to sit with both knees on the ground (as in the position of Qa'dah) and lean forward to eat. (Mirqaat; commentary of Mishkah)
12. Clean the plate and other eating utensils thoroughly after eating. The utensils will then make dua for one's forgiveness. (Ibn Majah)
13. To lick the fingers after eating. (Muslim)
14. Recite this dua after eating.

الحمد لله الذي أطعمنا وجعلنا من شملاء

(Tirmidhi, Abu Dawood, Ibn Majah)

Trans: All praise is due to Allah who has granted us food and drink and has made us Muslims.
15. First remove the cloth, then get up. (Ibn Majah)
16. Recite this dua while picking up the cloth.

الحمد لله حمدًا كثيرًا ونعمًا وجعلنا مسلمين

(Bukhari)

Trans: O Allah, feed the one who fed me and grant him drink who gave me to drink.
17. It is Sunnah to partake of some vinegar. That house in which vinegar is found will not be regarded as empty of gravy. (Ibn Majah)
18. If a person uses only wheat (to make his bread), he should also add a little barley so as to get the Thawab (reward) of acting on a Sunnah.
19. To eat meat is Sunnah. It is reported in a Hadith that the most superior food of this world and the hereafter is meat. (Jaami'us Sagheer; Vol. 2, pg. 34)
20. To accept the invitation of one's fellow Muslim
21. Trans: All praise is due to Allah, such praise which is pure, full of blessings. O our Sustainer, we are not clearing away this food due to regarding it as sufficient (that we do not require anything more from You), nor in the manner of abandoning it, nor do we regard ourselves as not being in need of it.
22. Wash both hands. (Tirmidhi, Abu Dawood)
23. Gargle the mouth. (Bukhari)
24. If you forget to recite ﷺ at the beginning, recite ﷺ (Tirmidhi, Abu Dawood)
25. When invited to partake of meals by someone, make this Dua for the host:

(Trans: O Allah, feed the one who fed me and grant him drink who gave me to drink.)

(Muslim)
is a Sunnat. (Abu Dawood) However, if (the major portion of) his income is from interest, bribery or any other haram source, then his invitation should not be accepted.

29 It is Sunnat to give food to the family of the deceased. (Ibn Majah)

SUNNATS WHEN DRINKING WATER

1 Drink with the right hand since Shaytaan drinks with the left hand. (Muslim)
2 Sit and drink. It is forbidden to drink while standing. (Muslim)
3 Recite لَهَمَّ بِسْمِ اللهَ before drinking and أَحْمَدَ اللهَ after drinking. (Tirmidhi)
4 Drink in three breaths (sips). After each sip, separate the utensil from the mouth. (Muslim, Tirmidhi)
5 Do not drink from that side of the utensil which is chipped. (Abu Dawood)
6 Do not drink directly from the chipped side the spout of a jug or from any such utensil from which the water gushes out very quickly (causing one to choke) or from such a utensil in which there is a possibility that a snake or scorpion etc. may have crept in. (Bukhari, Muslim)
7 To recite this Dua, after drinking water (not other drinkables) is also Sunnat.

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

8 After drinking water, if the utensil is to be passed on to others, pass it to the one on the right who in turn will pass it to the one on his right, and this procedure will continue till the end. (Bukhari, Muslim)

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

9 Recite this Dua after drinking milk.

(Alhamdulillah, Bariq, Tirmidhi)

Trans: O Allah grants us barakah (blessings) in it and grant us more of it.

10 The one serving should drink last. (Tirmidhi)

SUNNATS PERTAINING TO CLOTHING

1 Rasulullah (Sallallahu Alayhi wa Sallam) loved white clothing. (Tirmidhi, Ibn Majah)
2 When putting on any garment, put on the right sleeve or leg first, then the left.

(Tirmidhi; Kitabul Libas, Chapter on Clothing)
3 Keep the trouser, kurta, lungi, etc. above the ankles. Allah Ta‘ala becomes displeased with a person who allows any garment to hang lower than the ankles.

Rasulullah (Sallallahu Alayhi wa Sallam) has said that Allah Ta‘ala will not look with mercy at that person who allows his garment to hang lower than his ankles. (Bukhari, Muslim)
4) When wearing new clothes, recite this Dua.

أَحْمَدُ ﷺ الَّذِي كَسَانَى هَذِهِ الْثُّبَت
وَرَزَقْنِي مِنْ غَيْرِ حُرْائِ مَيْتِي وَلَا قُرْوَة

(Abu Dawood)

Trans: All praise is due to Allah who gave me this clothing to wear and granted me this without my exerting any effort or strength.

5) It is Sunnat to have a Topi (cap) under the turban
   (Mirqaat; Vol. 8, pg. 250)

6) Rasulullah (ﷺ) used to like wearing the kurta.
   (A shirt which goes above the ankles and below the knees)
   (Tirmidhi, Abu Dawood)

7) It is Sunnat to tie a black turban. It is also Sunnat to
   leave a tail at the back. (Nasa'i)

8) It is Sunnat to wear a Topi (Mirqaat; Vol. 8, pg. 246).

9) When removing any kurta, first remove the left
   sleeve of the kurta. In the same manner, when removing
   the trousers, first remove the left leg.

10) First put on the right shoe, then the left.
    (Bukhari, Muslim, Abu Dawood)

11) When removing the shoes, first remove the left
    then the right. (Bukhari, Muslim, Abu Dawood)

SUNNATS OF THE HAIR

1) The length of the hair of Rasulullah (ﷺ) reached up to the middle of the ear. According to another narration the hair reached up to the ear and yet, in another narration it is mentioned that it reached up to the ear-lobes. There are also narrations where it is mentioned that the hair was close to the ear-lobes.

   (Shamail Tirmidhi)

2) To keep all the hair up the ear-lobes or a little lower is Sunnat. Similarly to shave all the hair off is also Sunnat. If a person wishes to trim his hair, then it should be trimmed equally on all sides. To keep the front hair of the head long while shortening the back of it, which is known as the "English hair" (Square cut-translator), is not permissible. Similarly to shave part of the head while leaving the rest is not permissible. May Allah Ta'ala protect every Muslim from this.

   (Behishti Zewar; Vol. 11, pg. 115)

3) The command to grow the beard and trim the moustache has been recorded in the hadith. (Bukhari, Muslim). To trim the beard less than the length of one fist or to shave it off is haram. (Behishti Zewar; Vol. 11, pg. 115) May Allah Ta'ala protect every Muslim from this. It is Waajib (compulsory) to keep the beard one fist length, and the length of one fist is established from the Sunnat. (Bukhari; Vol. 2, pg. 875)

4) It is Sunnat to trim the moustache as finely as possible. There are severe warnings in the Ahadith for keeping very long moustaches. (Aujazul-Masalik; Commentary of Muatta Imam Malik; Vol. 14)

5) The hair below the navel, armpits, the moustaches, as well as the nails should be cut and kept clean. It is
sinful to allow 40 days to pass without doing so.  
(Behishti Zewar Vol. 11, pg. 116)

6. To wash the hair, oil it and comb it is Sunnat, but a few days should be skipped in-between, if there is no necessity.

Mishkaat, Bazul Majhood, (Commentary of Abu Dawood)

7. When combing the hair start from the right hand side. (Bukhari; pg. 61)

8. When combing one’s hair or whenever the need arises to look into the mirror recite the following Dua:

(Hisne Haseen)  
اللهُمَّ أَنَّكَ حَسَنُتَ خَلْقَكَ فَهَضْنَيْنَ خَلْقَكَ

Trans: O Allah, as You have beautified my external form, so make my character beautiful as well.

SUNNATS WHEN TREATING AND VISITING THE SICK

1. It is Sunnat to take medication and undergo treatment during an illness. However, one should depend only on Allah Ta’ala for the cure.

2. It is Sunnat to treat an illness with kalunji (black seed) and honey. (Bukhari; Chapter on medicine)

Rasulullah (صلى الله عليه وسلم) said that Allah has placed cure in these two things. There are many Aḥadith narrated in praise of kalunji and honey.

3. During treatment one should avoid those things which aggravate the illness.

4. It is Sunnat to visit one’s sick brother. Nabi (صلى الله عليه وسلم) said: “Visit the sick”. Hazrat Jaabir (رضي الله عنه) narrates:

(Bukhari)  
عَرَضَتْ مَرَضًا فَأَتَىَ الْبَيْبُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُفْرِدُونِي

“I became sick. Nabi (صلى الله عليه وسلم) came to visit me.”

5. After visiting the sick it is Sunnat to leave quickly (Mishkaat). It should not happen that the patient or his family are inconvenienced in any way by your remaining there for a long time.

6. To console the patient in any way possible is Sunnat. For example, one should say to him that insha-Allah you will recover very quickly, Allah Ta’ala is the Most Powerful. One should not say such things which will instill fear in the sick person. (Mishkaat; pg. 137)

7. When visiting the sick one should say the following: (Bukhari)  
لاَيْسَ طَوْرًا إِنَّ شَايَةً

Trans: Do not become worried as this sickness will be a means of cleaning you from your sins, if Allah Ta’ala wishes. Therefore, recite this seven times for his recovery:

أَفْتُلِلَّهُ الْعَظِيمُ رَبَّ الْعَرْشِ الْعَظِيمِ يَغْفِرُ لَهُمْ عَذَابَ الْأَيَامِ

Trans: I ask Allah Ta’ala who is All Powerful and the Lord of the Great Throne that He grants you recovery. Rasulullah (صلى الله عليه وسلم) has stated that by reading this dua seven times the sick person will be cured.
However, if the time of his death has approached then nothing can delay that.
(Mishkaat; pg. 135. Abu Danood; Vol. 2, pg. 86)

SUNNATS OF TRAVELLING
(1) As far as possible, there should be at least two people together when undertaking any journey. Travelling alone should be avoided. However, in extreme necessity there is no harm. (Fathul-Barri; Vol. 6, pg. 53)
(2) When one has placed one’s foot in the stirrup of one’s conveyance and is about to mount it, one should say (سَيَسْأَلُونَكَ أَنْ تَسْأَلُوا ا叫我َ) thrice and thereafter recite the following dua:

سَبِيلَکُمْ أَلَّا تَسْحَرْنَا هَذَا وَمَا كَنَّا لَهُ مُقْرِينِ

(Muslim, Tirmidhi)

Trans: Glory be to the One who has subjugated this for us whereas we were not able to subjugate it on our own. And we will certainly be returning to our Lord.
(4) Thereafter recite the following dua:

اللَّهُمَّ خَوْنَ عَلَيْنَا سَفْرَنَا هذَا وَأَطْوَعْنَا بَعْدَهَا

اللَّهُمَّ أَنتَ الصَّاحِبُ فِي السَّفُرِ وَالخَيْلِيَةِ

(Muslim, Tirmidhi)

Trans: O Allah! You are our companion on this journey and the Protector of our household.
(5) When one needs to stop along the way, the Sunnat is to move to the side of the road. Do not camp in the middle of the road whereby the path of others are blocked and they experience inconvenience thereby. (Muslim; Vol. 2, pg. 144)
(6) When ascending any high place one should say

(اللَّهُ أَكْبَرَ)

(Bukhari; pg. 420)
(7) When descending to any place, one should say

سَيَسْأَلُونَكَ أَنْ تَسْأَلُوا ا叫我َ

(Bukhari)

Note: It is mentioned in Mirqaat that this is a Sunnat of travelling. However, when one is ascending the stairs of his house or Masjid, then he should begin with his right foot and say (اللَّهُ أَكْبَرَ) even though it is only one stair. At the time of descending, begin with
the left leg and recite مَسْجِدَانِ الله although it is only a small decline. There is hope that one will receive the reward of practising on a Sunnat. Mulla Ali Qari (رحمه الله) has mentioned the wisdom in saying أَوَلَادُ أَهْلِهِ فِي الْمَوْتِ at the time of ascension, that although apparently we are going higher but O Allah! We are not high. Highness and greatness are only for you. While descending, a person says مَسْجِدَانِ الله because we are low and O Allah! You are free from lowness.

When the town of one’s destination comes into view, then recite this dua: أَلْهَمْ بِارْكَانَ كَا كِبْرَى
Trans: O Allah! grant us barakah (blessings) from this town. When entering the town recite this dua:

اللَّهُمَّ إِنَّكَ حَيَّ وَقَدِيرٌ
Trans: O Allah! grant us sustenance of this place. Make us beloved to the people of this place and make the pious people of this place beloved to us.

Rasullullah ﷺ has mentioned that when the purpose for which one had undertaken the journey has been accomplished, one should return home immediately. It is not advisable to remain on a journey for no reason. (Bukhari; pg. 421)

When returning after many days from a lengthy journey, and one arrives home when a great portion of the night has passed, then he should not immediately enter his home. Rather it is better to go the next morning. (Mishkat; pg. 339)

If the family is aware of your late arrival and is expecting you, then there is no harm in going home immediately. (Mirkaat; Vol. 7, pg. 338)

By practising these Sunnats one will receive the benefits in this world and the hereafter.

It is forbidden to take a dog along on the journey or to keep bells, since Shaitaan follows such a person and the blessings of the journey are lost. (Muslim; Vol. 1, pg. 202)

Upon returning from a journey, it is Sunnat to first go to the Masjid, perform two rakats of Salah and thereafter enter the home. (Mishkat)

When returning from a journey recite this dua:

آَيَّةُ نَايِبَةٌ عَلَى الْعَبْدِ لَا رَبَّيْنَ أَحَدَيْنَ
Trans: “We are returning (home) with repentance, utmost humility and praising our Lord.”

**SUNNATS OF NIKAH**

A Sunnat Nikah is that which is simple, wherein there are no formalities, nor are there any disputes pertaining to the dowry, etc. (Mishkat)

It is Sunnat to seek a pious and righteous person for marriage and to send a proposal to such a person. (Mishkat; Vol. 2, pg. 267-narrated from Abu Hurairah)
WALIMAH

After the first night, to invite one's friends, relatives, family and the poor for the Walimah is Sunnat. It is not necessary to prepare a great amount of food. A little food prepared according to one's means and feeding a few relatives or friends will suffice in fulfilling the Sunnat. The worst Walimah is that Walimah where only the rich and the irreligious are invited and the poor, destitute and the pious are left out.

O Allah! I ask You for the good that is in her and the benefits of her good habits and character. I seek Your protection from the harms of her evil habits and character.

One should avoid attending such a Walimah. When hosting a Walimah make the intention of fulfilling the Sunnat.

One may invite from the rich whomsoever one wishes while ensuring that the poor are not left out.

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

SUNNATS WHEN A CHILD IS BORN

To give Azaan in the right ear and Iqaamah in the left ear after the child is born. (Tirmidhi; Vol.1, Al-kum Bi-sunnati, Abu Dawood, pg. 340)
2. To give a suitable name to the child on the seventh day. (Abu Dawood)
3. To make *aqeeqah* on the seventh day. (Abu Dawood)
   If it cannot be done on the seventh day, it should be done on the fourteenth or the 21st day.
4. The head of the baby should be shaved and silver equal to the weight of the hair should be given in charity. (Tirmidhi)
5. Saffron should be put on the head after it has been shaved. (Abu Dawood)
6. Two male goats should be slaughtered for the *aqeeqah* of a boy and one male goat or female goat for the *aqeeqah* of a girl. (Tirmidhi, Abu Dawood)
7. The meat of *aqeeqah* can be distributed raw or cooked. (Behishti Zewar; Part - 3)
8. Anyone may partake of the *aqeeqah* animal, though they be even one’s family members e.g., Parents, grandparents etc. (Behishti Zewar; Part - 3)
9. Dry dates should be given to a pious person to chew and then it should be applied in the mouth of the baby, or the baby should be made to suck it. The pious person should also be requested to make *dua*. (Bukhari)
10. The child should be taught how to perform *Salah* and the other aspects of *Deen* when he reaches the age of seven years.

11. In order to inculcate the habit of *Salah*, the child should be admonished if he is negligent in its performance when he reaches the age of ten years. He should be punished if the need arises.

   (Mishkat; Vol. 1, pg. 56)

Note: Now-a-days children are being spoiled with love and affection while the parents console themselves by saying that the child will behave when he grows up. One should remember that if the foundation is not straight, the building will also be crooked. Therefore, it is necessary to inculcate good character into the child from the very beginning so that one may not regret later.

**SUNNATS AT THE TIME OF DEATH AND AFTER DEATH**

1. When it becomes apparent that the time of death is close, then those present should face the dying person towards the *qiblah*. (Mustadrak Haakim; Vol. 1, pg. 353)
   They should make *talqeen* i.e., recite the *khalima* in order to encourage him to recite it.

   (Tirmidhi; Chapter of Janaaiz)

2. When the time of death has approached, the dying person should recite this *dua*:

   اللهُمَّ اغْفِرْ لِي وَارْحَمْيْ وَلَبَّهُمْ بِالْرَّحْمَةِ الْأَكْبَرِ

   (Bukhari, Muslim, Tirmidhi)
   Trans: O Allah! forgive me, and have mercy on me and join me with the companions who are in the highest stage.
3. When there are indications that the soul is departing, recite this dua:

اللَّهُمَّ اعِنِي عَلَى غَمَارَاتِ الدُّنْيَا وَسَكَّارَاتِ الدُّنْيَا

(Tirmidhi)

Trans: O Allah! assist me through the difficulties and hardships of death.

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

إِنَّ اللَّهَ وَرَأَيْتُ الْيَوْمَ رَاجَعُونَ، اللَّهُمَّ اجْعَلْني

(Muslim)

Trans: Verily to Allah we belong and to Him shall we return. O Allah, reward me in my difficulty and grant me something better in exchange.

5. After the person has passed away, the deceased’s eyes should be closed.

6. Any person carrying the deceased to place him on a surface or any person carrying the janaazah should say

ِبِيْسِمِ اللَّهِ رَبِّ الْعَلَامَاتِ

(Imam Shafi'ee)

7. It is Sunnat to hasten in the burial. (Abu Dawood)

8. When placing the deceased into the grave, recite this dua:

ِبِيْسِمِ اللَّهِ رَبِّ الْعَلَامَاتِ وَسَلَّمَ رَسُولُ اللَّهِ وَسَلَّمَ

(Mishkat; Vol. 1, pg. 148 quoting from Tirmidhi and Ibn Majah)

9. The deceased should be placed on his right side

10. To feed the family of the deceased is Sunnat. It is not permissible to all the town people and family members to partake of this food. The food should not be given for the family of the deceased for name and fame. Whatever is available, should be given. (Tirmidhi, Ibn Majah)

11. After the burial, Rasulullah (N.B. SAW) would instruct his companions to make istighfar for their brother and to make dua that Allah Ta’ala keeps him steadfast at the time of questioning by Munkar and Nakeer. (Abu Dawood, Mustadrak, Haakim)

Note: After burial, to face the qiblah and make dua is Sunnat. However, to make dua after janaaza salah, as is the custom today is not permissible. (Mirqaat; Vol. 4, pg. 64, Bahrur Rahaq; Vol. 2, pg. 183)

SUNNATS BEFORE SLEEPING

1. It is substantiated from hadith that Rasulullah (N.B. SAW) rested at sometime or the other on the following.

1. A mat made from palm leaves.
2. A chatai (straw mat)
3. A mat made from cloth
4. On the ground
5. On a wooden bed
6. On a bed
7. On skin and hide

(Zaadul Ma’ad)
2. **It is Sunnat to sleep in the state of wudhu.** (Abu Dawood)

3. Before going to bed, dust the bed thrice with the corner of your clothes. (Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibn Majah)

4. Before sleeping say ﷺ and do the following:
   1. Close the door.
   2. Put out the lamp.*
   3. Close the mouth of the water bag.
   4. Cover the utensils.**

   * It has been mentioned in the hadith that shaytaan instructs the mouse to drag along the candle which causes the means of starting a fire. (Hisne Haseen together with translation called “Fadhlul Mubeen”)

   ** It is mentioned in Muslim Shareef that there is one night in the year wherein plague descends. If this plague has to pass over any open utensil, then a portion of that plague definitely falls into it.

   (Muslim; Vol. 2, pg. 171)

   If one cannot find any thing with which to cover the utensil then one should place a stick across the top of the utensil. (Muslim; Vol. 2, pg. 170)

5. It is forbidden to engage in story-telling after Isha. It is better to sleep immediately after Salaah. It is permissible to remain awake for listening to Deeni talks and advice and to earn one’s livelihood.

6. When going to sleep, it is Sunnat to apply Surmah thrice in each eye for both males and females. (Shamaa’il Tirmidhi)

Before sleeping recite some verses and some surahs of Qur’aan Shareef, eg. Fatihah (Alhamdu), Aayatul Kursi, Surah Mulk (Tabaarakalazeze), the four Quls and Durood Shareef. If one is unable to recite so much then at least recite a few surahs as this is the foundation for salvation in this world and hereafter.

7. Before sleeping, recite Tasbeeh Fatima punctually i.e. 33-times ﷺ and 34-times ﷺ (Bukhari, Muslim, Abu Dawood, Tirmidhi)

8. Sleeping on the right-hand side and facing qiblah is Sunnat. (Shamaa’il Tirmidhi, Abu Dawood; Vol. 2, pg. 332)

To sleep on one’s stomach with one’s chest facing the floor and back facing the sky is forbidden. (Tirmidhi; Vol. 2, pg.105, Abu Dawood; Vol. 2, pg. 331)

9. After lying down recite this dua:


After lying down recite this dua:

(Bukhari, Muslim)

(After lying down recite this istighfaar thrice:

(Bukhari, Tirmidhi-Vol.2, pg.177)
FEW SUNNATS OF SOCIAL LIFE

1. To greet with Salaam is one of the great Sunnats for a Muslim. Rasulullah (ﷺ) has laid a lot of emphasis on this. It increases love amongst people. Salaam should be made to every Muslim whether one knows him or not (Bukhari). Salaam is an Islamic right and to know the person is not a requirement.

2. It has been mentioned in the hadith of Bukhari and Muslim that once Rasulullah (ﷺ) passed by a group of children and he made Salaam to them, hence, we deduce that it is Sunnat to make Salaam to children as well. (Muslim; Vol. 2, pg. 214)

3. The Sunnat method of making Salaam is that one should say verbally مَسَاءً عَلَيْكَ مَالِكَة. To make Salaam with the wave of the hand, the nod of the head or the indication of the finger or to answer to the Salaam in this manner is against the Sunnat. If Salaam is being made from far then one should make Salaam verbally as well as with the hand. (Mishkat; Vol.2, pg.399 narrating from Tirmidhi)

4. When meeting a fellow Muslim, then it is Sunnat to shake hands with him after Salaam. Females may shake hands with one another.

5. When joining any gathering, one should sit wherever a place is found. To make others stand up and to sit in their place is Makruh and a sin. (Bukhari, Muslim)

6. When a person comes to meet you move a little even though there is ample place. This is also Sunnat and through it, the one arriving will feel honoured. (Tahdith-Talibeen, narrating from Baihaqi)

7. If there are three persons together, it is not permissible for two persons from amongst them to engage in any conversation separately without the third person being able to hear. The third person may become suspicious and feel hurt. To hurt the feelings of any Muslim is a great sin. (Muslim; Vol. 2, pg. 219)

8. When going to somebody’s house one should take permission before entering. (Mishkat; pg. 401)

9. When yawning, it is Sunnat to prevent it as far as possible. (Bukhari). If the mouth cannot be kept closed despite making an effort to do so, then place the back of the left hand over the mouth. While yawning, any sound should not be allowed to emanate as this is forbidden in the hadith. (Bukhari; Vol. 2, pg. 919, Muslim; Vol.2, pg. 412, 413)

10. When hearing a good name then to regard it as a good omen is Sunnat and to become pleased with this is also Sunnat. To regard anything as a bad omen is strictly prohibited. For instance, when someone
sneezes to think that you will not succeed in your work or to regard the cawing of a crow or the sight of a monkey or the hooting of an owl as an indication of an impending calamity is baseless and a result of ignorance and incorrect beliefs. In the same manner, to regard someone as a means of bad luck or to regard any day as bad is a very evil act. (Mirqaat; Vol. 9, pg. 2, 6.)

Acting upon the Sunnat makes a person the beloved of Allah Ta’ala. That is why one should act upon them punctually.

SUNNATS WHEN ONE IS TROUBLED BY THOUGHTS OF KUFR AND SINS

① It is Sunnat to recite the following dua when experiencing thoughts of kufr and sins:

اِسْتِحْضَرَتْ بِاللَّهِ وَرَضِيَّهُ وَأُمِّيَّةٌ يَدْرِجُونَ الْجَنَّةَ

(Mirqaat; Vol. 1, pg. 137)

SUNNAT OF PONDERING

② Another Sunnat is that one should not ponder about the Being of Allah Ta’ala- instead one should ponder over the creation of Allah Ta’ala.

كَمَا فِي الْحَيَاةِ تَتَفَكَّرُ فِي خَلُقِ اللَّهِ وَلَا تَتَفَكَّرُوا

(At-Targeeh wat-Targeeh)

③ The pondering and reflecting mentioned in the aayat:

كَمَا قَالَ نَعْلَمَ كِتَابَ الْجَنَّةِ وَنَعْلَمُ كِتَابَ الْأَرْضِ

refers to pondering and reflecting over His creation, not over His Being. (Masalai-e-Sulook from Bayaanul Qur’aan)

A FEW IMPORTANT TEACHINGS OF DEEN

① Whomsoever has obeyed Rasulullah (صلى الله عليه وسلم) has (in reality) obeyed Allah Ta’ala. (Sura Nisa: Para 5, Verse 80)

② Rasulullah (صلى الله عليه وسلم) is reported to have said: “The one who does not show mercy to our young and does not respect our old, nor does he advise people to do good and prevent them from doing evil is not from amongst us.” (Tirmidhi)

③ “Anyone who causes harm to wealth or body or any Muslim brother or deceives him is accursed.” (Tirmidhi)

④ “Live in the world like a traveler.” (Bukhari Shareef)

⑤ “A true Muslim is one whom other Muslims are safe from the harm of his tongue and hand.” (Bukhari)

⑥ “The punishment for the disobedience towards parents afflicts one in this world as well.” (Mishkaat Shareef)

⑦ “Appreciate five things before five.”

⑧ Youth before old age.

⑨ Good health before sickness.

⑩ Prosperity before poverty.

⑪ Free time before becoming pre-occupied.

⑫ Life before death. (Tirmidhi)

ISTIKHAARAH

It is narrated from Hazrat Jaabir (رضي الله عنه) that Rasulullah (صلى الله عليه وسلم) used to teach us the dua of
istikhara for important matters in the same manner as he used to teach us the Surahs of the Qur’aan.

He (ﷺ) used to say, “When you intend doing any important work, then read two rakaats (of salaat) and thereafter read this dua.” (which is mentioned below) (Bukhari: pg. 944)

Rasulullah (ﷺ) once remarked to Anas (رضي الله عنه) “O Anas! When you are undecided with regards to any matter, then seek counsel from your Rabb and do this seven times. Thereafter, whatever decision prevails in your heart regard it to be beneficial.” (Shaami; Vol.1, pg. 507)

Note: It is not necessary that one sees a dream or hears a voice. Asking another person to make istikhara on one’s behalf is not substantiated from any hadith. To make mashrarah (consultation) with someone else is Sunnat.

It has been mentioned in the hadith that who soever makes mashrarah will never regret and who soever makes istikhara will never be unsuccessful.

If one does not get the opportunity to perform Salaatul Istikhara and needs to make istikhara urgently, then reciting the dua of istikhara only will suffice. If one has not learnt the dua of istikhara then one should recite this concise dua:

اللهم إني أستخيرك واستعرض بقدرتك واستقرا بصداقتك أنت أرحم الرحمات

At this point you will bring to mind the matter for which you are making istikhara.

Trans: O Allah! I ask You of good through Your knowledge, and ability through Your power, and beg (Your favour) out of Your infinite bounty. For surely You have power, I have none. You know all, I know not. You are the great knower of all the unseen things.

O Allah! if in Your knowledge this matter is bad for my faith, for my livelihood, and for the consequences of my affairs, then turn it away from me, and turn me away from it and ordain for me the good wherever it be, and cause me to be pleased therewith.
After having recited this dua, adopt that aspect towards which the heart is inclined.

**SALAATUL HAAJAAT**

It is reported from Hazrat Abdullah bin Abi Aufa (رضي الله عنه) that Rasulullah (صلى الله عليه وسلم) is reported to have said that whomsoever has any need from Allah Ta’ala or any person then he should make wudu thoroughly. Thereafter, he should perform two rakaats of salah, recite praises on Allah Ta’ala and recite Durood Shareef. Then he should recite this dua:

لا إله إلا الله الحليم الحكيم سبحانه وتعالى المقصود
المحلمة الحمد لله الحليم الحكيم لله نسبت
هوجابه رحمته وعزمهم مغفرته ولهم مقربة من
كله من الشراقة من كل شيء لدعني ذي الأغفرة
وكله نسوا فرحته ولا حاجة له في الدنيا إلا قضيتها
يا أرضه الزاهمين

(Tirmidhi; Vol.1, pg.108
Shaami; Vol.1)

*Trans:* There is no Deity but Allah, the Most Tolerant, Most Generous.

الله تعالى لا ينيطن بالعرفة المكريم الذي
ي.emit بدنون استحفاف ومرة

*The Tolerant* means one who does not hasten in

punishing. “The Generous means one who grants favours despite the recipient not being deserving and worthy of it.”

Glory be to Allah, the Rabb of the Great Throne. All praise is exclusively for Allah, the Rabb of the universe. O Allah, I beg You of that which will guarantee Your Mercy, actions which will make certain Your Forgiveness, a supply of every virtue and freedom from every sin. O Allah, do not leave any sin of mine pardoned, remove all my worries and fulfill every need of mine which conforms to your pleasure.

Reciting Durood Shareef before and after any dua is a powerful means for the acceptance of that dua.

It is reported from Allama Shaami that Allama Abu Is’haq Ash-Shaatibi has mentioned:

الصلاة على رسول الله صلى الله عليه وسلم ومحمدا عليه وسلم

*Trans:* Durood Shareef is definitely accepted by Allah Ta’ala. It is unlikely that Allah, The Most Generous will accept one part of dua and reject the other.

فإنْ الكريِّم لا يُستجبح بعض الدعاء ويرد بعضه

Allama Abu Suleyman Durani says that dua wherein Durood Shareef is recited before and after it is unlikely that Allah Ta’ala will accept the first and last part of the dua and reject the middle portion.

فإن الله يقبل الصلاوات وهو أكرم من أن يدَّعِي مَا يشَاءُ

(Shaami; Vol.1)
Whenever one is faced with any problem related to this world or the hereafter, be it a bodily affliction or a spiritual one, such as the desire to sin, one should perform two rakaats Salaatul Haajaat with the relevant duas. Thereafter make dua sincerely and repeatedly every day. Allah Ta'ala will create means of overcoming the problems from the unseen. Whomsoever wishes, should take the favours of assistance and generosity from his Lord.

**SOME HABITS AND QUALITIES OF NABI (صلى الله عليه وسلم)**

**AND MISCELLANEOUS SUNNATS**

- **Sunnat:** When Rasullah (صلى الله عليه وسلم) walked, people never dispersed to make way for him.
- **Sunnat:** Nabi (صلى الله عليه وسلم) never forbade the doing of any permissible action. If he intended to fulfill any request made to him, he would respond positively otherwise, he would remain silent.
- **Sunnat:** He never turned his face away from anyone until that person turned away first. If anyone wished to say something secretly, he would put his ear close to that person and would not move away until that person had finished.
- **Sunnat:** When bidding farewell to anyone, he used to recite this dua:

  (Tirmidhi)  

**Sunnat:** When he would witness a pleasing sight, he would recite this dua:

![Sunnat:](image)

When faced with an unpleasant situation he used to say: (Ibn Majah; pg. 278)

- **Sunnat:** When meeting with anyone he used to make Salaam first. (Shamaail Tirmidhi; pg. 12)
- **Sunnat:** When he had to look at anything on his side, he would turn completely towards it. He never looked with a side glance as the proud often do. (Khasaail; Commentary of Shamaail)
- **Sunnat:** He used to keep his gaze down at all times. Due to excess of modesty he never looked at someone straight in the face. (Khasaail; pg. 12)
- **Sunnat:** When dealing with people, he was never hard rather he preferred to be lenient. Nabi (صلى الله عليه وسلم) was extremely compassionate, tolerant and merciful. (Mishkaat; pg. 512, Behishti Zewar; Vol. 8, pg. 4, 5)
- **Sunnat:** When walking, he would raise his foot with force, when placing it he slightly inclined forward with humility. He lengthened his stride as though descending from a high place to a low one. (Khasaail; Commentary of Shamaail; pg. 12, 73)
- **Sunnat:** He associated with one and all. (He never thought of himself as more important than the next
**Sunnat:** When any poor person or old woman wished to speak to him, he would sit to listen to that person at the side of the road.

*(Behishti Zewar; Part 8, pg. 4)*

**Sunnat:** When reciting Qur’aan Shareef in Salat, a sound would emanate from his chest resembling the sound that is given off when a pot is boiling. This was due to the fear of Allah Ta’ala.

*(Shamaail; pg. 188)*

**Sunnat:** He cared a lot for his family, seeing that no one is inconvenienced due to him. Hence, if he had to leave the house at night he would get up silently, put on his shoes without a sound, open the door and leave quietly. In the same manner, he would enter silently so that those who are asleep are not disturbed.

*(Mishkaat; pg. 280, Behishti Zewar; Part 8, pg. 4)*

**Sunnat:** When walking he kept his gaze to the ground. When walking with a group, he walked behind everyone. When anyone approached, he made salam first.

*(Shamaail; pg. 12)*

**Sunnat:** When meeting the influential person of any community, he should be received with respect.

**Sunnat:** Fix a specific time for ibaadah, a time for the fulfillment of the rights of the family i.e. joking and communicating with them and a time to rest.

*(Shamaail; pg. 198)*

**Sunnat:** Keep yourself always busy in reciting Durood Shareef. *(Nashrut-Teek; pg. 170)*

**Sunnat:** Be kind to the neighbours, respect the elders and show mercy to youngsters.

*(Mishkaat; Vol. 2, pg. 424, 423)*

**Sunnat:** Meet even those relatives with kindness who do not wish to be sociable.

*(Mishkaat; pg. 519)*

**Sunnat:** One should be considerate to those who are not so well off.

**Sunnat:** It is sunnat to place the pillow on the right or the left hand side.

*(Shamaail-e-Tirmidhi Ma’ a Khasaail-e-Nabawi; pg. 76)*

**Sunnat:** To joke with one’s wife in order to make her happy is also sunnat.

*(Khasaail; Commentary of Shamaail; pg. 198)*

**Sunnat:** Rasulullah (ﷺ) used to sit cross legged in the Masjid from after Fajr upto Ishaq. He would sit cross legged in the company of the Sahaaba (رضي الله عنهم) as well.

*(Khasaail; Commentary of Shamaail; pg. 76)*

However, it has been mentioned in the kitaabs that for juniors to sit in Tashahhud position in front of seniors displays more humility.

*(Shaami-Vol.1)*

**Sunnat:** To meet one’s Muslim brother with a cheerful face.

*(Tirmidhi; Vol. 2, pg. 8)*

**Sunnat:** To ask the owner of the conveyance to sit in front and not to personally sit in front without his express permission is Sunnat.
مومن بوفورش کھن پیش تنینو

بہوڑے قلم آج بھی عالم کا نیچنیت

کوری فی کوری کا کر کے بہیار مخت

طوافان سے چھکل جانے کا پہچان اسکی نہیں

عائد آل اعہد یعنی امام علی نے امام علی کی خبر