

Beautiful Sunnah's of Rasulallah ﷺ to do everyday

By Farrukh Paasha



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Introduction

Annas reported that Rasulallah ﷺ said: *"I have left among you two things you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah. (Haakim)*

As Almighty Allah has revealed in this verse: *[Today I have perfected your religion for you and completed My blessing upon you, and I am pleased with Islam as a religion for you]*

(Al-Ma'idah 5:3), Islam is the final divine religion. Prophet Muhammad ﷺ is *[the Messenger of Allah and the Seal of the Prophets] (Al-Ahzab 33:40).*

The faithful learn the kind of moral values they need to display in order to attain the approval, compassion, and Paradise of Allah; what they must avoid and what they must abide by; what is lawful and what is forbidden; in short, all the details regarding the kind of life that will be pleasing to Allah from the Qur'an. Another mercy and blessing of our Lord for believers is the Sunnah of the Prophet ﷺ

The Prophet ﷺ is a blessed individual, whom Allah has sent as a role model for all people with his moral values:

[You have an excellent model in the Messenger of Allah for all who put their hope in Allah and the Last Day and remember Allah much] (Al-Ahzab 33:21)

The Prophet ﷺ is a role model for everyone with his faith, godliness, knowledge, and superior moral values. With his patience, trust in Allah, courage, devotion, closeness to Allah, justice, compassion, love, affection for believers, and foresight, he possessed moral values that are greatly admired by the faithful. All believers strongly desire and strive to possess these qualities to attain the moral model required by the Qur'an. For all these reasons, all his words, decisions, recommendations, advice, and life —the Sunnah — represent a most valuable guide for all those who wish to understand and live by the Qur'an.

Many verses of the Qur'an emphasize the importance of obeying the Prophet ﷺ and adhering to his path in. One of these reads:

[Whoever obeys the Messenger has obeyed Allah. If anyone turns away, We did not send you [Muhammad] to them as their keeper.] (An-Nisaa' 4:80)

The Sunnah is the interpretation, explanation of, and commentary on the Qur'an. Therefore, no believer, neither man nor woman, has any right to reject it:

[When Allah and His Messenger have decided something, it is not for any man or woman of the believers to have a choice about it. Anyone who disobeys Allah and His Messenger is clearly misguided.] (Al-Ahzab 33:36)

[Whatever the Messenger gives you, you should accept, and whatever he forbids you, you should forgo. Have fear [and respect] of Allah — Allah is severe in retribution.] (Al-Hashr 59:7)

This comprehensive Sunnah collection was compiled solely for the purpose of reviving the Sunnah. Forgive my mistakes. May Allah bless this book & make it a salvation for the whole Ummah. Ameen. **Farrukh Paasha (June, 2011)**

Beautiful Sunnah's to do Everyday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the most compassionate the most merciful

NOTE: For reasons of brevity, in most cases in this book only the summary and reference of each Hadith is mentioned instead of the entire Hadith.

When first waking up in the morning

1. As soon as one awakens one should rub both palms on the face and eyes so that the effects of sleep are removed. (Tirmidhi)

2. Then one should recite the following two supplications:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdu lillaahil-ladhee 'ahyaanaa ba'da maa 'amaatanaa wa' ilayhin-nushoor.

Praise is to Allah Who gives us life after He has caused us to die and to Him is the return.
(Bukhari)

3. Also recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ،
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، رَبِّ اغْفِرْ لِي.

Laa 'illaha 'illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer Subhaanallahi, walhamdu lillaahi, wa laa 'ilaha 'illallahu, wallaahu 'akbar, wa laa hawla wa laa Quwwata 'illaa billaahil-'Aliyyil-'Adheem, Rabbighfir lee.

There is none worth of worship but Allah alone, Who has no partner, His is the dominion and to Him belongs all praise, and He is able to do all things. Glory is to Allah. Praise is to Allah. There is none worth of worship but Allah. Allah is the Most Great. There is no might and no powers except by Allah's leave, the Exalted, the Mighty. My Lord, forgive me.

Whoever recites this will be forgiven, and if he supplicates Allah, his prayer will be answered; if he performs ablution and prays, his prayer will be accepted. **(Bukhari)**

4. To make Miswaak when awakening is Sunnah **(Abu Dawood)**

Note: This is a separate Sunnah to when making Miswaak in Wudhu

5. 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 Sunnah method when removing any garment from the body **(Bukhari, Tirmidhi "the chapter on clothing" and Shamaale Tirmidhi).**

Sunnah of Going to the Bathroom (Toilet)

When entering the toilet

1. Recite the following and enter with your left foot

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ

[Bismillaahi] Allaahumma 'innee 'a'oothu bika minal-khubthi walkhabaa'ith.

(Before entering) *[In the Name of Allah]. (Then) O Allah, I seek protection in You from the male and female unclean spirits. (Bukhari 1/45, Muslim 1/283)*

2. Before immersing ones hands into any bucket, drum, container, utensils, wash them thrice thoroughly. **(Tirmidhi Vol. 1, pg. 13)**

3. Water and lumps of earth should be taken to the toilet for the purpose of Isthinja (Washing privates). However if these are already in the toilet then it is not necessary. It is Sunnah to take the clods of earth **(Tirmidhi).**

Note: Normal tissue paper will suffice since it is made for cleaning purposes.

4. Whilst going to the toilet Rasulallah ﷺ always covered his head and wore shoes **(Ibn Saad)**

5. One should not stand up and urinate but sit and urinate **(Tirmidhi)**

Note: If the WC is impure & one cannot find water & tissue to clean it, then in that case it is better to stand but precaution must be taken to ensure no urine splashes onto body or clothes.

6. It is best to lower oneself as much as possible before uncovering oneself for isthinja **(Tirmidhi)**

7. Any item which has the name of Allah and Rasulallah ﷺ on it should be removed before entering toilet. **(Nasai)** Or one should put it into one's pocket or cover it with something.

Note: The name of Allah should not be said in the toilet. However If one forgets to supplicate before entering the toilet area then he can supplicate in his heart inside the toilet

8. One should not show one's back or face towards the Qa'ba whilst relieving oneself. **(Tirmidhi)**

9. Whilst relieving oneself one should not talk unless out of dire necessity **(Mishkaat)**

10. Whilst making Isthinja the right hand should not be used or touch the private parts but only the left hand should be used **(Bukhari, Muslim)**

Note: The right hand can be used for pouring water or using the tissue.

11. One should be VERY cautious not to splash urine anywhere because this is one of the causes of grave punishment. **(Tirmidhi)**

Important: One should ALWAYS sit down when urinating to avoid drops going elsewhere

Ibn 'Abbas رضي الله عنه states that, 'Once the Messenger of Allah ﷺ while passing through a graveyard heard the voices of two persons who were being punished in their graves. The Messenger of Allah ﷺ said, 'These two persons are being punished not for something major (it is not difficult to be saved from it).' The Prophet ﷺ then added, 'Yes! (They are being tortured for a major sin) Indeed, one of them never saved himself from being soiled with his urine while the other would go about with backbiting (to make enmity between friends).' The Messenger of Allah ﷺ then asked for a branch of a date-palm tree, broke it into two pieces, and put one on each grave. On being asked why he had done so, he replied, 'I hope that their torture might be lessened, until these get dried.'

12. If there are no toilets around then one should go to a place where there is guarantee that one cannot be seen, or at least be as far as possible from the sight of people. **(Tirmidhi)**

13. It is better to sit and urinate on soft ground so that urine does not splash onto oneself. **(Tirmidhi)**

Note: Modern toilets especially in the west have higher seats with water beneath thus it may cause splashes when relieving oneself. So to avoid this some tissue papers should be dropped in first, in order to prevent the splash back when urinating or excreting faeces

14. Isthinja should first be made with earth or toilet paper and then with water. **(Tirmidhi)**

Note: Toilet paper will suffice if the impurity does not touch the skin outside the makhraj (exit-organs) but it is best to use both water and earth (or tissue paper) as a precaution.

15. When leaving the toilet, go out with your right foot first and recite:

عُفْرَانِكَ. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي

Ghufraanak. Alhamdulillahilladhee adh-haba annill adhaa wa 'afaanee

Oh Allah I seek Your forgiveness. All praises are due to Allah who has taken away from me discomfort and granted me relief. (Abu Dawud, Ibn Majah and Tirmidhi)

Virtues of using Miswaak

1. Hadhrat Abu Hurraira رضي الله عنه narrates that Rasulallah ﷺ said: 'Was it not for my fear of imposing a difficulty on my Ummah I would have ordered that the Miswaak be used for every Salah, and delay in Isha prayer'." (Bukhari)

2. Hadhrat Ibn Umar رضي الله عنه narrates that the Messenger of Allah ﷺ said: 'Make a regular practice of the Miswaak, for verily, it is healthy for the mouth and it is a Pleasure for the Creator (i.e. Allah is pleased with the Muslim who uses the Miswaak)'." (Bukhari)

3. Hadhrat A'isha رضي الله عنها narrates that Rasulallah ﷺ said: The reward of Salah (Prayers) is multiplied 70 times if Miswaak was used before it. Other narrations mention ninety-nine fold up to four hundred fold reward. The Ulama explain that the difference in reward is in accordance with the Ikhlās – sincerity of the person. The more the sincerity, the more the reward one will gain and this applies to ANY good act for the pleasure of Allah.

4. Hadhrat Ayesha رضي الله عنها narrates from Rasulallah ﷺ: "Two Rak'ahs of Salah after using the Miswaak is more beloved unto me than seventy Rak'ahs without Miswaak." (As Sunanul Kubraa)

5. Miswaak is to be held in the right hand

According to 'Abd Allah Ibn Mas'ud رضي الله عنه the Miswaak should be held in the right hand so that the small finger is below the Miswaak and the thumb is below the tip and the other fingers are on top of the Miswaak. It should not be held in the fist. (Rahdul Mukhtar)

6. Aadaab (Etiquette) of Miswaak

- (1) The Miswaak should be a straight twig, devoid of roughness.
- (2) The Miswaak should be clean.
- (3) The Miswaak should not be too hard nor too soft.
- (4) The Miswaak should not be used while one is lying down.

- (5) The new Miswaak should be approximately 8 inches (a hand-span) in length.
- (6) The Miswaak should be the thickness of the forefinger.
- (7) Before using the Miswaak, it should be washed.
- (8) After use it should be washed as well.
- (9) The Miswaak should not be sucked.
- (10) The Miswaak should be placed vertically when not in use. It should not be thrown onto the ground.
- (11) If the Miswaak is dry it should be moistened with water prior to use. This is Mustahab. It is preferable to moisten it with Rose water.
- (12) The Miswaak should not be used in the toilet.
- (13) The Miswaak should be used at least thrice (brush three times) for each section of the mouth, e.g. brush the upper layer of teeth thrice, then the lower layer thrice, etc.
- (14) The Miswaak should not be used at both ends.
- (15) The Miswaak should not be taken from an unknown tree as it may be poisonous.

Ref: Islam.tc

7. Sunnah for using Miswaak:

1. For the recitation of the Holy Qur'an.
2. For the recitation of Hadith.
3. When the mouth emits bad odour.
4. For teaching or learning the virtues of Islam.
5. For making remembrance of Allah (The Exalted).
6. Before intercourse.
7. After entering one's home.
8. Before entering any good gathering.
9. When experiencing pangs of hunger or thirst.
10. After the time of Suhoor.
11. Before meals.
12. Before and after a journey.
13. Before and after sleeping.

Ref: Islam.tc

The Sunnah's of Performing Wudhu (Ablution)

1. Great care should be taken in making Wudhu especially in cold and wintry days when one tends to feel lazy (**Tirmidhi**)

2. Mentioning the name of Allah – 

Bismillaahir-Rahmaanir-Raheem

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

It is also Sunnah to recite the following Dua whilst performing Wudhu:

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

Allahummaghfirlee dhambee wa wassi' lee fee daaree wa baariklee fee rizqee (Amal al yowm wal laylah of Nasai)

2. Washing the hands thrice. (Bukhari 1:186)

3. Rinsing the mouth and nose before washing the face thrice. (Bukhari 1:186)

4. **Rinsing the nose thrice:** This is because it is mentioned in the hadith that the Prophet ﷺ "washed his hands thrice, then he rinsed his mouth and washed his nose with water by putting water in it and blowing it out, and he washed his face thrice..." (Bukhari, Muslim)

5. Exaggerating in rinsing one's mouth and nose if not fasting by moving water around the mouth and snuffing water to the end of one's nose:

This is because of the hadith: "...and snuff with water well except when you are fasting". (Sunan al-Tirmidhi, Abu Dawud, Ibn Majah and An-Nisaa'i)

6. Rinsing one's mouth and nose with the same handful of water:

This is because of the hadith: "He [the Prophet] put his hand [into the vessel containing water] rinsed his mouth and his nose". (Bukhari and Muslim)

7. Using tooth stick (Miswaak) before rinsing one's mouth:

The Prophet ﷺ said: "Had I not thought it difficult for my Ummah, I would have commanded them to use the Siwak (tooth-stick) before every Prayer." (Ahmed, An-Nasai)

8. Running one's wet finger through the beard upon washing the face:

It is mentioned in the hadith that the Prophet ﷺ used to run his wet finger through his beard while performing ablution. (Tirmidhi)

9. **Wiping over one's head:** This is performed as follows: passing one's wet hands over the head from front to back and so forth. As for obligatory wiping over one's head, it is to wipe over one's head in any way. It is narrated that the Messenger of Allah ﷺ used to pass his hands over his head [in ablution] from the front to the back. (Bukhari, Muslim)

10. Running wet fingers between the fingers and toes:

The Prophet ﷺ said: "Perform your ablution perfectly and let water run between the fingers [and toes]". (Ma'rif -ul- Hadis, Sunan Abu Dawud, Timidhi)

11. Washing the right [limb] before the left:

It is narrated in the hadith that the Messenger of Allah ﷺ "Used to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else" (Bukhari, Muslim)

12. Performing the actions thrice when washing the face, hands and foot.

13. Performing ablution in one's house:

The Prophet ﷺ said: "Whoever purifies in his house and walks to the mosque to perform obligatory prayer, his steps are counted as one expiates a sin and the other raises his rank" (Muslim)

14. Passing one's hand over the limb during or after washing.

15. Using little amount of water: The Prophet ﷺ used to use little amount of water in ablution. (Bukhari and Muslim)

16. Washing above the limits of the four limbs [hands and foot]:

It is narrated that Abu Hurraira رضي الله عنه performed ablution: he washed his arm up to the elbows and his feet up to the ankles and said: this is how the Messenger of Allah (peace and blessings be upon him) performed ablution". (Muslim)

17. In a report by Muslim through 'Uqba ibn 'Amir رضي الله عنه : for the one who performs Wudu perfectly & with full sincerity: "He will be rewarded by nothing except Paradise".

18. **Perfecting one's ablution:** washing each part perfectly. Muslims vary in times of performing ablution during the day, and everyone has to observe these *Sunnah* every time they perform ablution.

19. After Ablution (Wudhu) recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

'Ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu.

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger. (Muslim 1/209)

And then recite this dua:

اللَّهُمَّ اجْعَلْنِي مِنَ الْقَرَابِينَ وَاجْعَلْنِي مِنَ الْمُطَهَّرِينَ

Allaahummaj 'alnee minathavaabeena waj'alnee minal mutha-thahhireen

O Allah, include me amongst those who repent excessively and amongst those who purify themselves. (Tirmidhi- Vol. 1, pg 18)

20. Saying the two testifications of faith [Ar.*Shahadatan*] after finishing ablution. Meaning, to say, "I testify that there is no god except Allah and that Muhammad is His Messenger". It is narrated that the Prophet ﷺ said, " If anyone amongst you performs the ablution perfectly and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes". (Muslim)

21. The Virtue of observing the above Sunnah:

The Prophet ﷺ said, "He who performed ablution perfectly, his sins would come out from his body, even coming out from under his nails." (Muslim)

22. Tahiyatul Wudhu (Nafil prayer after doing Wudhu):

Performing two rak'ahs (Units of prayer) after ablution. The Messenger of Allah ﷺ said, " He who performs ablution like this of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated" (Bukhari, Muslim)

23. Abu Hurraira رضي الله عنه narrated that Allah's Messenger ﷺ said to Bilaal رضي الله عنه "Tell me about the most hopeful act (i.e. one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in paradise." Bilaal رضي الله عنه said : "I do not consider any act more hopeful than that whenever I make ablution (Wudhu) at any time of night or day, I offer salaah (prayer) for as long as was destined for me to offer." (Bukhari, Muslim)

Note: It is related in the Hadith that the performance of two Rakaats of Tahiyatul Wudhu Salah after Wudu makes paradise obligatory (Wajib) for the performer (ref: Muslim) There are also many other benefits so one should make a habit to pray this 2 Raka'a after every Wudu as it is a means of great reward and only takes a matter of minutes to perform.

Sunnah method of performing Ghusl (Bathing)

Before making Ghusl one should make Niyyah (intention) in ones heart or one can affirm with tongue that: - **"I am performing Ghusl so as to become Paak."** Without Niyyah, there is no Thawaab (reward) although Ghusl will be valid. Ghusl should be made in a place of total privacy and one should not face towards the Kiblah whilst making Ghusl. Ghusl may be performed standing or seated, preferably seated. Use sufficient water, don't skimp nor be wasteful. One should abstain from speaking whilst performing Ghusl. It is better not to read any Kalimah or Aayah whilst bathing. Be aware of these rules whilst making Ghusl. **(Taleemul Haq)**

Procedures for performing Ghusl are:

1. Wash both hands up to and including wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janaabat or Najaasat.
3. If there is Najaasat elsewhere on the body, it should now be washed off.
4. Perform Wudhu (Read separate pamphlet for Wudhu according to Sunnah). If making Ghusl on a stool or platform where water will rapidly flow away, and then perform the complete Wudhu. If there is fear of the feet being immersed in wastewater during the Ghusl then postpone the washing of the feet to the end of the Ghusl.
5. Ensure that the mouth and nostrils are thoroughly rinsed thrice.
6. After performing Wudhu, pour water over the head thrice;
7. Then pour thrice over right shoulder and;
8. Thrice again over left shoulder.
9. Now pour water over entire body and rub.
10. If the hair of the head is not plaited, it is compulsory to wet all the hair up to the very base. If a single hair is left dry, Ghusl will not be valid. If the hair of a woman is plaited, she is excused from loosening her plaited hair, but it is compulsory for her to wet the base of each and every hair. If one fails to do this then the Ghusl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving their hair dry. If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplaite her hair and wash her entire head.
11. It is Musthahab (preferable) to clean the body by rubbing it.
12. All parts of the body should be rubbed with the hand so as to ensure that water has reached all parts of the body, and that no portion is left dry.

13. Rings and earrings, etc. should be moved so as to ensure that no portion covered by them is left dry. Ensure that the navel and the ears are all wetted. If they are not wet Ghusl will be incomplete.

14. On completion one should confine oneself to a clean place. If, while performing Wudhu, the feet had been washed, it is not necessary to wash them again.

15. Dry the body with a clean towel, and dress as hastily as possible.

If, after Ghusl, one recalls that a certain portion of the body is left dry, it is not necessary to repeat the Ghusl, but merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too could be rinsed when recalled after Ghusl has been performed. **(Taleem ul Haq)**

The Three Faraa'ids (compulsory acts) of Ghusl are:

1. To rinse the mouth in such a manner that water reaches the entire mouth.
2. To rinse the nostrils up to the ending of the fleshy part.
3. To completely wet the whole body. When one performs these Faraa'id intentionally or unintentionally Ghusl will be valid. **(Taleem ul Haq)**

Sunnah of Dressing

1. We should try to be modest in our appearance in our daily lives without dressing in inappropriate clothing and we should be pleasant in appearance, without looking dishevelled or being extravagant and having pride because of what we are wearing.

2. Loose clothing should be worn so as to hide ones bodily definitions and one must not wear clothes which imitate the kufaar or any inappropriate clothing prohibited in Islam.

3. Allah (The Exalted) likes to see his servants wearing good clothing, the way that our beloved Prophet ﷺ wore his clothing.

4. Imitating Kufaar:

Ibn 'Umar  reported the Messenger of Allah  as saying, 'He who copies any group of people is one of them.' **(Mishkaat & Abu Dawood)**

The intention of the above is that whoever adopts the ways and manners of the unbelievers and evildoers will be a partner in their sins. So the imitator of the unbelievers and evil doers will be raised with the like of whom he tried to imitate.

5. When one is getting dressed

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

Alhamdu lillaahil-ladhee kasaanee haadhaa (aththawba) wa razaqaneehi min ghayri hawlim-
.minnee wa laaquwwatin

Praise is to Allah Who has clothed me with this (garment) and provided it for me, though I was powerless myself and incapable (Al-Bukhari, Muslim, Abu Dawud, Ibn Majah, Tirmidhi)

According to hadith in Abu Dawood: Whoever recites this dua whilst putting on clothes then his past and present minor sins are forgiven.

6. When one is getting undressed then one should say: بِسْمِ اللَّهِ Bismillaahi

Translation: *In the Name of Allah.* (Tirmidhi 2/505)

7. When putting on new clothes recite:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ
وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا
صُنِعَ لَهُ.

Allaahumma lakal-hamdu 'Anta kasawtaneehi, 'as'aluka min khayrihi wa khayri maa suni'a lahu, wa 'a'oothu bika min sharrihi wa sharri ma suni'a lahu.

O Allah, praise is to You. You have clothed me. I ask You for its goodness and the goodness of what it has been made for, and I seek Your protection from the evil of it and the evil of what it has been made for. (Abu Dawud, Tirmidhi)

Or recite: Alhamdu lillaahilladhee kasaanaa haadhaa

"All praise is due to Allah who has given us this to wear.

Also recite the following when wearing new clothes:

"تُبَلِّي وَيُخَلِّفُ اللَّهُ تَعَالَى".

Tublee wa yukhliful-laahu ta'aalaa.

May Allah replace it when it is worn out. (Abu Dawud 4/41)

4. When undressing Recite: بِسْمِ اللّٰهِ Bismillaahi

Translation: In the Name of Allah. (At-Tirmidhi 2/505)

5. Rasulallah ﷺ liked to wear Kurta (Long shirt) the most. The sleeves reached up to his wrists and the collar or neckline of his kurta was towards his chest. (Tirmidhi)

Rasulallah ﷺ preferred the Kurta over all other types of clothing. It is reported that no clothing was more beloved to Rasulallah ﷺ than the Kurta. (Ibn Majah).

6. Rasulallah ﷺ preferred white clothing (Tirmidhi)

7. Rasulallah ﷺ kurta went up to his ankles, reaching up to mid calf (Hakim)

8. Rasulallah ﷺ clothes consisted of sheet, lungi (loin cloth), kurta (Long shirt) and amaamah (turban). He also had a cloth with which he dried his face after Wudhu. (Tirmidhi)

9. He liked striped sheets. He used to wear a topi (Fez or hat) below the amaamah and sometimes he only wore a topi. (Mu'jamul Kabeer of Tabarani).

He used to wear the amaamah with a tail and sometimes without. The tail of the amaamah used to fall between his shoulders at his back. (Muslim vol.1 pg.439)

10. He never threw away clothing until worn patched (Tirmidhi)

11. Rasulallah ﷺ wore a Quba (long coat) also. His lower garment used to end between his knee and ankle. (Tirmidhi)

12. His shawl (Sheet) was red striped and he also wore green and black woollen sheets with or without embroidery. (Tirmidhi)

13. Rasulallah ﷺ wore strapped sandals and leather socks (Mowazai) (Mishkaat)

14. Rasulallah ﷺ was very modestly and simple in dress and he had a minimum amount of clothes that he wore. He used to say, "I am only a servant and dress myself like one". (Tradition from Shaikheen)

Note: So a person should dress simply to show humbleness and at times when wearing expensive or elegant clothing then one must show gratitude and thank Allah for providing him with such clothing and garments and never show or have arrogance or pride on one's heart.

15. Rasulallah ﷺ advised us to keep in mind those who are poorer than us in the material world and those who are more pious than us in religion **(Tirmidhi)**

16. He had an expensive outfit which he used to wear for Jummah and the two Eids as well as meeting outside delegations but apart from that he did not care too much about quality or any particular kind of clothing. He mostly wore cotton & woolen clothing. **(Madarij-un-Nubawah)**

17. Rasulallah ﷺ prohibited the wearing of gold and silk for men but not for women **(Tirmidhi)**

18. Men should wear their lower garments above the ankles **(Tirmidhi)**

19. Those who wear their lower garments below their ankles will on the day of judgement have fire on their ankles and will not be looked upon with mercy by Allah **(Mishkaat)**

Note: This applies at all times whether in Salah or not. Islam prevents anything which leads to possible haraam and in this case avoiding pride in the heart by raising lower garment above the ankle in order to prevent pride growing in the heart.

20. Whenever Rasulallah ﷺ lifted his shoes he did so with the fingers of his left hand **(Tirmidhi)**

21. Rasulallah ﷺ cursed the man who put on woman's clothing and the woman who wore men's clothing." **(Abu Dawood)**

Note: So men must never wear feminine clothing and women must never wear masculine clothing. For such people are cursed and should fear Allah lest they die in such a state.

Sunnats regarding Hair, moustache, beard and nails

1. Rasulallah ﷺ beard was very long and thick that it filled his chest **(Tirmidhi)**

2. To trim beard that is beyond one fist length so that it becomes neat and beautiful **(Sharah Shamaaile)**

3. To keep ones beard one fist length **(Tirmidhi)**

4. To trim the beard and oil and comb the hair **(Muwatta Imam Malik)**

5. To trim moustache **(Tirmidhi)**

Note: The hair of the moustache should not be allowed to reach the lip

6. Not delaying cutting face and body hair for more than 40 days: **Anas**  narrated: "A time limit has been prescribed for us for trimming the moustache, clipping the nails, plucking the hair under the armpits, shaving the pubes, that none of them should be left for more than forty nights." (Muslim)

7. To dye the hair with mehndi leaves (Red colour) or wasma (blue colour) or to simply leave it white (Muwatta Imam Ahmad)

8. Females can colour their nails with mehndi (Red colour) (Abu Dawud)

Note: It is not advisable to use nail varnish or gloss because of the fact that it prevents water from reaching the nail and in order for Ghusl and Wudhu to be accepted the water has to touch the nail.

9. Rasulallah  used to clip his nails either on Thursday or Friday. (Tirmidhi)

10. There is no evidence from the Sunnah regarding the method of cutting nails but it is recommended to start from the right hand from the index finger, then forefinger, ring finger and then little finger. Then to the left hand he started from the little finger across to the ring finger, forefinger, index finger, thumb and then lastly the thumb of the right hand.

11. When clipping the toe nails it is recommended to start on the small toe of the right foot and then work your way across till the small toe on the left foot.

Note: These methods of cutting the nails are recommended in **Fathul Bari, Vol.10: Page.345**

12. Mayl Bint Mishrah Al-Ashra'iyah, reported that she saw her father cutting his nails and burying them, and he said: "*I saw the Prophet*  *doing so.*" (Al-Khalaal)

13. When Rasulallah  intended to put oil in his hair he used to place the oil on his left palm and then with his fingers he would first smear a little oil on his eyebrows and then on the eye lids and lastly he put the oil on his beard. Rasulallah  used to first smear some of the oil on his eye lids and then on his beard. (Jami' al-Saghir)

Sunnah's pertaining to Hair

1. The length of the hair of Rasulallah  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. (Tirmidhi)

2. To keep all the hair up to the ear lobes or a little lower is Sunnah. (Tirmidhi)

Rasulallah ﷺ normally kept hair and only shaved it off during Hajj & Umrah (**Sharh al-Munawi ala Shama'il al-Tirmizi, P. 99**).

If a person wishes to trim his hair, then it should be trimmed equally on all sides & not shave a part and leave the rest. **"Shave it all or leave it all", (Abu Dawood)**

3. To wash the hair, oil and comb it is Sunnah, but a few days should be skipped in between, if there is no necessity. (**Mishkaat, Bazlul Majhood, commentary of Abu Dawood**)

4. When combing the hair start from the right hand side. (**Bukhari pg. 61**)

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

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allaahumma antha hassantha khalqee fahassin khulqee

O Allah, as You have beautified my external form, so make my character beautiful as well.
(Hisnul Haseen)

6. Braided (Plaited) Hair:

Umm Salamah narrated: **رضي الله عنها** I said: "Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse?"

The Prophet ﷺ said: "No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified." (**Muslim**)

7. Lengthening Hair artificially is forbidden:

'A'isha رضي الله عنها narrated: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet ﷺ and mentioned that to him and said: "Her (my daughter's) husband suggested that I should let her wear false hair."

The Prophet ﷺ said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially." (**Bukhari 7:133 also see 7:818**)

8. Dying hair:

'Ubaid Ibn Juraij رَضِيَ اللهُ عَنْهُ narrated: ...And about the dyeing of hair with Henna; no doubt I saw Allah's Apostle dyeing his hair with it and that is why I like to dye (my hair with it)... (**Muslim**)

9. Not to pluck grey hair

Abdullah Ibn Amr Ibn al-'As رضي الله عنه narrated that the Apostle of Allah ﷺ said: **Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyan's version). Yahya's version says: Allah will record on his behalf a good deed for it, and will blot out a sin for it. (Abu Dawud)**

Hadhrat AbuDharr رضي الله عنه narrated that the Prophet ﷺ said: **The best things with which grey hair are changed are henna and katam. (Abu Dawud)**

Note: One should not dye the hair black

10. Combing hair:

Hadhrat 'A'isha رضي الله عنها narrated that the Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. **(Bukhari, see also Bukhari 7:745)**

Hadhrat 'A'isha رضي الله عنها narrated that while in menses, I used to comb the hair of Allah's Apostle ﷺ. **(Bukhari 1:294, see also Bukhari 1:295, 3:362)**

Hadhrat Abdullah Ibn Mughaffal رضي الله عنه narrated that the Apostle of Allah ﷺ forbade combing the hair except every second day. **(Abu Dawud)**

11. Shaving the Head during Hajj & Umrah:

Hadhrat Abdullah Ibn Umar رضي الله عنه narrated that Allah's Apostle ﷺ said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And (invoke Allah for) those who get their hair cut short." The Prophet ﷺ said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet ﷺ said (the third time): "And to those who get their hair cut short." Nafi' said that the Prophet ﷺ had said once or twice: "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added: "And to those who have their hair cut short." **(Bukhari 2:785)**

12. Grooming:

Yahya related to me from Malik from Zayd ibn Aslam رضي الله عنه that Ata ibn Yasar رضي الله عنه told him that the Messenger of Allah ﷺ was in the mosque when a man came in with dishevelled hair and beard. The Messenger of Allah ﷺ motioned with his hand that he should be sent out to groom his hair and beard. The man did so and then returned. The Messenger of Allah ﷺ said, "Isn't this better than that one of you should come with his head dishevelled, as if he were a Shaytaan?" **(Muwatta 51.7)**

Note: A man must be very cautious when growing long hair that he does not intend imitating women, or the people of sin and shamelessness. If he intends this, it is haram.

Prescribed Times for the Five Daily Salaah

Hadhrat Abu Hurraira رضي الله عنه narrates: "When the length of your shadow (from the sun) is equal to your height then perform the **Zuhr salaah**. When the length of your shadow becomes twice your height, perform the **Asr salaah**. Perform the **Maghrib salaah** when the sun has set. Perform the **Isha salaah** before one-third (1/3) of the night passes. And perform the **Fajr salaah** while it is still dark." (Muwatta Imam Malik vol.1, pg.8, Hadith 9)

Time for Zuhr Salaah:

Rasulallah ﷺ has said: "When the heat becomes very intense (after mid-day), then delay the **Zuhr salaah** until it cools down, for verily the intensity of the heat is from the effects of **Jahannam**". (Sahih Muslim, Hadith 615)

Time for Asr:

It was the noble habit of Rasulallah ﷺ that he used to delay the performance of **Asr** so long as the sun remained white and clear. (Abu Dawud; Waqtul Asr)

Time for Fajr:

Rasulallah ﷺ is reported to have said: "Perform the **Fajr salaah** when the sky brightens at the time of dawn (i.e. before sunrise) since this is a means of earning greater reward. (Tirmidhi, Hadith 154)

Imam Tirmidhi explains that the majority of the Sahaaba (*radhiyallahu Anhum*) used to perform **Fajr salaah** at this time (i.e. when the sky had brightened up).

Covering of the Head during Salaah:

Ibn Umar رضي الله عنه narrates that Rasulallah ﷺ wore a white hat. (Tabarani — Allama Suyuti has classified this Hadith as highly authentic: see *Sirajul Muneer*; v.4, pg.112).

It is written in *Fataawa Thunaaiyya vol. 1, pg. 525*, and in the Fatawa of the Ahle Hadith Scholars (vol. 4 pg.291) that Rasulallah ﷺ always used to keep his *blessed* head covered during **salaah**. In the same books it is also mentioned that to intentionally remove the headgear (hat) and perform **Salaah** bare-headed is contrary to the *Sunnah*. (Vol. 1, pg.523)

Praying Fajr Salah

1. Importance of the 2 rak'ahs Sunnah before Fard

`A'isha رضي الله عنها relates that the Prophet ﷺ said, "The two rakaats of (the Sunnah of) Fajr are better than the world and all it contains." (Muslim 725)

It is Sunnah to recite Surah Kaafirun in the first Rakaats and Surah Ikhlāas in the second rakaats of the Sunnah prayer. (Muslim)

2. Lying down for a short while after Sunnah of Fajr

`A'isha رضي الله عنها reported: When the Prophet ﷺ had performed two Rak'ahs before the Fajr prayer, he would lie down on his right side. (Al-Bukhari)

3. Recite after Fajr Prayer

1. Muslim Taimi رضي الله عنه narrates from Prophet Mohammad ﷺ to recite the following seven times before speaking to anyone:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Allaahumma Ajirnee minannaar

"O Allah, save me from the fire (Jahannam)."

If a person recites the above dua and dies the same night, he will be saved from Jahannam and if he recites it seven times after Fajr Salaat before speaking to anyone and if he dies on that same day, he will be saved from Jahannam. (Mishkaat from Abu Dawood)

2. Saying *Subhanallah, Alhamdulillah, Allahu Akbar*, 33 times each and completing 100 by reciting *La ila illallah* (or similar forms of dhikr) known as *Tasbihat* or *Dhikr* is also recommended after every *Fard salah*. (Radd al-Muhtar 1.477)

The Sunnah's of coming to and leaving the home

1. When leaving the house

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata 'illaa billaah.

In the Name of Allah, I have placed my trust in Allah; there is no might and no power except by Allah. (Abu Dawud 4/325, At-Tirmidhi 5/490)

It is stated in a Hadith that whoever reads this du'aa upon leaving the home, Shaytaan abstains from misleading or inflicting harm to him.

Also recite the following:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ، أَوْ أَضِلَّ، أَوْ أَزِلَّ، أَوْ أَزِلَّ، أَوْ أَظْلِمَ، أَوْ أَظْلَمَ، أَوْ أَجْهَلَ، أَوْ يُجْهَلَ عَلَيَّ .

Allaahumma 'innee 'a'oothu bika 'an 'adhilla, 'aw 'udhalla, 'aw 'azilla, 'aw 'uzalla, 'aw 'adhlima, 'aw 'udhlama, 'aw 'ajhala 'aw yujhala 'alayya.

O Allah, I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others. (Abu Dawud, Ibn Majah, An-Nisaa'i, At-Tirmidhi)

2. Whilst going to the Masjid: proceed calmly with dignity and do not be hasty. (Ibn Majah)

3. When returning home from Masjid or elsewhere: say salaam to the occupants of the house and recite the following du'aa:

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا

Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaaRabblnaa tawakkalnaa

In the Name of Allah we enter, in the Name of Allah we leave, and upon our Lord we depend [then say Asalaamu 'Alaikum to those present].

(Abu Dawud 4/325. Muslim {Hadith no. 2018}) say that one should mention the Name of Allah when entering the home and when beginning to eat; and that the devil, hearing this, says: "There is no shelter for us here tonight and no food."

4. Greeting the family or occupants of the home when entering or leaving the house is a means of great reward. The person who enters the home with salaam is under the protection

of Allah (**Abu Dawud**) and when one enters and does not remember Allah (By saying salaam) then Shaythaan invites his followers to the home saying “**you have accommodation for the night**” by saying salaam to the family that person and their family receives blessings (**Abu Dawood**) Even if no one is at home by saying salaam the angels greet one back.

5. **On entering** a market / shopping centre recite the following words:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ
لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaahu wahdahu Laa shareeka lahu, lahul mulku wa lahul hamdu yuhyee wa yumeetu wa huwa hayyul Laa yamootu, biyadihil khayr wa huwa alaa kulli shay'in qadeer

There is no deity except Allah, the Only One. He has no partner. To Him belongs all kingdom and to Him belongs all praise. He is the One who gives life and death. And He is Ever-living and no death comes to Him. In His Hand lies all good and He has power over everything.

It is reported in a Hadith that for reciting these words, **Allah Ta'ala** will record one million good deeds, forgive one million sins, elevate the status a million times and build a house for him in Jannah. (**Mishkaat**)

Sunnah's of the Masjid

1. Virtues of walking to the Masjid when Wudhu is done at home:

Abu Hurraira  reported that the Prophet  said, "Anyone who purifies himself in his house and then goes to one of the houses of Allah to fulfil one of the obligations of Allah, one step removes an error and the other raises him a degree." (**Muslim**)

2. Virtues of praying all Fard prayers in the Masjid:

The Prophet  is reported to have said that: the person who, from morning to evening, goes towards the Masjid to perform salaam, every time he goes to the Masjid, Allah Ta'ala prepares the Paradise for his welcome. (**Mishkaat**)

When entering the Masjid

3. Small steps should be taken to the Masjid as every step towards the Masjid is reward (**Attargheeb**)

4. The left shoe should be removed first. But the Masjid should be entered with the right foot. (**Attargheeb**)

5. Enter Masjid with the right foot. (Bukhari Chapter on Salah pg.61)

6. To recite: بِسْمِ اللّٰهِ Bismillah (Ibn Majah pg. 56)

7. To recite durood upon entering (Ibn Majah, Faydhul Qadeer)

8. To recite:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

Allaahumnaftah lee abwaaba rahmatik

Oh Allah! Open the Doors of Your Mercy for me. (Ibn Majah)

9. To make intention for Nafil I'tikaaf so when gets rewarded for the duration of ones stay in the Masjid however long or short it is. (Shami- Vol.2, pg. 442)

10. Tahiyatul Masjid (Nafl prayer when entering the Masjid):

Abu Qataadah رضي الله عنه narrated that the Prophet ﷺ said: "If any one of you enters a masjid, he should pray two rakaats before sitting." (Bukhari and Muslim)

This is a 2 Rak'ahs Nafl prayer which one should perform every time one enters the Masjid. It is very rewarding and takes a matter of minutes.

The Aadaab (Etiquettes of the Masjid)

Whenever one enters the Masjid, one should remain conscious of these etiquettes:

1. It is preferable that one performs two rak'ah Tahiyatul Masjid upon entry into the Masjid as long as it is not Mukruh time.
2. **Note:** It is **Mukruh Tahreemi** to perform Nafil Salaat between Sub'h saadiq (dawn) and 15-20 minutes after sunrise. Therefore, one should not perform **Tahiyatul-ul-Wudhu** and **Tahiyatul Masjid** at this time too. **However performance of Qadhaa Salaat, Sajdah Tilaawat and Janaazah Salaat is permissible. One should take note** that every form of Salaat is impermissible at sunrise, mid-day (zawaal) and sunset and **it is haraam to perform Sajdah** (at these three times). There is no harm in engaging ones self in Dhikr and Tilaawat.
3. **It is more virtuous to sit in the first row.** However, if place is not available, one should sit wherever he finds place. It is not permissible to leap over the shoulders of people in order to advance forward.

4. **Do not make noise or disturbance in the Masjid.**
5. **Do not enter the Masjid after consuming anything which gives out offensive smell**, e.g. tobacco, raw onions and garlic, radish, etc.
6. **Do not indulge in worldly talk.** Do not engage in any activities which disturb those engaged in Salaat or Dhikr.
7. **Do not engage** in buying and selling of any kind in the Masjid.
8. **Do not distract those who are already busy in Tilaawat and Dhikr by greeting them. However**, if someone not occupied in Zikr, etc, turns to you on his own accord, then there is no harm in greeting him.
9. If one desires to perform Sunnah's or **Nawaafil** then one should perform them in a place where there is no likelihood of anyone passing in front him whilst in Salaat. Some people begin their Salaat in the back rows, when there are places vacant in the front rows in front of them, due to which people find it difficult to pass. It is not proper to cause inconvenience and harm to others. If someone is compelled to walk across such people performing Salaat, the sin of this walking will be upon the one performing Salaat.
10. When Jamaa'at begins, the first rows should be completed first, with both the right and left hand sides balanced equally. It is improper to stand in a back row, if space is vacant in front.
11. Engage in Dhikr and Tilaawat silently, if people are performing Salaat.
12. Neither spit nor stretch your legs towards the Qiblah.
13. Neither search nor make announcements for items lost outside, in the Masjid

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Prayer with Congregation

1. Always try to say your prayers with congregation (for men), for women it is optional but more rewarding to pray at home.

Abu Hurairah also reports that the Prophet ﷺ said: "By Him in whose hand is my soul! I have considered ordering a fire to be kindled and then ask someone to lead the people in salah. And then go to the men [who did not attend the prayer] and burn their houses over them." (Bukhari and Muslim)

As stated above, it is better for women to pray in their houses. Ahmad and at-Tabarani record that Umm Humaid as-Sa'diyah came to the Messenger of Allah ﷺ and said: "O Messenger of Allah, I love to pray with you." **The Prophet ﷺ said: "I am aware of that, but your salah in your residence is better for you than your salah in your people's mosque. And your salah in your people's mosque is better than your salah in the [larger] congregational Mosque."**

2. There is 27 times more benefit to say prayers with congregation. **(Bukhari and Muslim)**

Note: Women get the same reward praying at their usual place at home

3. The first pronounced Name of **Allah (takbeer-e-oolaa)** for the prayers is better than the world and whatever is in it. **(Mishkaat)**

4. When the people begin to stand then, before takbeer, first straighten the rows. Thereafter takbeer should be said.

5. It has been reported in Tirmidhi that 'Umar radhiyallahu anhu had appointed a person for straightening the lines. When that person would inform that all the lines are straight, then 'Umar radhiyallahu anhu would say takbeer.

6. Keep the lines perfectly straight and stand joined together. Do not leave space between each the other. The shoulders be joined together and the ankles perfectly opposite to each other. **(Sihaah sittah)** It is not necessary to join the ankles.

7. Offer every prayer in such a manner as if it were the last prayer of your life.

8. Do not run if the prayer has been started lest you should gasp. But walk steadily and with grace. **(Tirmidhi)**

Sunnah's of Adhaan and Iqaamah

1. When one hears the Muazzin (The caller to prayer) calling out Azaan then it is Mustahab (Preferable) to repeat the same words after the Muazzin. In reply to **"Hayya alas salaah"** and **"Hayya alal Falaah"** one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La Hawla walaa Quwatha illah billah hilaliyyil Azeem

There is no protection (Against evil) and no power (To do good) except with the help of Allah the Mighty and Great. (Bukhari, Muslim)

2. At the time of Fajr in reply to “Assalaatu Khairum minanawm” one should say:

صَدَقْتَ وَبَرَّرْتَ

Sadaqtha wa barartha

“You have said the truth you have said what is good” (Al Adhkaar lin Nawawiy)

- The person who replies to the Azaan with full sincerity will surely enter paradise.

3. Upon hearing the Adhaan, recite:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيْتُ بِاللَّهِ رَبًّا
وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا.

Wa 'anaa 'ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'anna Muhammadan 'abduhu wa Rasooluhu, radheetu billaahi Rabban, wa bi-Muhammadin Rasoolan wa bil'islaami deenan.

*I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion.*¹ [To be recited in Arabic after the Mu'aththin's Tashahhud or the words of affirmation of Faith] (Muslim 1/290.)

4. After Hearing the Call to Prayer (Adhaan):

First send blessings and salutations (Salawat) upon the Messenger of Allah ﷺ (Muslim Vol.1 pg.166)

5. Then recite the following:

الدَّعْوَةُ النَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ اللَّهُمَّ رَبَّ هَذِهِ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

Allahumma Rabbi Haadhi idda' wathithaama waswalaathil qaa ima aathi Muhammadawaseelatha walfadeelah wab 'as hoo maqaa mammahmooda nilladhi wa atha [innaka laa thukh liful mee 'aad]

O Allah, Lord of this perfect call and established prayer, grant Muhammad a place near to You, an excellence and exalted degree, and raise him to the praiseworthy station that You have promised him. (Al-Bukhari 1/152 and the addition between brackets is from Al-Bayhaqi 1/410 with a good (Hasan) chain of narration).

6. Whoever recites this dua will gain the intercession of the Messenger of Allah ﷺ on the Day of Judgement. (Bukhari)

7. By reciting this dua, the intercession of Prophet Mohammad ﷺ becomes Waajib. (Mishkaat)

Note: Between the call to prayer and the 'Iqaamah, you should supplicate Allah for yourself. Invocation during this time is not rejected.

Replying to Iqaamah

8. It is Mustahab to reply to the Iqaamah by repeating the same words similar to that of the Adhaan however in reply to "Qad qaamatis salaah" one should say:

أَقَامَ اللَّهُ وَأَدَامَا

Aqaamahallahu Wa adaamaha

"May Allah establish and perpetuate this Salah" (Abu Dawood)

9. When reading Fard Salaat at home it is preferable to say Iqaamah even if you're praying on your own.

10. Dua's are readily accepted between Azaan and Iqaamah so this precious time should be spent in dua and Dhikr.

Doing Ibadah (worship) After Fajr Salah until after Sunrise

1. Rasulallah ﷺ used to sit cross legged in the Masjid from after Fajr up to Ishraaq (Sunrise). He would sit cross legged in the company of the Sahaaba (Radhiyallahu Anhum) as well. (Khasaail-Commentary of Shamaail- pg. 76)

2. Remaining seated after Fajr Salaat:

In a narration of Tirmidhi, Rasulallah ﷺ is reported to have said, 'He who performs Fajr Salaat with Jamaat and remains seated in the same place while engaging in Dhikr until after sunrise and thereafter performs 2 Rakaats Nafil Salaat, (Ishraaq), he will obtain the Thawaab of one Hajj and one Umrah.' (Tirmidhi)

3. The fire of Jahannam will not touch the person who reads 4 rak'ahs of Salaat Ishraaq (Baihaqi)

4. Read Surah Yaasin after Fajr:

The Hadith mentioned by 'Ataa bin Abi Rabaah رضي الله عنه states that the Prophet ﷺ said: "Whosoever recites Surah Yaasin in the early part of the day his needs will be fulfilled." (Mishkaat, Page 189)

It is stated in Mirqaat, Sharah Mishkaat under the commentary of the above Hadith that ones worldly needs and the needs pertaining to the Deen and the Hereafter will be fulfilled. (Mirqaat, Sharah Mishkaat, Vol. 4, Page 681)

5. When the sun rises then say this dua:

الْحَمْدُ لِلَّهِ الَّذِي أَقَلَّنَا يَوْمَنَا هَذَا وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا

Alhamdulillahillaa-hillazee aqaalana yawmanaa haazaa walam yuh-liknaa bizunoobinaa

All praise is to Allah who has granted us this day and did not destroy us because of our misdeeds. (Muslim)

Sunnah's after the completion of Salaah

1. After the completion of Fard Salaah to read الله أكبر "Allaahu Akbar" once followed by "Asthaghfirullah" three times with the last Asthaghfirullah read a bit audibly and also dragged (pulled) slightly. (Tirmidhi)

2. After the Fard of Fajr and Asr to engage in the remembrance of Allah for a short period. (Attargheeb)

3. The Malaikah (Angels) continuously make dua's of forgiveness and mercy for those who after their daily Salaah remain seated at the place of Salaah. (Attargheeb)

4. It has been reported from A'isha رضي الله عنها that Rasulallah ﷺ used to sit as long as it takes to say:

ALLAHUM-MA ANTAS-SALAM WA-MINKAS-SALAM

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

O Allah, You are the Author of peace and from You comes peace.

TABARAKTA YA-DHALJALALI WAL-IKRAM

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Blessed are you, O Lord of Majesty and Honour.

Then he used to stand up to perform his Sunnah.' (Muslim, Abu Dawud, and Tirmidhi)

5. Also recite the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ
لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَتَّعْتَ، وَلَا يَنْفَعُ دَا
ءُ الْجَدِّ مِنْكَ الْجَدُّ.

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer, Allaahumma laa maard'a limaa 'a'tayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u thal-jaddi minkal-jadd.

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. (Al-Bukhari 1/255, Muslim 1/414)

6. It is also recommended to recite **33 times Subhaanallah, 33 times Alhamdulillah, 33 times Allaahu Akbar** and the following once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ
لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaahu wahdahu Laa shareeka lahu, lahul mulku wa lahul hamdu yuhyee wa yumeetu wa huwa hayyul Laa yamootu, biyadihil khayr wa huwa alaa kulli shay'in qadeer

"There is no deity except **Allah**, the **Only One**. **He** has no partner. To **Him** belongs all kingdoms and to **Him** belongs all praise. **He** is the **One** who gives life and death. And **He** is **Ever-living** and no death comes to **Him**. In **His** Hand lies all good and **He** has power over everything."

It is mentioned in a hadith that whoever recites the above after every salaah his sins will be forgiven if they are as much as the foam of the ocean. (Muslim)

7. Whoever recites the following after every prayer will be forgiven for his sins (Minor sins) even though they be as the foam of the sea:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ

Subhaanallaahi, walhamdu lillaahi wallaahu 'Akbar, - 33 times followed by:

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

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku Wa lahul-hamduwaHuwa'alaakullishay'inQadeer.

"Glory is to Allah , and praise is to Allah , and Allah is the Most Great (each said thirty-three times). None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things." (Muslim 1/418)

8. It is also recommended to recite Sura al-Ikhlaas (112), Sura al-Falaq (113) and al-Naas (114) (Reported by al-Tirmidhi) and Ayat al-Kursi. (Reported by Al-Nasai)

9. Rasulallah ﷺ said: "Whoever recites Aayat ul Kursi after every Fard (Fard Salaat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah)

(Nisa'i, Ibn Hibbaan, Ibnelsani A'n Abi Amatah Albahili (رواه ابن ماجه))

Another Hadith states that Reciting Ayat ul Kursi after one Fard (Fard Salaat) will cause a person to stay in Allah's protection until the next Salaat. (Tibrani Fil Kabeer)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allaahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maafil-'ardh, man thal-latheeh yashfa'u 'indahu 'illaa bi'ithnih, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmih 'illaa bimaa shaa'a, wasi'a kursiyyuhus-samaawaati wal'ardh, wa laa ya'oooduhu hifdhuhumaa, wa Huwal-'Aliyyul-'Adheem.

Allah! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (Recite in Arabic after each prayer.) (An-Nisaa'i, 'Amalul-Yawm wal-Laylah (Hadith no. 100))

10. Recite the following after Fajr prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا،
وَعَمَلًا مُتَقَبَّلًا.

Allaahumma 'innee 'as'aluka 'ilman naafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan.

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted. (Ibn Majah and others)

11. **To recite after Fajr and Maghrib prayers:** Muslim Taimi رضي الله عنه narrates from Prophet Mohammad ﷺ to recite the following seven times before speaking to anyone:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Allaahumma Ajirnee minannaar

"O Allah, save me from the fire (Jahannam)."

If a person recites the above dua and dies the same night, he will be saved from Jahannam and if he recites it seven times after Fajr Salaat before speaking to anyone and if he dies on that same day, he will be saved from Jahannam. (Mishkaat from Abu Dawood)

12. 'Abd-Allah Ibn 'Amr رضي الله عنه who said: "The Messenger of Allah ﷺ said: 'There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaanallah) ten times immediately after each prayer, and praise Him (say Alhamdulillah) ten times and magnify Him (say Allaahu Akbar) ten times.' I saw Rasulallah ﷺ counting this on his fingers. He said: 'that makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales... (Sunan al-Tirmidhi, 3332)

Note: Each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgment.

There are also many other Dhikr's and invocations that may be recited. It is best to do that which one can do consistently, because, as the Prophet (Allah bless him & give him peace) told us, "The most beloved of actions to Allah are those its performer is constant on, even if little." [Bukhari and Muslim] This is because such actions transform a person's life if done persistantly.

The time after the five daily salaah is also a time when dua's are accepted. Hence this opportunity to seek from Allah should be realized.

The following are some prescribed Dhikr (Remembrance of Allah) taken from the “Fortress of a Muslim” as mentioned in hadith. They should be read at least in the morning or evening:

1. Recite Surah Fatiha once along with Ayat ul Kursi once and the following verses once:

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 عَلَيَّ وَأَبُوءُ بِذَنْبِي
فَاغْفِرْ لِي ذُنُوبِي فَإِنَّكَ لَا تَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ

Allahumma ‘Anta rabbe laa ‘ilaaha illa Anta, khalaqtanee wa aana abduka, wa aana ahdika wa wadika mastatatu, a’oouthu bika min sharri maa sana’tu ‘aboo’u laka bini matika alayya, wabidhanbee faghfirli fa innahu laa yaghfiru thunooba illaa anta.

O Allah! You are my lord; there is none worthy worship but You. You created me and I am your slave. I keep my covenant and my pledge to you as far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You.

Whoever recites this with conviction in the evening or morning and dies during that night or day shall enter Paradise. (Bukhari, 150/7)

2. Allahumma ‘innee asbahtu/amsaytu ush-hiduka wa ush-hidu hamalata ‘arshika, wa malaa ikataka wa jamee’a khalqika, annaka Antallahu laa ilaaha illaa Anta wahdaka laa shareeka laka, wa anna Muhammadan abduka wa Rassoluka.

O Allah, I have entered a new morning/evening and call upon you and upon the bearers of Your throne, Upon your angels and all creation to bear witness that surely You are Allah, there is none worthy worship but You alone, You have no partners, and that Muhammad ﷺ is your slave and Your Messenger.

Allah will spare whoever will say this FOUR times in the mornings or evenings from the Hell-fire. (Abu Dawud, 317/4)

3. مَلْعَظِي ۞ لِعَرْشِ رَبِّ ۞ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ اللَّهُ حَسْبِي .

Hasbiyallahu laa ilaaha illaa Huwa alayhi tawakaltu wa huwa rabbul arshil Adheem.

Allah is sufficient for me. There is none worthy worship but Him. I have placed my trust in Him; He is Lord of the Majestic Throne

Allah will grant whoever recites this seven times in the morning or evening whatever he desires in this world or the next. Another narration says three times (Abu Dawud)

4. رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رِسُولًا .

Radheetu Billahi Rabban, wa bil islaami deenan, wa bi-Muhammadin ﷺ Rasoolan.

I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad ﷺ as my prophet

Whoever recites it three times in the morning or evening will be pleased on the Day of Judgement. **Another version says:** Jannah becomes obligatory for him to enter (Abu Dawud)

Prayers from the Qur'an to recite in each dua

1. سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ .

Sami`nā Wa 'Aṭa`nā Ghufrānaka Rabbanā Wa 'Ilayka Al-Maṣīr

We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying. (The Holy Qur'an – Surat al Baqarah – Verse 285)

2. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ .

Rabbanā 'Afrigh `Alaynā Ṣabrāan Wa Thabbit 'Aqdāmanā Wa Anṣurnā `Alā Al-Qawmi Al-Kāfirīna

Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk (The Holy Qur'an – Surat al Baqarah – Verse 249)

3. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbanā 'Ātinā Fī Ad-Dunyā Ḥasanatan Wa Fī Al-'Ākhirati Ḥasanatan Wa Qinā `Adhāba An-Nār

Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire (The Holy Qur'an – Surat al Baqarah – Verse 201)

4. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Rabbanā Taqabbal Minnā 'Innaka 'Anta As-Samī'u Al-'Alīm

Our Lord! Accept (this worship) from us: You are the All-Hearing, the All-knowing (The Holy Qur'an – Surat al Baqarah – Verse 127)

5. رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونُنَّ مِنَ الْخَاسِرِينَ . (الاعراف: 23)

Rabbanāa zalamnaa anfusanaa wa illam taghfir lanaa wa tarhamnaa lanakoonanna minal khaasireen.

Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost. (The Holy Qur'an – Surat Al Araf- Verse 23)

6. قَدِيرٌ رَبَّنَا أَتَمِّمُ لَنَا نُورَنَا وَ□ غَفِرَ لَنَا إِنَّكَ عَلَّامٌ كُلِّ شَيْءٍ

Rabbanā Atmim Lana Nurana Waghfir Lana. Innaka 'Ala Kulli Shay'in Qadir

Our Lord! Perfect for us our light and forgive us; surely You are Potent over everything. (The Holy Qur'an – Surat At Tahrīm- Verse 8)

7. قَوْلِي بَّ اشْرَحَ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا رَ .

Rabbish rahlee sadree Wa yassir lee amree Wahlul 'uqdata mi lisaanee Yafqahoo qawlee

O my Lord! Expand me my breast Ease my task for me And remove the impediment from my speech So they may understand what I say (The Holy Qur'an – Surat Ta Ha- Verse 25)

8. إِمَامًا لِّلْمُتَّقِينَ وَاجْعَلْنَا أَعْيُنَ قُرَّةٍ وَذُرِّيَّاتِنَا أَزْوَاجِنَا مِن لَّنَا هَبْ رَبَّنَا

Rabanna hab lana min 'azwajina wadhurriyatina qurrata'a`yuniw-waj`alna lil-muttaqina imama.

Our Lord! Grant us in our wives and offspring the coolness of eyes and make us a leader of those who guard themselves against evil. (The Holy Qur'an – Surat al Furqan – Verse 74)

9. رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Rabbanā Lā Tu'ūākhidhnā 'In Nasīnā 'Aw 'Akhṭā'nā Rabbanā Wa Lā Taḥmil 'Alaynā 'Iṣrāan Kamā Ḥamaltahu 'Alā Al-Ladhīna Min Qablinā Rabbanā Wa Lā Tuḥammilnā Mā Lā Ṭāqata Lanā Bihi Wa A`fu `Annā Wa Aghfir Lanā Wa Arḥamnā 'Anta Mawlānā Fānṣurnā `Alā Al-Qawmi Al-Kāfirīn

Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk (The Holy Qur'an – Surat al Baqarah – Verse 286)

Virtues of praying Salaatul Dhuha (Sunrise prayer)

1. The beloved Prophet ﷺ has said: Those who perform the Fajr prayer in congregation (Jamaa'at), read the Dhikr (remembrance of Allah) till the sun has completely arisen (length of a spear from the horizon, after 20 minutes of sunrise) and read 2 Rak'ahs Nafil prayer will have the benedictions (sawaab) equal to those of Nafil Hajj-Umrah. (Tirmidhi)

2. Rasulallah ﷺ is reported to have said that Allah Ta'ala says, 'O son of Adam, perform 4 Rakaats of Salah in the early part of the day. I shall help you in accomplishing all your responsibilities during the rest of the day.' (Mishkaat pg.116)

3. Rasulallah ﷺ is reported to have said, 'Whoever offers 2 Rakaats of Salaat al-Dhuha, all his sins will be forgiven even though they are as much as the foam of the sea.' (Ibid)

4. 'Salaat al-Duhaa consists of 2 - 12 Rakaats and it is preferable to perform 8 Rakaats.'
(Raddul Mukhtaar vol.1 pg.505)

5. The Prophet ﷺ is reported to have said that whoever prayed twelve rakaats at the time of Chasht (Breakfast), and then Allah will, as a reward, prepare a palace of gold for him in Paradise. (Mishkaat, Tirmidhi, Ibn Majah)

6. The Prophet ﷺ said: "Whoever prays the Fajr prayer then sits in his place of prayer remembering Allah until sunrise, then prays two rak`ats of *Duha*, Allah shall make him forbidden to the Fire, nor shall it touch him nor consume him." (Narrated from al-Hasan ibn `Ali by al-Bayhaqi)

7. After this prayer is done one can either have a short nap to regain more energy or go to work and earn ones livelihood.

The Sunnah of coming out of the Masjid

1. To leave the Masjid with the left foot. (Bukhari-Chapter on Salah pg.61)
2. To recite Bismillah (Ibn Majah pg. 56)
3. To recite Durood (Ibn Majah, Faydhul Qadeer)
4. To recite the Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma inni asaluka min fadhlik
"O Allah, I ask you for your grace". (Ibn Majah)

Also:

بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي
مِنَ الشَّيْطَانِ الرَّجِيمِ.

Bismillaahi wassalaatu wassalaamu 'alaa Rasoolillaahi, Allaahumma 'innee 'as'aluka min fadhlika, Allaahumma'simnee minash-Shaytaanir-rajeem.

In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, I ask for Your favour, O Allah, protect me from Satan the outcast. **(ibid)**

The Breakfast

1. If one is not fasting then one should make arrangements to have a good breakfast in to energise one for the day ahead as this will also help in worship throughout the day.

2. Rasulallah ﷺ used to have honey water for breakfast. He is also reported to have had “**Nabize Tamar**” in some narrations. Nabize Tamar is dried dates which have been cut into pieces and soaked in a clay container overnight. **(Tirmidhi)**

The Virtues of Jummah prayer

Hadhrat Ali Ibn Abu Taalib  **narrated:** on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching). When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday. Then he (the narrator) says in the end of this tradition: I heard the Apostle of Allah (peace be upon him) say so. **(Abu Dawood 1046)**

1. Jummah preparations should begin on Thursday such as clipping the nails, removing of the hair etc **(Ihya aul-Uloom, vol. 1, page 161)**

2. To have a bath (Ghusl) **(Bukhari, Tirmidhi, Ibn Majah)**

On one Friday, Rasulallah  **said:** "O Muslims! Allah Ta'ala has made this day a day of *Eid*. So have a bath on this day, whoever has perfume should apply it, and use the *Miswaak*. "**(Ibn Majah)**

3. To use Miswaak **(Ibid)**

4. To use Attar (Perfume) **(Ibid)**

5. To wear nice clothes **(Abu Dawood, Chapter of Ghusl on the day of Jummah)**

6. To proceed early as possible to the Masjid for Jummah:

Rasulallah ﷺ said: "On the day of Jummah, the angels stand at the entrance of that Masjid in which Jummah salaah is to be offered. They write down the name of the person who enters the Masjid first, and thereafter the name of the person who follows, and they continue doing this. The person who entered first will receive the reward of sacrificing a camel in the path of Allah; the one who followed him will get the reward of sacrificing a cow, thereafter a chicken, thereafter the reward of giving an egg as charity in the path of Allah. Once the *khutbah* commences, the angels close the register and begin listening to the *khutbah*. "(Bukhari and Muslim)

7. To walk to the Masjid if possible for every step is a reward of a year Nafil Fast (**Tirmidhi**)

8. One should listen very attentively to the khutba even if one does not understand. One should not speak or even warn another to keep quiet while the khutba is in progress.

9. To try to sit as close as possible to the Imaam. (**Ibn Majah, Tirmidhi**)

10. 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**)

11. One should not fiddle with clothes or fingers but listen attentively (**Ibn Majah**)

12. When Rasulallah ﷺ name is mentioned in the khutba then it is permissible to recite durood in the heart only without the movement of the lips or tongue.

13. Between the two khutba's one should make dua. It is permissible to make dua without raising hands or moving the lips (I.e. dua should be made in the heart only without the movement of the lips or the tongue) (**Aadaab -E - Zindagee**)

14. **To read:** Surah Al A'ala (**Sura no 87**) in the first rakaat of Jummah Salah and Surah Gaathia (**Surah no 88**) in the second rakaat. (**Bukhari**)

15. **Recite Surah Kahf:**

It is related by Hakim and Bayhaqi, from Abu Sa'id رضي الله عنه "Whoever recites Surat al-Kahf on Friday, light shall shine forth for him between the two Fridays." (**Ibn Hajar, Talkhis al-Habir**)

16. **Recite durood in abundance:**

Rasulallah ﷺ is reported to have said, "Recite Durood upon me in abundance on the day of Jummah since they are presented to me." (**Ibn Majah**)

17. **Making abundant dua on Jummah:**

Rasulallah ﷺ said: "There is such an hour on Friday that if any Muslim makes *dua* in it, his *dua* will definitely be accepted." (Bukhari, Muslim)

18. Reward of 80 years Nafil worship and minor sins forgiven

According to a Hadith recorded in Tabarani on the authority of Abdullah Ibn Abbas رضي الله عنه: **Abu Hurraira** رضي الله عنه reports that the Holy Prophet ﷺ said: "Whoever recites the following Durood eighty times immediately after Asr Salaat on Friday, before standing up from his place, Allah will forgive eighty years of sins and grant him the reward equivalent to eighty years of worship."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ
عَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Allahumma salli alaa muhammadinin nabiyyil ummiyyi wa-ala aalihi wasallim tasleema

O Allah bless Muhammad, the unlettered Prophet, and his family and grant them best of peace. (Jame Sagheer)

19. **Abu Hurraira** رضي الله عنه narrated that the Messenger of Allah ﷺ said: The five daily prayers, and from one Jummah to the next, are an expiation for whatever sins come in between, so long as one does not commit any major sin. (Muslim, 233)

20. It was narrated from **Abu Hurraira** رضي الله عنه that the Prophet ﷺ said: Whoever does Ghusl then comes to Jummah, and prays as much as Allah decrees for him, then listens attentively until the khutbah is over, then prays with him (the imam), will be forgiven for (his sins) between that and the next Jummah and three more days. (Muslim, 857)

Al-Nawawi said: The scholars said that what is meant by his being forgiven between the two Jummah and three more days is that a good deed is worth ten like it, so he will be rewarded with ten rewards for each of the good deeds that he did on Friday. Some of our companions said: what is meant by what is between the two Jummah is from Jummah prayer and the khutbah until the same time on the following Friday, so that it will be seven days, no more and no less, then three days are added making ten in all.

21. Coming early to Jummah brings a great reward.

Abu Hurraira رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever does Ghusl on Friday like Ghusl for janaabah, then goes to the prayer (in the first hour, i.e., early), it is as if he sacrificed a camel. Whoever goes in the second hour, it is as if he sacrificed a cow; whoever goes in the third hour, it is as if he sacrificed a horned ram; whoever goes in the fourth hour, it is as if he sacrificed a hen; and whoever goes in the fifth hour it is as if he

offered an egg. When the imam comes out, the angels come to listen to the khutbah.” (Bukhari, 814 and Muslim, 850)

22. If a person walks to Jummah prayer, for every step he will have the reward of fasting and praying qiyaam for one year.

It was narrated from Aws ibn Aws al-Thaqafi رضي الله عنه that the Messenger of Allah ﷺ said: **Whoever does Ghusl on Friday and causes (his wife) to do Ghusl, and sets out early, and comes close to the imam and listens and keeps quiet, for every step he takes he will have the reward of fasting and praying qiyaam for one year.”** (al-Tirmidhi, 496)

Ibn al-Qayyim said in Zaad al-Maâ’aad, 1/285:

Finally after quoting the hadith which speak of the virtues of Jummah prayer:

What we have quoted, when taken all together, indicates that the expiation of sins from one Friday to the next is subject to all the conditions mentioned above being met, namely doing Ghusl, cleaning oneself, putting on perfume, wearing one's best clothes, walking in a calm and dignified manner, not stepping over people, not pushing between two people, not offending others, praying nafil prayers, listening attentively and avoiding idle speech.

The Virtues of the Qur’an

1. Virtues of reciting the Qur’an:

"Verily he who has nothing of the Qur'an in his heart, is like a house (which has been) destroyed." (At-Tirmidhi)

"Read the Qur'an for verily it will come forth on the Day of Resurrection as an intercessor for its readers." (Muslim)

Tameem ad-Daaree رضي الله عنه reported that the Messenger of Allah ﷺ said: **“Whoever recites (in prayer) with a hundred verses in a night, it will be written for him as devout obedience to Allah for the night.”**

2. Reward for reciting each letter of Holy Qur’an:

It was narrated that ‘Abd-Allah Ibn Mas’ood رضي الله عنه said: The Messenger of Allah ﷺ said: **“Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.”** (Narrated by al-Tirmidhi, 2910)

3. Surah Fatiha The Mother of the Qur’an and a cure for every disease:

Abu Suleiman says that once a group of Companions were in an expedition (ghazwa) when they happened to come across an epileptic person, who was unconscious. One of the Companions recited Surah Al-Fatiha and blew in his ear. The epileptic person immediately cured. When Sayyidana Muhammad ﷺ was informed of this, he said: "It (Surah Al-Fatiha) is "The Mother of the Qur'an" (Umm al-Qur'an) and is a cure for every disease."

[This narration has been recorded by Ath-Thua'ibi رَوَاهُ from Abu Sulaiman رَوَاهُ, who narrated it from Mu'awiya bin Saleh رَوَاهُ, Tafseer Mazhari 1:31]

4. Virtues of Surah Yaasin:

The Hadith mentioned by 'Ataa bin Abi Rabaah رَوَاهُ states that the Prophet ﷺ said: "Whosoever recites Surah Yaasin in the early part of the day his needs will be fulfilled." (Mishkaat, Page 189)

Rasulallah ﷺ has said: "Everything has a heart; the heart of the Qur'an is Surah Yaasin. Whoever reads Surah Yaasin (once), Allah Ta'ala records for him a reward equal to that of reading the whole Qur'an ten times." (Tirmidhi, Darami)

5. Surah Mulk which protects one from the Torment of the Grave:

It was narrated that Abdullah Ibn Mas'ud رَوَاهُ said: Whoever reads "Tabarakalladhi Biyadihil Mulk" [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah (Peace be upon him) we used to call it al-mani'ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (An-Nasai)

6. Surah Zilzilah worth half of the Qur'an

Abdullah Ibn 'Abbas and Annas Ibn Malik رَوَاهُ reported that the Prophet ﷺ said, 'Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur'an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur'an. Whoever recited Surah al Ikhlās (112) would get a reward as if reading one third of the Qur'an'. (At-Tirmidhi 2818/A)

7. Surah Ikhlās worth a third of the Qur'an

Abu Sa'id al-Khudri رَوَاهُ reported that the Messenger of Allah ﷺ said to his Companions, "Are any of you unable to recite a third of the Qur'an in a night?" That was difficult for them and they said, "Which of us is able to do that, Messenger of Allah?" He said, "[The Surah] 'Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all' (112) constitutes a third of the Qur'an." (Sahih al-Bukhari 6:61 #534, Riyad as-Saalihin by Imam an-Nawawi Ch.183 #1010)

8. Surah Ikhlās recited 200 times daily gets forgiveness of 50 years of sin

Annas رضي الله عنه reported the Prophet ﷺ as saying, "If anyone recites two hundred times daily, **Qul huwallahu ahad** the sins of fifty years will be wiped out, unless he is in debt." (At-Tirmidhi and Daraami).

The latter version has 'fifty times' and he did not mention 'unless he is in debt'

9. Surah al Falaq and An Naas protection from Jinn and evil eye

The Prophet ﷺ used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq and An Naas were revealed. When they were sent down, he utilised them and left other things. (At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014)

10. The Qur'an will intercede for the one who recites it much with sincerity

"The Qur'an is an intercessor (which by Allah's permission) intercedes, and an opponent (which is) truthful. He who appoints it as his leader, (then it) will lead him to Paradise. And he who puts it behind him, (then it) will lead him to the Fire." (Ibn Hibban, Al-Baihaqi, At-Tabarani, Sahih)

Sunnah's of travel

1. To read 4 rakats of Nafil prayer before setting out on a journey (Majmauz-Zawaid)
2. Rasulallah ﷺ preferred to commence a journey on a Thursday. (Bukhari)
3. It is preferable to set out on a journey early in the morning (Tirmidhi)
4. It is forbidden to set out on a journey after the Jummah Azaan and before Jummah Salah. (Tirmidhi)
5. Rasulallah ﷺ refrained from setting out on a journey alone. He preferred a group of three and he stated that four companions setting out on a journey together was preferable. (Abu Dawud)
6. Rasulallah ﷺ stated that if more than three people were travelling then one should be appointed as leader (Ameer) (Abu Dawud)
7. The leader of the group is the one who serves the group. (Baihaqi)
8. Before setting out on a journey one should meet one's friends and relatives and make dua for them in the following words:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

Asthawdi 'ullaaha deenaka wa aamanthaka wa khawaa theema amalika

"(I make) Allah responsible for your deen, your trustworthiness and for the results of your actions". (Tirmidhi)

Also recite the following dua:

أَسْتَوْدِعُكُمْ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ

Asthawdi ukumullaahalladhee laa thudee'u wa daa'i'ee

"I entrust (hand) you to Allah whose charge and deposit is never lost"

9. Dua for another person undertaken a journey

When some other person undertakes a journey, recite the following dua:

زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ لَكَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ كُنْتَ

Za'vvadakallaahuthaqwa wa ghafaralaka dhanbaka wa ya'ssaralaka khayra haythu kunth

"May Allah make piety part of your journey, forgive your sins and fulfil the purpose of the journey". (Tirmidhi)

10. Dua at the time of his departure:

اللَّهُمَّ اِطْوِ لَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

Allaahumma ithvi lahul b'uda wa hawwan 'alaihissafar

"O Allah let his journey be covered quickly and most easily". (Tirmidhi)

11. Dua by the traveller for the person wishing him farewell

أَسْتَوْدِعُكُمْ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ

Asthaw di 'ikumullaahalladhee laa thadee 'u wadaa ee 'uhh

"I leave your responsibility to Allah (leave you in his hands) in whose protection nothing can be lost (destroyed, damaged) when He protects". (Hisnul Hasin)

12. When leaving home on the commencement of a journey one should read the following dua:

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Bismillaahi thawakkalthu alallahi wala hawla wala quwatha illah billah

“In the name of Allah, I trust in Allah, there is no power and might except from Allah”.
(Mishkaat)

Also read the following dua:

Allaahumma antha rafeeqee fee safaree wa khaleefathee fee a'hee wamaa lee

“O Allah You are my companion in my journey and after me my guardian of my family and wealth”

13. When one boards any vehicle, he should read:
name of Allah

بِسْمِ اللَّهِ

“Bismillah”:- In the

14. When seated one should read: - اَلْحَمْدُ لِلَّهِ “Alhamdulillah”:- All praise be to Allah

Thereafter one should read the following dua:

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

ubhaanalladhee sakharalana haadhaa wamaa kunnaa lahu muqrineen wa innaa ilaa rabinaa lamun qaliboon

Purity belongs to Allah, who has subjected this conveyance for us and we were not capable of controlling it and surely to our sustainer we are to return” (Mishkaat)

15. Then one should say the following three times:

Alhamdulillah: - All praise be to Allah اَلْحَمْدُ لِلَّهِ

Allaahu Akbar: - Allah is the greatest اللَّهُ أَكْبَرُ

Laa ilaaha ilallah: - There is no worthy of worship except Allah

لَا إِلَهَ إِلَّا اللَّهُ

Then follow this with dua of repentance:-

يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا

Subhaanaka innee dhalamtu nafsee fa'ghfirlee innahu laa yaghfirudhunuba illaa anth

Purity belongs to You. Surely I have wronged myself so forgive me. Indeed none forgives sins besides You. (Mishkaat)

16. When one ascends or attempts to reach any height then one should say: "Allaahu Akbar":- Allah is the greatest.

When descending from any height then one should say: "Subhaanallah":- Purity belongs to Allah.

When one slips or experiences an accident they should say: "Laa ilaaha ilallaahu wallaahu akbar":- There is no worthy of worship except Allah he is the greatest. (Hisnul Hasin)

Jabir  said: Whenever we went up a hill we would say Allaahu 'Akbar (Allah is the Most Great) and when we descended we would say Subhaanallah (Glory is to Allah). (AI-Bukhari)

17. When travelling on a ship or boat, canoe or other floating object then one should read

فُورٌ رَحِيمٌ بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ

Bismillaahi mujreehaa wamuraahaa inna rabbee laghafooruraheem

"In the name of Allah is it sailing and anchoring. Surely my Rabb is most forgiving and most merciful"

Inshallah by reading this dua one is safe from the sinking of the boat, ship, canoe etc (Hisnul Hasin)

18. Prophet Mohammad  told Jabir bin Mutim  to recite the following 5 Sura's when on journey:

- 1- Surah Kaafirun
- 2- Surah Nasr
- 3- Surah Ikhlaas
- 4- Surah Falaq
- 5- Surah Naas

Every Surah should commence with "Bismillah" and Surah Naas should end with "Bismillah" as well, thus reciting "Bismillah" six times.

Jabir  states: "When I went out on journey (and although I was wealthy and had more merchandise than my companions), my conditions were worse than them, but from the time I began reciting these Sura's, on return my condition was better than all of them, and I had most provisions of the journey". (Hisnul Hasin)

19. When stopping en route at any place one should read:

A'uzu bikalimathillaah-hithammaathi minsharri maa khalaq

"I seek refuge in the perfect words of Allah from the evil of that which He has created"

As long as the person who utters these words remains at that place then no harm shall befall him inshallah (Muslim)

20. When one enters a town or village, settlement etc then one should read:-

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

Allaahumma baarik lanaa feehaa

"O Allah bless us in this (village, town settlement etc)" (Tabarani)

Then recite:

اللَّهُمَّ ارْزُقْنَا حِنَاهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

"O Allah, grant us the fruit of this place and create love in the people for us and create love in our hearts for the righteous people (of this area)". (Hisnul Hasin from Tabarani)

21. When one reaches one's destination then recite the following:

Rabbi anzilnee munzalan mubaarakan wa antha khayrul munzileen

"My Rabb caused me to set foot on a blessed land and You are the best of those who brings me to this land".

21. Dua when alighting off a vehicle

When alighting off a vehicle recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'udhubikalimaathillaahithammaathi min sharra maa khalaq

"I seek refuge in Allah by His complete words from the evils of the creation".

By reciting this dua, no harm will befall on the person. (Muslim)

22. Upon returning from a journey one should read:

أَيُّونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ

Aa iboona thaa iboona 'aabidoona lirabbinaa haamidoon

"We are returning, repenting and obedient to Allah, praising Him". (Hisnul Hisn)

Also recite:

أَوْبًا أَوْبًا لِرَبِّنَا تَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا

Awban awban lirabbanaa thawban laa yughaadiru 'alainaa hawbaa

"I have come back, I have come back, I seek forgiveness from Allah with such a repentance that leaves me with no sin". (Hisnul Hasin from Abi Yala)

23. Etiquettes of returning from a journey

When returning from a journey one should sit on the mode of conveyance and recite:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى

On departing, recite all the journey dua's and be concerned about the etiquettes of a journey and on every ascend recite "Allaahu-Akbar" thrice and recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَيُّونَ تَائِبُونَ عَائِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Laa ilaaha illallaahu wahdahu Laa shareeka lahu, lahul mulku wa lahul hamdu yuhyee wa yumeetu wa huwa hayyul Laa yamootu, biyadihil khayr wa huwa alaa kulli shay'in qadeer. Aa iboona thaa iboona 'aabidoona 'aa idoona saajidoona lirabbinaa haamidoon. Sadaqallaahu wa'adahu wanasara 'abdahu wahazamal ahzaaba wahdah

"There is none worthy of worship besides Allah who has no partner, His is the Kingdom and to him is all praise, for He has created everything. We are those returning, repenting and obedient to Allah, performing Sajdah, praising Allah, Allah has made truth (fulfilled) His promise and aided His servant and defeated the enemy armies Alone." (Mishkaat)

24. When one sets eyes upon ones town, village or settlement etc then he should recite:

Allaahummajjall lanaa bihaa qaraa ra'warizqan hasanaa

“Oh Allah, make for us in it a place of staying and grant us good sustenance”

25. If one returns from a journey at night then one should not go home immediately but rather spend the night in the Masjid and go home the next day. (This applies to Male’s only)
(Bukhari)

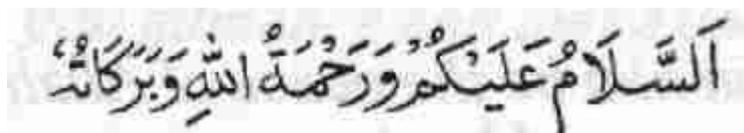
26. If the family is aware of your late arrival and is expecting you, then there is no harm in going home immediately. **(Mirkaat Vol.7, pg.338)**

27. It was the habit of Rasulallah ﷺ that when he came back from a journey he did so around Chaasht time (Breakfast time). He first went to the Masjid, read 2 rakats of Nafil prayer and sat in the Masjid meeting people for a little while before going home. **(Bukhari)**

28. Those who have excess provisions should consider those who have less **(Muslim)**

Sunnats of greeting, handshake and embracing

1. When a Muslim meets another then they should greet with the Islamic greeting which is:



Asalaamu Alaikum Warahmatullaahi Wabarakaathuh

“Peace, mercy and blessings of Allah descend upon you”

That person who greets first without waiting for the other person to greet is closer to Allah.
(Bukhari)

2. One should greet every Muslim, i.e. those who one knows and those who one does not know. **(Ibid)**

Note: Exceptions are that women are not expected to have to speak to non-mahram men.

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

4. The young should always greet the elderly and the walking should always greet the sitting and the fewer should greet the many **(Ibid)**
5. To greet again the person from whom one has parted company, even if such a parting was only for a short while **(Baihaqi)**
6. To greet when entering or leaving the home (Whether one's own house or that of another). Allah is guaranteed for that person who greets and then enters his house. **(Al-Adabul Mufrid)** Allah suffices for him during his life and after his death and Jannah shall be his abode.
7. One should greet loud enough for the one for whom the greeting is intended to. **(Ibid)**
8. If a third person's greetings are conveyed to one, then it should be answered in the following manner:-

Wa Alaika Wa Alaihissalaam

"Peace be upon you and him". (Abu Dawud)

9. Rasulallah ﷺ has said that the perfect way for one to greet is to shake hands. **(Mishkaat)**

10. Whilst shaking hands the following dua should be read:-

Yaghfirullaahu lanaa walakum.

'Allah forgive us and you.' **(Mishkaat)**

11. Forgiveness for those who give salaam

Al-Bara' ibn Azib رضي الله عنه narrated that the Prophet ﷺ said: **If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven. (Abu Dawood)**

Note: Both hands should be used in handshakes. It is not sufficient that ones fingers just touch the others but ones palms should be firmly grasped. However such pressure should not be applied that would cause pain or discomfort for the other.

12. Whenever the Sahaaba met, they shook hands with one another and on returning from a journey they used to embrace one other. **(Attargheeb)**

13. Women should also greet each other by shaking hands. **(Baihaqi)**

Note: - Males should NOT greet nor shake hands with women. This ruling applies on those females for whome it is permissible for one can marry. Hence it is permissible to greet and shake hands with ones mother, sister, daughter, aunt, granny, wife and any mahram women.

14. Rasulallah ﷺ habit was to wait with the person meeting him until the person departed. Also he would not remove his hand from the person who was shaking it, until the other removed his. Rasulallah ﷺ also never turned his face away from anyone and if someone wanted to whisper something to him then he took his ear close to the speaker and did not depart until the speaker had completed what they were saying. **(Nasai)**

15. If Rasulallah ﷺ wished to call somebody whose name he did not know then he used to call out to him with the words: - **"Yaa ibna abdullah"**:- O Son of the Allah's slave".

16. End a Three Day Dispute with Salaam:

Abu Hurayrah رَوَاهُ narrated that the Prophet ﷺ said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart. **(Abu Dawood 4894)**

18. Greeting during Eid:

Jabyr ibn Nufayr رَوَاهُ said: "When the companions of Allah's Messenger ﷺ met on the day of eid, they would say to each other, **"Taqaballahu minna wa minka** (May Allah accept from us and you)." **[Al Mahamiliyyat; hasan isnad; see Fath ul Bari 2:446]**

19. Most miserly person is one who is miserly with greetings:

Abu Huraira رَوَاهُ said, "The most miserly of all people is one who is miserly with greetings. The weakest of all people is a person who is weak in [making] *du'a* (supplication prayer)." **(Bukhari's Book of Manners #1046)**

20. Giving Salaam is one of the best acts: **Abdullah bin 'Umar** رَوَاهُ said: A man asked the Prophet ﷺ, "What is the best act of Islam"? He said, "To feed others and to give greetings of Salaam (peace) to those whom you know and to those whom you do not know." **(Al-Bukhari, Muslim 1/65)**

Acting upon the Sunnah makes a person the beloved of Allah Ta'ala. That is why one should act upon it punctually.

21. If one of the People of the Scripture (i.e. Christians and Jews) greets you saying As-Salaamu 'alaykum, then say (to him):

Wa 'alaykum - And upon you. **(Al-Bukhari, Muslim 4/1705)**

Note: A Muslim should not initiate a greeting to a non Muslim until they initiate it themselves. This is because a Muslim is higher status before Allah and therefore greeting them first is a way of honouring them but one should greet them back in similar terms.

Ibn al-Qayyim (may Allaah have mercy on him) said in Zaad al-Ma'aad (2/424), concerning greeting a kaafir first:

A group of scholars said: It is permissible to greet him first if that serves a purpose, or for fear of his harm, or because of blood ties, or for a reason that requires that.

Sunnah's regarding hospitality to guests

This section is split into three categories:

A) Sunnah's regarding the unexpected guest:

1. One should avoid going to another's house at meal times. Rasulallah ﷺ has mentioned in hadith that it is forbidden to take part in a meal of another without being invited to do so. However it is permissible and a Sunnah to go to the house of a true friend without an invitation, and to partake of meals there.
2. One may place before an unexpected visitor whatever one has available by way of food. However one should not take a loan to obtain provisions for such visitor.
3. Rasulallah ﷺ has said that it is a major sin to regard that which the host offers as little and for the host to feel it low to offer it to one's guest.

(SUNNATS, Mufti E. M. H. Salejee pg 57, 58)

B) Sunnah's regarding the invited guest:

1. The host should invite ONLY pious people and not sinners as they may spread wrong and sin.
2. Special meals should be prepared for the first day. **(Bukhari)**
3. A guest may be entertained and shown hospitality for a period of three days. Beyond the three days would be charity. **(Bukhari)**
4. A guest should not inconvenience the guest by overstaying. **(Bukhari)**
5. A guest who does not accept an invitation has disobeyed Allah and his Rasul ﷺ unless non acceptance is within the boundaries of Shari'at. **(Abu Dawud)**

C) Sunnah's regarding both the unexpected and invited guests:

1. Even though ones host does not treat him with honour and respect, when he is a guest at the host's house then he must always treat the host with due respect and honour, should he be a guest at his house. **(Tirmidhi)**

2. If a host were to ask his guest to make a choice then the easier of the options should be chosen.
3. A guest must not request anything that will cause inconvenience to the host
4. A guest must not inconvenience his host by overstaying. **(Bukhari)**
5. The host must respect and honour his guest. **(Bukhari)**
6. A guest should be seen off at ones door. **(Ibn Majah)**
7. **A dinner guests invocation for his host:**

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ.

Allaahumma baarik lahum feemaa razaqtahum, waghfir lahum warhamhum.

O Allah, bless them in what You have provided for them, and forgive them and have mercy on them. **(Muslim 3/1615)**

Sunnah's of Gifts

1. Both to give and to receive gifts are Sunnah.
2. The Prophet ﷺ said exchange gifts, as that will lead to increasing your love to one another. **(Bukhari)**
3. A'ishah رضي الله عنها narrated that the Prophet ﷺ used to accept gifts and reward people for giving them. **(Bukhari)**

Giving gifts is one way that we can become closer to our fellow Muslims, and strengthen the bond between us. It is a great Sunnah that we can revive, inshallah.

4. **If someone does give you a gift, how should you respond?**

جَزَاكَ اللهُ خَيْرًا

The Prophet ﷺ said: "Whoever has a favour done for him and says: **'Jazaak Allaahu khayran'** has done his utmost to thank him." **(At-Tirmidhi)**

Note: Care should be taken that gifts are not given on those ceremonies that are celebrated by the kuffaar like Christmas, Valentines, wedding anniversaries, birthdays etc. This is tantamount to the emulation of the non Muslims which is prohibited by Rasulallah ﷺ

The Proper Manners of Giving & Taking Gifts

From Adab al-Mu`ashara (Social Etiquette) by Imam Ashraf Ali Thanwi

1. If you wish to make a request to a person for something, then do not make any gift to him. The one to whom the gift is made under such circumstances is either put to disgrace or is indirectly compelled to comply with the request of the person who presented the gift. (Such a gift will in fact be a bribe (f: and sinful).
2. When taking a gift along the journey to present to someone, do not take so much as to create difficulty for you along the journey.
3. Immediately after accepting a gift it is not proper to give it (the gift) in charity in the presence of the person who made the gift. Contribute it in the absence of the person in a way which will not be known to him, otherwise he will be grieved.
4. The motive for making gifts should be only muhabbat (love and affection), not the fulfilment of one's needs or request. Therefore, if you have a need to present to a person, do not make a gift to him at the same time. It will then appear as if the gift was motivated by the ulterior motive.
5. The actual purpose of making a gift is to strengthen the bond of affection. Therefore, such ways which inconvenience the one for whom the gift is intended, should not be adopted.
6. Make the gift in privacy, not in public. The muhda ilayh (the person to whom the gift was made) is entitled to make public the gift.
7. If the gift is in kind (i.e. not cash) then endeavour to ascertain the likes and preferences of the muhda ilayh. Present something which the muhda ilayh prefers.
8. The amount of the gift should not be so much that it constitutes a difficulty for the muhda ilayh. It does not matter how less or of little value the gift may be. People of piety are not concerned with the amount or quantity of the gift. They look at the sincerity of the one who makes the gift.
9. If for some reason acceptance of the gift is refused, then respectfully request the reason for the refusal. For the future bear it in mind. But do not insist to obtain the reason at the time. If the gift is refused because of a misunderstanding created by a baseless supposition or misinformation which reached the muhda ilayh, then it is correct, in fact better, to immediately notify him of the error.
10. Do not make a gift to anyone as long as he is not convinced of your sincerity.
11. Do not make gifts in such a way that taking delivery of it becomes difficult and onerous on the one it is given to.

Note: A gift does not have to be something extravagant, but a simple gift like a cup of coffee for your friend, or a sandwich or something which will soften the heart of the one who receives the gift. It's about quality, not quantity. It is the thought that counts.

Also, we must remember that giving gifts and charity does not give us the authority to remind people of what we gave them. This is one of the worst actions one can do, as **Allah ta'ala says: O you who have believed, do not invalidate your charities with reminders [of it] or injury. [Suratul Baqarah, verse 264]**

If someone did not acknowledge your gift or charity, do not take it upon yourself to remind them and ruin your reward by doing so. Remember that your reward is with Allah ta'ala –

they cannot give you anything compared to what He Gives, and remember that He knows your intentions. Wa Allahu ta'ala 'alam.

Sunnah's of Majlis (Gathering)

1. Almighty Allah should be remembered in every gathering and in every Majlis (Gathering) and to recite durood shareef at least once. **(Hisnul Hasin)**
2. One should sit in any place in a gathering.
3. It is not permissible for a person to sit in a gathering between two people without their permission. **(Tirmidhi)**
4. It is incorrect to remove someone from his seat and to sit in his place. **(Bukhari)**
5. To sit close together and not far apart. **(Abu Dawud)**
6. If any person comes into a gathering, then out of respect for him to move a bit to give him some space in order for him to sit down. This shall make the newcomer feel welcomed and accepted. It is therefore a Sunnah even if there is place in the gathering. **(Baihaqi)**
7. If there are 3 people in a gathering, it is wrong for 2 of them to talk in a language not understood by the other person. **(Bukhari)**
8. When Rasulallah ﷺ intended to leave any gathering in which he participated then he would recite Asthaghfaar (asking for forgiveness) 10 to 15 times. **(Ibn Sunni)**
9. **In one narration the Asthaghfaar was the following:**

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

Asthaghfirullah halladhee laa ilaaha illahuwal hayyul qayyoomu wa athoobu ilayh

"I seek forgiveness of Allah, there is no deity worth of worship besides him, who is alive and every lasting and I turn towards Him".

10. **A'isha رضي الله عنها** said: "Allah's Messenger ﷺ did not sit in a gathering, and did not recite the Qur'an, and did not perform any prayer without concluding by saying:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ.

Subhaanallaahi wabihamdihee subhaanakallaahumma wa bi hamdika wa ash hadu allaah
ilaa ha illa antha asthagh firuka wa athoobu ilayk

“Glory be to Allah and Praise be to Him. Oh Allah I glorify you and praise you and testify that there is none worthy of worship but You and I seek Your forgiveness and I turn to You”. It is also said to be a means of forgiveness when recited before leaving a gathering. (Abu Dawud, Ibn Majah, An-Nisaa’i)

Sunnah’s of visiting the Sick

There are great rewards in visiting the sick. **Rasulallah ﷺ has said that:** Whoever visits the sick person in the morning then 70,000 angels shall be invoking mercy of Allah on the visitor and whosoever visits a sick person in the evening the 70,000 angels will make dua for the person for mercy until the morning and he shall also have a garden in Jannah. (Mishkaat)

According to al-Tirmidhi (2008), The Messenger of Allah ﷺ said: “Whoever visits a sick person or visits a brother in Islam, a caller cries out to him: ‘**May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise**’.”

2. When visiting the sick one should first greet him and then enquire about his health (Azkaar, Vol. 1 Pg. 160)
3. One should not visit the sick for long (Overstay such visit) (Baihaqi)
4. One should always encourage the sick person and be careful not to speak of things which may cause despair and loss of hope. (Tirmidhi)
5. One should recite the following dua when in the presence of the patient:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

Laa ba' sa thahooran insha allaah:

“Do not be afraid if Allah wills this will be atonement for ones sins.” (Bukhari)

6. And to also make the following dua for the patient: **(Repeat it 7 times):**

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ
أَنْ يَشْفِيكَ (سبع مرات) .

Asalallaahal adheema rabbal arshil adheemi ayyashfeek

*"I ask Allah the Great, who is the sustainer of the Great Throne to give you "Shifa"- "Cure".
(At-Tirmidhi, Abu Dawud)*

Rasulallah ﷺ has said that: Whenever a Muslim visits a Muslim patient and reads the above dua seven times then the patient will definitely recover from his illness except such illness which shall result in death. **(Ahmad and Abu Dawood, 3106)**

7. If it is possible then one should take a gift for the patient and if need be assist financially, since Rasulallah ﷺ has said that the best person is he who benefits mankind. **(As-Silsilah as-Saheehah, 426)**

8. Even when visiting the sick one's intention should be ONLY to seek the pleasure of Allah as is with ANY good that one does.

9. One should not force the sick person to eat or drink. **(Mishkaat)**

10. It is forbidden to make Taweez against Shari'at for example a taweez to create friction between husband and wife. Similarly jadu (witchcraft) is totally forbidden in Islam and against the Sunnah. **(Mishkaat)**

11. To request the patient to make dua as the dua's of the sick are readily accepted. **(Baihaqi)**

12. A sick person's dua is like that of the angels **(Ibn Majah)**

13. Whosoever reads the following dua upon seeing another afflicted with sickness or difficulty shall himself be saved from it inshallah.

**Alhamdulillahilladhee aafaanee mimmaab thlaa ka bihee wa faddwalanee alaa
katheerimmimman khalaqa thaf dweela**

*"All praise is due to Allah who has saved me from that with which He afflicted you and gave me excellence over most of whom He created". **(Mishkaat)***

14. **The reward for visiting the sick:** When a man goes to visit his sick Muslim brother, he walks along a path of Paradise until he sits, and when he sits he is cloaked in mercy. If he comes in the morning, seventy thousand angels pray for him until evening, and if he comes in the evening, seventy thousand angels pray for him until morning. **(At-Tirmidhi, Ibn Majah, Ahmad)**

15. Invocations of the terminally ill:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي
بِالرَّفِيقِ الْأَعْلَى.

Allaahum-maghfir lee warhamnee wa 'alhiqnee bir-rafeeqil-'a'laa.

O Allah, forgive me and have mercy upon me and join me with the highest companions (in Paradise). (AI-Bukhari7/10, Muslim 4/1893)

As Rasulallah ﷺ was dying, he dipped his hands in water and wiped his face saying:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ.

Laa 'ilaaha 'illallaahu 'inna lilmawti lasakaraatin.

There is none worthy of worship but Allah, surely death has agonies. (AI-Bukhari)

16. Invocation for when tragedy strikes:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي
فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

'Innaa lillaahi wa 'innaa 'ilayhi raaji'oon, Allaahumma'-jurni fee museebatee wa 'akhliflee khayran minhaa.

We are from Allah and unto Him we return. O Allah take me out of my plight and bring to me after it something better. (Muslim 2/632)

Sunnah's pertaining to eating

Rasulallah ﷺ never ate to his fill. He only ate if he was hungry. He emphasised that one third of the stomach should be for food and another for water and the other for the stomach itself. (Tirmidhi & Ibn Majah)

1. To spread cloth on the floor to lay food on (Bukhari)
2. To wash hands and gargle before eating (Tirmidhi)

3. To make intention that, "I am eating to gain strength for Allah's Ibadah(Worship)".
(Attargheeb)

4. To say Bismillah loud **(Bukhari, Muslim- Shami, Vol.5)**

Note: This is so as to remind others who are also eating to say it as well.

5. To eat with the right hand **(Bukhari, Muslim)**

6. When taking food and when giving to someone then the right hand should be used. **(Ibn Majah)**

7. The one who is most pious or senior from those eating should be made to commence eating first. **(Muslim- Vol.2 pg. 171)**

8. To eat together and not individually **(Abu Dawud)**

9. The more people eating together then the greater the blessings and reward. **(Mishkaat)**

10. If only one type of food is in the utensil, eat from the side in front of you. **(Bukhari, Muslim)**

11. If two or more people are eating together from the same plate then each person should eat that food which is closest to them, it is incorrect to eat that food which is in the middle or in front of others. **(Tirmidhi)**

12. If a variety of dishes are served then it is permissible to partake in any of the dishes one wishes to have and leave alone that which he does not want to partake in without passing any remarks. **(Tirmidhi)**

13. If a morsel falls, pick it up, clean it and eat it. **(Muslim)**

14. Any fallen crumbs or pieces of food should be picked up and eaten and not left for Shaythaan. **(Ibn Majah)**

15. Do not lean and eat as Rasulallah ﷺ never leaned on anything whilst eating. **(Bukhari, Abu Dawood)**

16. Do not find fault with the food. **(Bukhari, Muslim)**

17. If a big chunk of meat is served then it is permissible to cut it with a knife **(Bukhari, Muslim)**

18. Whilst eating if a visitor comes then he should be requested to partake in the meals **(Muslim)**

19. Small pieces of meat should not be cut with a knife but with the teeth as this aid with digestion **(Tirmidhi)**

20. Steaming food which is too hot should not be eaten until it has cooled down **(Ahmad)**

21. Do not blow onto food **(Tirmidhi)**

22. To have vinegar and honey in the house is Sunnah **(Tirmidhi)**

23. Always be satisfied and content with whatever quantity or quality of food Allah has given us as it is a bounty from Allah **(Malik)**

24. Remove the shoes while eating. **(Mishkaat)**

25. 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 Mishkaat)**

26. If one can easily eat with three fingers then he should do so and not unnecessarily use the fourth, so the extra fingers should be used only if needed **(Attargheeb)**

27. **To recite the following dua before eating:**

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ اللَّهُ

Bismillaahi wa 'alaa barakathillah

"In the name of Allah and with the blessings of Allah". (Abu Dawud)

28. If one forgets to read Bismillah before eating then once they remember then they should recite:

اللَّهُ أَوَّلُهُ وَآخِرُهُ بِسْمِ

Bismillaahi awwalahu wa aakhirahu

In the name of Allah at the beginning and until the end of it (Tirmidhi, Abu Dawud)

29. Clean the plate and other eating utensils thoroughly after eating. The utensils will then make dua for one's forgiveness. **(Ibn Majah)**

30. When eating together one should stay and accompany the slower eaters but if this is not possible then one can excuse one self after finishing eating. **(Ibn Majah)**

31. If several people are eating dates and grapes or something similar then they should not take in two's except for the permission of their companions. **(Bukhari)**

32. To remove worms from dates, fruits etc before eating it. **(Abu Dawud)**

33. If a servant has cooked the food then he should be requested to eat with the group or at least separately. **(Ibn Majah)**

34. To lick the fingers after eating. **(Muslim)**

35. The middle finger should be licked first followed by the index and finally the thumb, the little finger and ring fingers should be licked. **(Tabarani)**

36. **Recite the following dua after eating:**

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا
وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

Alhamdulillahiladhi ath 'amanaa wasaqaana waja'lanaa minal muslimeen.

All praise is due to Allah who has granted us food and drink and has made us Muslims.
(Tirmidhi, Abu Dawood, Ibn Majah)

37. First remove the cloth, and then get up. (Ibn Majah)

38. Recite this dua while picking up the cloth:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا
فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا
مُسْتَعْنَى عَنْهُ رَبُّنَا.

Alhamdulillahilahi hamdan kasiran touebam mubarakan feehi gaira makfieoun wala muwadeoun
wala musthagnian anho rabbana

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. (Bukhari)

39. Wash both hands. (Tirmidhi, Abu Dawood)

40. Gargle the mouth. (Bukhari)

41. The habit of gargling water together with washing hands after meals is a source of great blessings. (Ibn Majah)

42. Invocation for someone who gives you a drink or offers it to you:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ
سَقَانِي.

Allaahumma 'at'im man 'at'amanee wasqi man saqaanee.

O Allah feed the one who has fed me and drink to the one who has given me drink. (Muslim 3/126)

43. When dining at someone's house then the following dua should be made for them:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ.

Allaahumma baarik lahum feemaa razaqthahum waghfirlahum war hamhum

Oh Allah bless them in what You have given them to eat and forgive them and be merciful to them. (Muslim)

44. 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)

45. If a person uses only wheat (to make his bread), he should also add a little barley so as to get the Sawaab (reward) of acting on a Sunnah. (Bukhari 7:71:593)

46. To eat meat is Sunnah. It is reported in a Hadith that the most superior food of this world and the hereafter is meat. (Jaamia Sageer - Vol.2, pg. 34)

47. To accept the invitation of one's fellow Muslim is a Sunnah. (Abu Dawood)

Note: However if (the major portion of) his income is from interest, bribery or any other haraam source, then his invitation should not be accepted.

48. It is Sunnah to give food to the family of the deceased. (Ibn Majah)

49. On receiving (gifts) a fruit of the season for the first time Rasulallah ﷺ touched his eyes then both lips and read:

اللَّهُمَّ كَمَا أَرَيْتَنَا
أَوَّلَهُ أَرِنَا آخِرَهُ

Allaahumma kamaa araythanaa awwalahu fa arinaa aakhiraa

Oh Allah just as you have shown us it's first, show us its last.

Thereafter Rasulallah ﷺ used to give it to any children who were close by. (Zaadul Maad)

50. Never eat with left hand:

Hadhrat Jabir رضي الله عنه Narrated the Prophet ﷺ said: "Do not eat with your left hand for Shaytaan eats with his left hand," (Muslim)

51. Never waste food:

Hadhrat Jabir رضي الله عنه Narrated the Prophet ﷺ commanded us never to waste food, because food that we waste is eaten by Shaytaan. He ﷺ said: “The Shaytaan is present with everyone of you in everything he does; he is even present when he eats food, so if any of you drops a mouthful, he should remove away anything filthy on it and eat it and not leave it for the devil; and when he finished, he should lick his fingers for he does not know in what portion of his food the blessing ties.” (Muslim)

52. Never overfill your stomach:

Ibn Umar رضي الله عنه Narrated Rasulallah ﷺ said: “A Believer eats in one intestine, whereas a non-believer eats in seven intestines,” (Muslim)

Note: Therefore it is not for us to eat until we are completely satiated; rather we should eat so much that the hunger goes but there is still room for more and to breathe properly.

53. Thank Allah abundantly for providing us with food:

We have an excellent opportunity to transform an everyday practice of eating and drinking into an act of worship and a source of blessing for us. Every mouthful of food we take will serve as a reminder of Allah’s great favour upon us and His Mercy and this in turn will cause us to earn favour with Allah, for the Prophet ﷺ said:

Annas رضي الله عنه narrated that Rasulallah 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.” (Muslim)

Sunnah’s of drink

1. To recite بِسْمِ اللَّهِ Bismillah- “In the name of Allah” - before drinking and الْحَمْدُ لِلَّهِ Alhamdulillah- All praise be to Allah” - after drinking (Bukhari, Tirmidhi)

2. Drink with the right hand as Shaytaan drinks with the left hand. (Muslim)

3. Sit and drink as it is forbidden to drink whilst standing (Muslim)

4. To stand and drink Zamzam water and water left over after making Wudhu (Tirmidhi)

Note: It is far better to sit whilst drinking water but Zamzam should be drunk standing.

5. Drink in three breathes (Sips) and after each sip take away utensil from mouth. (Muslim, Tirmidhi)

6. Avoid drinking from the side of the utensil which is chipped (Abu Dawud)

7. Do not drink directly from the chipped, 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)**

8. The person who serves others should himself take last. **(Tirmidhi)**

9. After drinking from the utensil if the water is to be passed then let it be passed from the right who will pass it to his right and the procedure will continue till the end **(Bukhari, Muslim)**

Note: The same sequence can be applied when passing around Tea or anything else

10. The following dua to be recited after drinking Milk:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Allaahumma baarik lanaa feehi wazid lanaa minhu

Oh Allah grant us abundance in it (The Milk) and increase it for us. (Tirmidhi, Abu Dawud)

After drinking water the following should be recited:

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

Alhamdu lillaahiladhee saqaana 'adhban foraathan birahmathihee walam yaj'alhoo milhan ujaajan bidhunu binaa

All praise is due to Allah who gave us fresh, sweet water to drink through his mercy and did not make it salty or bitter due to our sins. (Roohul Ma'ani, pg.149, 27th chapter)

11. To use water that has been kept overnight providing that it had been covered. **(Bukhari)**

12. Rasulallah ﷺ had a wooden cup which had on its exterior a metal and he used to drink liquids from this. In another narration Rasulallah ﷺ also had a glass cup. **(Nashrut tib)**

13. Not to drink from a big container for e.g. water jug, bottle etc but rather from a tumbler or cup.

14. Rasulallah ﷺ has forbidden the use of gold and silver utensils **(Bukhari)**

Praying Zuhr Salah

1. Men should pray their Dhuhr Salah at the Masjid unless he has a valid excuse.
2. Once Wudhu is made in the Sunnah way then one should offer 2 Rak'ahs Nafil Salah with complete humility, devotion and sincerity and inshallah the minor sins of the worshipper should be forgiven **(Tirmidhi)**

Note: As mentioned earlier with regard to Fajr Salah then care should be taken to follow all of the Sunnah of Wudhu, leaving the house and proceeding to the Masjid, Entering the Masjid and sitting in it, straightening the rows whilst reading Salah with Jamaat.

3. Virtues of the Four Rak'ahs Sunnah of Zuhr

The Prophet ﷺ is reported to have said: **Whoever performs the four rakaats before and after the Zuhr salaah with constancy, Allah Ta'ala makes the fire of Hell haraam (forbidden) for him.** [Mishkaat, p. 104; Tirmidhi, Abu Dawud, Nasai, Ibn Majah]

The Prophet ﷺ is reported to have said: **after the worshipper prays the four rakaats of Zuhr salaah, the doors of heaven are opened, i.e. the salaah becomes accepted by Allah, and the cause of its acceptance comes down on the worshipper as rays of mercy.** [Mishkaat, p. 104]

4. If one arrives for Jamaat (congregation) late when the Jamaat has already risen then one should not run but walk briskly to join with the Jamaat. **(Tirmidhi)**
5. Those who are more learned in the laws pertaining to Salah should stand behind the Imaam. **(Tirmidhi)**
6. It has been narrated that Rasulallah ﷺ read Salah on a carpet, chatai (Thin mat made of straws and or the sand of the earth). **(Tirmidhi)**
7. Salah read on the sand or earth is better than read on a straw mat. Salah read on straw mat is better than read on a Mussallah (Material) or carpet. **(Sharhi- Niqayah)**

Taking a Short nap (Qaylulah)

1. If one is not occupied then one can fulfil a very beneficial sunnah which is to take a short nap before or after Zuhr which should not be more than 30 minutes.
2. **This is the sunnah:** to take a nap before or after Zuhr time; a sunnah which our righteous Ulama take very seriously, as it is one of the tested means that assist in getting up for night vigil (tahajjud) prayer.
3. **It is stated in al-Fatawa al-Hindiyya (also known as Alamgiriyya), "It is recommended to take the noon nap (Qaylulah), because the Prophet ﷺ said, "Take the noon nap, for the**

Shaytaan does not nap.” (Tabarani (Awsat)) This was mentioned in al-Ghiyathiyya.” [5.372]

Asr Salah

Virtues of the 4 Rak’ahs Sunnah of Asr

1. Messenger ﷺ said: "May Allah have Mercy on the one who offers four (rak'ahs) before 'Asr prayer." (Abu Dawud)

2. If a person performs four Rakaats before Asr Salaat, he will receive a house in Jannah. (Majmauz-Zawaaid vol.2 pg.222).

3. Rasulallah ﷺ has made a special Du'aa for the mercy of Allah to be showered on such a person. (Sunan Tirmidhi Hadith 430)

Note: Special care should be taken to straighten rows when praying with Jamaat.

4. After Asr Salah the following dua should be recited:

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

Athaghfirullah-allazee laa ilaha ilalla huwal hayyul qayuumu wa athubu ilaih

I seek forgiveness from Allah besides whom there is non worthy of worship, the living, the sustainer and unto him do I repent.

This will cause ones sins to be forgiven even if they are equal to the oceans (Bukhari, Abu Dawud)

Note: As with Fajr salaat it is very rewarding to engage oneself in the remembrance of Allah and worship even if it's for a little while.

5. Saying **Subhanallah, Alhamdulillah, Allahu Akbar**, 33 times each and completing 100 by reciting **La ila illallah** (or similar forms of dhikr) known as **Tasbihat** or **Dhikr** is also recommended after every **Fard salah**. (**Radd al-Muhtar 1.477**)

6. One should make a habit of remaining in the Masjid after Asr Salah until Maghrib engaging oneself in Dhikrullah (Remembrance of Allah) and the recitation of the Qur'an. The result of remaining at the Masjid until Maghrib is reward of freeing four slaves from the progeny of Ismail (As). (**Attargheeb**)

Note: When the sun sets then children should NOT be allowed to play out and should be brought in immediately as this is the time Shaythaan emerges and moves around. After sun has set then it is ok to let your children out again if one so wishes.

Maghrib Salah

1. After the Adhaan for Maghrib and before Fard of Maghrib no Sunnah Salah should be read. **One should however recite the following:**

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاعْفِرْ لِي

Allaahumma haadha iqbaalu laylaka Wa id baaru nahaarik wa aswaathu dhu 'aathika faghfirlee.

"Oh Allah this is the hour of the advent of Your night and the retreat of Your Day and the cry of your petitioners. So grant me forgiveness." (Mishkaat)

2. During sunset children should be brought in as Shaythaan is out at that time. After Maghrib when darkness has set in then it is safe for them to go out inshallah.

3. Reading the 2 Sunnah's of Maghrib is Sunnah **(Tirmidhi)**

4. **After the Maghrib Prayer:** Muslim Taimi  narrates from Prophet Mohammad  to recite the following seven times before speaking to anyone:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Allaahumma Ajirnee minannaar

"O Allah, save me from the fire (Jahannam)."

If a person recites the above dua and dies the same night, he will be saved from Jahannam and if he recites it seven times after Fajr Salaat before speaking to anyone and if he dies on that same day, he will be saved from Jahannam. **(Mishkaat from Abu Dawood)**

5. Salaatul Awwabeen (Nafil prayers of Maghrib)

After the 3 Fard and 2 Sunnah of Maghrib, performance of the minimum of 6 to a maximum of 20 rakaats is called Salaatul Awwabeen.

Awwabeen is the six Rakaats of Salaat after the Maghrib Salaat. It is established from the Hadith:

Rasulallah ﷺ mentioned, "Whoever performs 6 Rakaats after Maghrib Salaat will earn the reward of 12 years of Nafil Ibadah." (Tirmidhi)

Note: The Sunnah's of what to recite after the completion of Salah should be read after each and every Salaah. These Sunnat's should be conveyed to as many people as possible so that they may benefit everyone inshallah.

Sunnat's regarding entering the house

1. To recite any Dhikr whilst entering ones home. (Muslim)
2. Enter the home with the right foot and Recite the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ وَلَجْنَا
وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا .

Allāhumma inni as'aluka khayral mawliji wa khayral makhraji, bismillāh walajnā wa bismillāhi kharajnā wa-alallahi rabbinā tawakkalnā.

O Allah, I beg of you the blessing of entering and leaving With Allah's name do we enter and with Allah's name do we leave, and upon Allah, our Lord, do we rely. (Abu Dawud)

Also recite:

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا
"تَوَكَّلْنَا".

Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaaRabblnaa tawakkalnaa

In the Name of Allah we enter, in the Name of Allah we leave, and upon our Lord we depend [then say Asalaamu 'Alaikum to those present]. (Abu Dawud 4/325)

3. To greet those present at home with the Islamic greeting whether it be parents, wife, children etc (Abu Dawud)
4. To announce ones arrival at home by knocking or coughing etc (Nisaa'i)

Note: Reason being that incase one enters home or room where ones family member maybe sitting in an embarrassing position etc.

5. One should not sleep before praying Isha Salah (**Mishkaat**)

This may cause one missing Isha Salah with Jamaat or even miss it altogether if one ends up sleeping throughout the night.

Note: One should spend this time in the evening teaching children Islamic taleem (Teachings) even if it's for a short while as this will bring peace and blessings into the house.

Isha Salaat

Note: It is far better to perform Isha in the first third portion of the night rather than the second or third portion. It is disliked to pray Isha Salaah after half the night is gone.

1. It is Sunnah to read the 4 rakaat Sunnah before the Fard of Isha (**Mishkaat**)

2. To read 2 Rakaat Sunnah after the Fard of Isha (**Mishkaat**)

3. If a person performs four Rakaats (two Sunnats and two Nafil) after Isha in the Masjid, he will receive the reward of performing these Salaat on Laylatul Qadr. This has been mentioned by various Sahaaba (Radhiyallahu Anhum) – (**refer to Nasbul-Raayah vol. 1 pg. 112**)

4. There are Glad tidings of Jannah on the person who performs Isha Salaat with Jamaat on time and on the first takbir (Takbir Oola) (**Attargheeb**)

5. The person who performs 4 rakaat of Nafil instead of 2 rakaat Nafil after performing 2 rakaat Sunnah will receive the reward is if they worshipped on the night of Laylatul Qadr (**Attargheeb**)

6. One should try not to arrive too late and not too miss Takbir Oola which is the first takbir (**Attargheeb**)

7. After the 2 rakaat Nafil after the Witr in the first rakaat recite **Surah Zilzilah** and in the second rakaat recite **Surah Kaafirun**. The recital of these two rakats will now stand in the place of tahajjud salaah. (**Attargheeb**)

8. It is disliked (Mukruh) to speak of worldly affairs after Isha unnecessarily. (**Mishkaat**)

9. There are glad tidings on a person who even though it is a dark and moonless night still goes out to perform Isha in the Masjid (**Ibn Majah**)

10. **In the first Rakaat of Witr after Surah Fatiha recite:**

Sabbihissmirabbikal a'alaah (Para 30, Surah No 87)

And in the second Rakaat:

Surah Kaafiroon

In the third Rakaat:

Surah Ikhlāas

Note: Sometimes this method should be changed so as to not let it be assumed that this is Fard to read it this way all of the time.

11. After the Three Witr to recite:

Subhaanal Malikiil Qudoos

Glory is to the King, the Holy.

12. Three times audibly but not so audibly so as to disturb others and to stretch the last word on the third one recites this. **(Mishkaat)**

Then to recite: Rabbil-malaa'ikati warroohi.

Lord of the angels and the Spirit. (An-Nasa'i 3/244)

13. Invocation for Qunut in the Witr prayer:

اللَّهُمَّ إِيَّاكَ تَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ
نَسْعَى وَنَخْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ،
إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ،
وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ،
". وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ، وَنَخْلَعُ مَنْ يَكْفُرُكَ

Allaahumma 'iyyaaka na'budu, wa laka nusallee wa nasjudu, wa 'ilayka nas'aa wa nahfidu, narjoo rahmataka, wa nakhshaa 'athaabaka, 'inna 'athaabaka bilkaafireena mulhaq. Allaahumma 'innaa nasta'eenuka, wa nastaghfiruka, wa nuthnee 'alaykal-khayr, wa laa nakfuruka, wa nu'minu bika, wa nakhdha'u laka, wa nakhla'u man yakfuruka.

O Allah, You alone do we worship and to You we pray and bow down prostrate. To You we hasten to worship and to serve. Our hope is for Your mercy and we fear Your punishment. Surely, Your punishment of the disbelievers is at hand. O Allah, we seek Your help and Your forgiveness, and we praise You beneficently. We do not deny You and we believe in You. We surrender to You and renounce whoever disbelieves in You. (Al-Baihaqi)

14. To perform every Fard Salah with Jamaat with 'Takbeere Oola'. (Attargheeb)

15. If one usually wakes up for Tahajjud then one should pray the Witr Salah after the Tahajjud Salah but if there is risk that one will not wake up then it is best to pray the Witr Salah before going to sleep as well as praying Tahajjud Salah.

Sunnah's of Dua (Supplication)

1. To abstain from haraam (forbidden) food, clothing and earnings. **(Muslim, Tirmidhi)**
 2. To make Dua with sincerity. In other words, one should firmly believe that nobody but Allah Ta'ala will fulfil his objectives. **(Hakim)**
 3. One should perform a good deed prior to making the Dua & he should mention this during the course of the Dua. For e.g he should say; "O Allah! I had performed so & so deed solely for Your pleasure. O Allah! Accept my Dua due to the barkah (blessings) of that deed." **(Muslim, Tirmidhi, Abu Dawud)**
 4. To make Dua whilst one is Paak & clean. **(Tirmidhi, Abu Dawud, Ibn Majah, Nasai, Ibn Hibbaan, Mustadrak)**
 5. To make Wudhu before the Dua **(All six major hadith collections)**
 6. To face the Qiblah **(All six major hadith collections)**
 7. To sit as in the Tashahhud position **(Abu Awanah)**
 8. To praise Allah Ta'ala at the beginning as well as at the end of Dua **(All six major hadith collections)**
 9. To convey Durood upon Rasulallah ﷺ at the beginning as well as the end. **(Abu Dawud, Musnad-Ahmad)**
 10. To spread out both the hands. **(Tirmidhi, Mustadrak)**
 11. To raise both the hands up to the shoulders **(Abu Dawud, Musnad-Ahmad)**
- Note:** The hands should be raised to the shoulders in front forming a bowl shape with a slight gap between the palms/hands
12. To sit with humility and respect. **(Muslim, Abu Dawud, Tirmidhi, Abu Dawud)**
 13. To mention ones helplessness and dependence. **(Tirmidhi)**
 14. To abstain from raising the eyes towards the sky whilst making Dua **(Muslim)**
 15. To mention the Asmaal-Husnaa (the names of Allah Ta'ala) and the sublime qualities Of Allah Ta'ala. **(Ibn Hibbaan and Mustadrak)**

16. To abstain from ceremonies rhyming of the Dua phrases **(Bukhari)**
17. To abstain from saying the Dua in a "sing-song" tone if the Dua is in a poetic form **(Hisnul Hasin)**
18. To make the Dua in a soft voice **(All six major hadith collections on the authority of Abu Musa)**
19. To utter the Dua phrases transcribed from Rasulallah ﷺ because Rasulallah ﷺ didn't leave out a single need of the Deen nor of the dunya whilst teaching us how to make Dua **(Abu Dawud, Nasai)**
20. To make a Dua that encompasses most of the needs of Deen and the dunya. **(Abu Dawud)**
21. To make Dua in favour of oneself first, thereafter ones parents and to include the other Muslims in the Dua as well **(Muslim)**
22. If the Imam is making Dua, he should not make Dua for himself only but he should include all the congregants in the Dua **(Abu Dawud, Tirmidhi, and Ibn Majah)**
23. Abu Dawud رضي الله عنه narrates that Rasulallah ﷺ Said: "the Imam, who makes Dua for himself only, has betrayed the people." In other words, the Imam should not make a Dua that is restricted to him alone. For e.g He should not say, "O Allah! Cure my son." or "O Allah! Return my lost item." etc. but he should make a Dua that includes the entire congregation for e.g. He may say "O Allah! Forgive us and have mercy upon us."
24. To make Dua with firm conviction (for e.g. he should not say: "O Allah! If you wish fulfil so and so task of mine." **(All six major hadith collections)**)
25. To make Dua with enthusiasm & yearning. **(Ibn Hibban & Abu Awanah).**
26. As far as possible endeavour to bring about a "presence of heart and mind" and cherish a high hope of the Dua being accepted. **(Hakim)**
27. To make Dua repeatedly. **(Bukhari, Muslim)**
28. This repetition should be at least thrice **(Abu Dawud)**

Note: One may repeat the Dua thrice in none sitting or he may repeat it on three different occasions. The "repetition of the Dua" can be interpreted in both ways.

29. To make Dua earnestly and insistently. **(Nasai, Hakim, Abu Awanah)**

30. To abstain from making Dua of severing family ties or other sins. **(Muslim, Tirmidhi)**

31. Avoid making Dua's of pre-determined and fixed things (for e.g. woman should not make a dua of being transformed into a man or a tall person shouldn't make Dua saying "O Allah! Make me short." etc) **(Nasai).**

Note: The dua should be made only for permissible things.

32. Don't Make Dua for impossible things. **(Bukhari)**

33. Don't make a Dua in which you ask Allah Ta'ala to confine His mercy to yourself Only **(Bukhari, Abu Dawud, Nasai, and Ibn Majah)**

34. Ask only Allah Ta'ala alone for all your needs. Do not depend upon His creations. **(Tirmidhi/Ibn Hibbaan)**

35. The one making the Dua as well as the person listening to it, both should say Ameen at the end. **(Bukhari, Muslim, Abu Dawud, Nasai)**

36. Rub both hands over the face at the termination of the Dua **(Abu Dawud, Tirmidhi, Ibn Hibbaan, Majah, and Hakim)**

37. Don't be impatient over the acceptance of Dua's. In other words, don't say: "I've made Dua repeatedly but to no avail." **(Bukhari, Muslim, Abu Dawud, Nasai, Ibn Majah)**

38. Try to cry whilst making dua to Allah as he attends to his servants quicker when they are crying with meekness and humility just as a mother tends to her baby quickly when it cries out for its mother. If one cannot cry then one must at least try and simulate the act of crying.

Note: The dua should be concluded with Durood and Ameen.

49. When dua's are answered Rasulallah ﷺ has taught us to be thankful and appreciative by saying:-

Alhamdulillahilladhee be 'izzathihee wa jalaa lihee tha thimmuswaaleehaath

"Praise be to Allah that good works have been accomplished by his Power and Glory."
(Hakim)

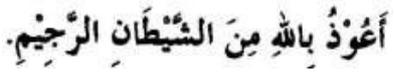
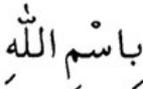
Etiquette of reciting the Qur'an

1. Firstly to ensure that ones body and clothes are clean.
2. To make Wudhu before reciting the Qur'an
3. To make sure that the surroundings and the area where one is going to recite the Qur'an is clean.
4. To use Miswaak before reciting the Qur'an
5. To sit facing the Qiblah.
6. To place the Qur'an in a slightly elevated position.
7. Not to feel the urge and need to hasten or finish recitation quickly.

8. To be emotional and weep when reading certain verses like verses of fear and Jahannam and to express happiness and joy when reading the verses of Jannah and glad tidings.

9. One has to imagine, according to **Imam Al-Nawawi**, that he is talking with Allah, since one recites His Real Words, and He sees us.

10. To read with Tajweed (correct pronunciation).

11. To read  "A'oozu Billaahi minashaythanirajeem" and  "Bismillah" at the beginning of recitation of each Surah.

12. To read with a sweet distinct and pleasing voice and not a "singing" tone.

13. To read in a loud voice but if one fears insincerity or risk of Showing off or disturbing others then one should read in a low tone especially as not to disturb those who are praying Salah

14. To refrain from idle talk whilst reading the Qur'an. However if one is compelled to talk or answer Salaam then one can do so and start again with "A'oozu Billahi" and "Bismillah".

15. Rasulallah ﷺ did not finish the whole Qur'an in less than 3 days. (**Ibn Saad**)

16. One should not use saliva on the fingers to turn the pages of the Qur'an.

17. When one fears that a Qur'an may burn, get soaked, that a non-Muslim may touch it, or that it may come into contact with some filth, then one must pick it up if there is no safe place for it, even if one is not in the state of *Wudhu* or is in need of the obligatory bath, though performing the dry ablution (*Tayummum*) is *Waajib* if possible.

18. It is **haraam (forbidden)** to use the Qur'an or any book of Islamic knowledge as a pillow.

(**SUNNATS, Mufti E. M. H. Salejee pg 49**)

Imam Muhammad Ibn Ahmad Qurtubi says in *al-Jami' li ahkam al-Qur'an*

[Taken from *Reliance of the Traveller*]

It is the inviolability of the Qur'an:

1. Not to touch the Qur'an except in the state of ritual purity in *Wudhu*, and to recite it when in a state of ritual purity;

2. To brush one's teeth with a tooth stick (*Siwak*), remove food particles from between the them, and to freshen one's mouth before reciting, since it is the way through which the Qur'an passes;
3. To sit up straight if not in prayer, and not lean back;
4. To dress for reciting as if intending to visit a prince, for the reciter is engaged in an intimate discourse;
5. To face the direction of prayer (*Qiblah*) to recite;
6. To rinse the mouth out with water if one coughs up mucus or phlegm;
7. To stop reciting when one yawns, for when reciting, one is addressing one's Lord in intimate conversation, while yawning is from the Devil;
8. When beginning to recite, to take refuge from in Allah from the accursed Devil and say the "*Bismillah*", whether one has begun at the first *Surah* or some other part one has reached;
9. Once one has begun, not to interrupt one's recital from moment to moment with human words, unless absolutely necessary;
10. To be alone when reciting it, so that no one interrupts one, forcing one to mix the words of the Quran with replying, for this nullifies the effectiveness of having taken refuge in Allah from the Devil at the beginning;
11. To recite it leisurely and without haste, distinctly pronouncing each letter;
12. To use one's mind and understanding in order to comprehend what is being said to one;
13. to pause at verses that promise Allah's favour, to long for Allah Most High and ask of His bounty; and at verses that warn of His punishment to ask Him to save one from it;
14. To pause at the accounts of bygone peoples and individuals to heed and benefit from their example;
15. To find out the meanings of the Qur'an's unusual lexical usages;
16. To give each letter it's due so as to clearly and fully pronounce every word, for each letter counts as ten good deeds;
17. Whenever one finishes reciting, to attest to the veracity of one's Lord, and that His messenger (Allah bless him and grant him peace) has delivered his message, and to testify to this, saying: "***Our Lord, You have spoken the truth, Your Messengers have delivered their tidings, and bear witness to this. O Allah, make us of those who bear witness to the truth and who act with justice***": after which one supplicates Allah with prayers.
18. Not to select certain verses from each *Surah* to recite, but rather the recite the whole ***Surah***;

19. If one puts down the Quran, not to leave it open;
20. Not to place other books upon the Quran, this should always be higher than all other books, whether they are books of Sacred Knowledge or something else;
21. To place the Quran on one's lap when reading; or on something in front of one, not on the floor;
22. Not to wipe it from a slate with spittle, but rather wash it off with water; and if one washes it off with water, to avoid putting the water where there are unclean substances (*Najaasat*) or where people walk. Such water has its own inviolability, and there were those of the early Muslims before us who used water that washed away Quran to affect cures.
23. Not to use sheets upon which it has been written as book covers, which is extremely rude, but rather to erase the Quran from them with water;
24. Not to let a day go by without looking at least once at the pages of the Quran;
25. To give one's eyes their share of looking at it, for the eyes lead to the soul (*Nafs*), whereas there is a veil between the breast and the soul, and the Quran is in the breast.
26. Not to trivially quote the Quran at the occurrence of everyday events, as by saying, for example, when someone comes, **"You have come hither according to a decree, O Moses" [Qur'an 69:24],**
Or, **"Eat and drink heartily for what you have done aforesomes, in days gone by" [Qur'an 69:24],** when food is brought out, and so forth;
27. Not to recite it to songs tunes like those of the corrupt, or with the tremulous tones of Christians or the plaintiveness of monkery, all of which is misguidance;
28. When writing the Qur'an to do so in a clear, elegant hand;
29. Not to recite it out aloud over another's reciting of it, so as to spoil it for him or make him resent what he hears, making it as if it were some kind of competition;
30. Not to recite it in marketplaces, places of clamour and frivolity, or where fools gather;
31. Not to use the Qur'an as pillow, or lean upon it;
32. Not to toss it when one wants to hand it to another;
33. Not to miniaturize the Qur'an, mix into it what is not of it, or mingle this worldly adornment with it by embellishing or writing it with gold;
34. Not to write it on the ground or on walls, as is done in some new mosques;
35. not to write an amulet with it and enter the lavatory, unless it is encased in leather, silver, or other, for then it is as if kept in the heart;

36. if one writes it and then drinks it (for cure or other purpose), one should say the *Bismillah* at every breath and make a noble and worthy intention, for Allah only gives to one according to one's intention;

37. And if one finishes reciting the entire Qur'an, to begin it anew, that it may not resemble something that has been abandoned.

Etiquettes and Rules of Tilaawat:

1. To memorize one Ayah of the Quran is Fard-e-Aeen on every Mukallaf Muslim; to memorize the entire Holy Quran is Fard-e-Kafyah; to memorize Surah Fatiha and a small Surah or something similar like three small Ayahs or one long Ayah is Wajib-e-Aeen. **(Dar al Mukhtar)**

2. To read the Holy Quran while looking at it is better than reading without looking at it because in this case one touches the Holy Quran, sees the Holy Quran, and reads the Holy Quran and all this is Ibadah. **(Bahar-e-Shariat)**

3. To read the Holy Quran in the restroom and such places of impurity is not allowed **(Na-Jaiz)**

4. If somebody is reciting the Quran incorrectly then it is Wajib to tell him/her unless if one fears jealousy and hate. **(Gunyah)**

5. To memorize the Holy Quran and then to forget it is a sin.

6. It is from the etiquettes of respecting the Holy Quran that one does not put their back towards the Quran or spread their legs towards the Quran or sit in a high place when the Quran is beneath. **(Bahar –e- Shari’at)**

7. During recitation reflect on what you are reading. For example, when reading about punishment, one should repent; when reading about paradise; one should rejoice and pray for Jannah.

8. **The way to do Sajdah of Tilaawat is as follows:** If one hears or reads the Ayah of Sajdah then he should stand with the intention of performing the Sajdah of Tilaawat and say

الله أكبر

“**Allaahu Akbar**” and then should go straight into Sajdah and recite the Tasbeeh of Sajdah at least three times. Then one should say “**Allaahu Akbar**” and then stand up. To say Allaahu Akbar both times is Sunnah. Similarly, to stand before and after the Sajdah is Mustahab (preferable). **(Dar al Mukhtar)**

Reciting Qur’an whilst in Qiyaam (Standing in prayer)

Abd-Allah Ibn ‘Amr Ibn al-‘Aas رضي الله عنه narrated that the Prophet ﷺ said: **Whoever recites ten Aayah (verses) in qiyaam will not be recorded as one of the forgetful. Whoever recites a hundred Aayah (verses) in qiyaam will be recorded as one of the devout, and whoever prays a thousand Aayah (verses) in qiyaam will be recorded as one of the muqantareen (those who pile up good deeds).** (Reported by Abu Dawood and Ibn Hibbaan. It is a hasan report. Sahih al-Attargheeb, 635).

Sunnah’s of the Night

1. If after Isha one does not have anything important to do like any Religious or any other commitments then one should go early to bed and avoid useless talk and gatherings. Going to bed early assists one in waking up early for worship as well as waking up fresher for the new day in order to work or to carry out daily tasks.

2. **Recite: Bismillah** بِسْمِ اللَّهِ (In the name of Allah) before closing the doors of the house, before covering utensils with food in them, switch off or turn off fires, light etc **(Bukhari)** If one cannot find anything with which to cover the utensil then one should place a stick across the top of the utensil. **(Muslim-Vol.2, pg.170)**

3. To discuss with family members matters pertaining to Islam like stories of the Sahaba’s or reminders that will help increase Imaan (faith). Or to simply talk about matters that please them without getting into useless talk. **(Tirmidhi)**

4. Children who are aged nine or ten years of age should be separated from females in one room and males in another. **(Mishkaat)**

5. Apply Surma (Kohl) in each eye three times **(Mishkaat)**

6. To lay or spread the bed oneself **(Muslim)**

7. Before climbing into bed, dust the bed thrice with the corner of your clothes. **(Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibn Majah)**

8. Recite بِسْمِ اللَّهِ ‘**Bismillah**’ when removing clothing as it is a cover and protection from Jinn and Shaythaan.

9. To make Miswaak before retiring to bed even if one has already made it for Isha salaah. **(Kitabut Tahaarah and Sunnats)**

10. To use a pillow to rest ones head on **(Muslim)**

11. Rasulullah ﷺ rested at sometime or another 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, Nashrut Tib)**

Note: To sleep on any of the above with the intention of Sunnah shall merit reward inshallah.

18. To sleep in a state of Wudhu, **(Attargheeb, Abu Dawood)**

19. It is prohibited to sleep on ones stomach as Shaythaan sleeps on his stomach **(Tirmidhi-Vol.2, pg.105, Abu Dawood-Vol.2, pg.331)**

20. It is also prohibited to sleep on the back with the one leg on top of the other **(Muslim)**

Note: If there is no fear of exposing ones private parts then it is permissible to sleep in this manner but one should be very careful.

21. To sleep on the right side, facing towards the Qiblah **(Shamaa'ile Tirmidhi, Abu Dawood-Vol.2, pg.332)**

22. To sleep on the right facing the Qibla with the right hand underneath the head like a pillow and with the knees slightly bent (Like in the recovery position). **(Bukhari)**

23. Surah Waaqi'a should be read before sleeping as it saves one from hunger and poverty **(Attargheeb)**

24. Recite Surah Mulk before sleeping for protection from grave punishment:

The Prophet ﷺ said, 'Surah al Mulk is the protector from the torment of the grave ' (Sahihul Jamiea 1/680, Hakim 2/498 & Nasai)

Jabir رضي الله عنه said it was the custom of the Prophet ﷺ not to go to sleep until he had read **Tabarakalladhi Biyadihil Mulk** and Alif Laam Meem Tanzeel. **(Ahmad, Tirmidhi and Darami)**

25. When one goes to bed then do the following: 'When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlāas, Al-Falaq, An-Naas) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this 3 times.' (Tirmidhi)

26. Whoever reads the following when he lies down to sleep will have a guardian from Allah remain with him and Satan will not be able to come near him until he rises in the morning:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ".

Allaahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maa fil-'ardh, man thal-latheeh yashfa'u 'indahu 'illaa bi'ithnihi, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmihii 'illaa bimaa shaa'a, wasi'a kursiyyuhus-samaawaati wal'ardha, wa laa ya'ooduhu hifdhuhumaa, wa Huwal- 'Aliyyul- 'Adheem.

Allah! There is no God but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (Al-Bukhari)

27. The Prophet ﷺ said: 'Whoever reads this when he lies down to sleep will have a guardian from Allah remain with him and Satan will not be able to come near him until he rises in the morning:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ
كُلٌّ أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا يُفَرِّقُونَ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا

إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
 لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
 وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ" [Al-Baqarah: 285-286]

'Aamanar-Rasoolu bimaa 'unzila mir-Rabbihi walmu'minoon, kullun 'aamana billaahi wa malaa'ikatihi wa Kutubihi wa Rusulihi, laa nufarriqu bayna 'ahadim-mir-Rusulihi, wa qaaloo sami'naa wa 'ata'naa ghufraanaka Rabbanaa wa 'ilaykal-maseer. Laa yukallifullaahu nafsan 'illaa wus'ahaa, lahaa maa kasabat wa 'alayhaa mak-tasabat, Rabbanaa laa tu'aakhithnaa 'in naseenaa 'aw 'akhta'naa, Rabbanaa wa laa tahmil 'alaynaa 'isran kamaa hamaltahu 'alal-latheena min qabliinaa, Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bihi, wa'fu 'anna, waghfir lanaa warhamnaa, 'Anta Mawlaanaa fansurnaa 'alal-qawmil-kaafireen.

The Messenger believes in what has been send down to him from his Lord, and so do the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say: "We make no distinction between any of His Messengers," and they say: "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return." Allah burdens not a person beyond what he can bear. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us. Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector, and help us against the disbelieving people. (Muslim 1/554)

28. Also reciting the last ten verses in Surah Baqarah at night is said to ward away Shaythaan and calamities, illnesses, worries from ones home so ones whole family is protected that night. Those 10 verses are: The first four ayah's of Surah Baqarah; Ayat ul Kursi and the two verses following it and the last three verses of the Surah.

29. 'If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَصَعْتُ جَنِّي، وَبِكَ أَرْفَعُهُ، فَإِنْ
 أُمْسَيْتَ تَفْسِي فَأَرْحَمَهَا، وَإِنْ أَرْسَلْتَهَا
 "فَأَحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ".

Bismika Rabbee wadha'tu janbee, wa bika 'arfa'uhu, fa'in 'amsakta nafsee farhamhaa, wa 'in 'arsaltahaa fahfadhaa, bimaa tahfadhu bihi 'ibaadakas-saaliheen.

'In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.' (Al-Bukhari 1 1/ 126 and Muslim 4/2084)

30. The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

"اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ".

Allaahumma qinee 'athaabaka yawma tab'athu 'ibaadaka. (Three times).

'O Allah, protect me from Your punishment on the day Your servants are resurrected.' (Abu Dawud 4/311)

31. Also read this dua:

"بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا".

Bismikal-lahumma amootu wa-ahya.

'In Your name O Allah, I live and die.' (Muslim 4/ 2083)

32. Recite the following Asthaghfaar three times:

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

Asthaghfirullah halladhee laa ilaaha ilallahuwal hayyul qayyumu wa athubu ilay

I seek forgiveness from Allah besides whom there is none worthy of worship, the living, the sustainer of life and to Him i repent. (Tirmidhi-Vol.2, pg.177)

33. 'Shall I not direct you both (The Prophet ﷺ was addressing Ali and Fatimah- May Allah be pleased with them) when they approached him for a servant) to something better than a servant? **When you go to bed say:**

Subhaanallah. (Thirty-three times)

الْحَمْدُ لِلَّهِ Alhamdulillah. (Thirty-three times)

اللَّهُ أَكْبَرُ. Allaahu Akbar. (Thirty-four times)

...for that is indeed better for you both than a servant.' (Bukhari, Muslim, Abu Dawood, Tirmidhi)

لَا إِلَهَ إِلَّا اللَّهُ

Also read Kalimah Tayyaba afterwards:

34. Before you go to bed perform Wudu as you would for prayer, then lie down on your right side and recite:

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي
إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي
إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا
إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

Allahumma aslamtu nafsee ilayk, wafawwadtu amree ilayk, wawajjahtu wajhee ilayk, wa-
alja/tu thahree ilayk, raghbatan warahbatan ilayk, la maljaa wala manja minka illa ilayk,
amantu bikitabikal-lathee anzalt, wabinabiyyikal-lathee arsalt.

'O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face
towards You, and I totally rely on You, in hope and fear of You. Verily there is neither refuge
nor safe haven from You except with You. I believe in Your Book which You have revealed
and in Your Prophet whom You have sent.'

The Prophet ﷺ said: "Whoever says this and dies in his sleep has died in a state of the
natural monotheism (Fitrah)." (Al-Bukhari, Muslim 4/2081)

Fitrah: the religion of Islam, the way of Ibraheem.

35. To recite Bismillah 21 times is said to save ones home from theft and the evil effects of
Shaythaan and sudden death. (Amal al-Yowm Wal Laylah, p 30)

36. Recite durood whilst falling asleep. (Amal al-Yowm Wal Laylah, p 30)

37. Dhikr is a cleanser (purifier) of the heart. (Baihaqi)

38. The remembrance of Allah just when one is about to sleep shall be a means of that
person achieving high stages in Jannah. (Attargheeb)

....When you go to bed, glorify Him and praise Him and magnify Him one hundred
times: that will be one hundred on the tongue and a thousand in the scales. Who among you
does 2500 sayi'aat (bad deeds) in one day?' They said: 'How could we not count (our sins)?'
He said: 'The Shaytaan comes to any one of you whilst he is praying and says, Remember
this, remember that, until he finishes his prayer and does not do (this Dhikr), or he comes to

him when he is lying down and makes him sleepy, until he falls asleep (without doing this Dhikr).” (Sunan al-Tirmidhi, 3332)

39. Rasulallah ﷺ has stated that whosoever goes to bed in a state of purity (i.e. Wudhu) and such a person remembers Almighty Allah until he falls asleep then, whatever dua such a person makes (whether pertaining to this world or the next) while asleep and turning side to side, such dua's shall certainly be granted to him by Almighty Allah. (Mishkaat)

40. To keep the prayer mat near ones head or besides bed before sleeping (Nisaa'i)

41. Precaution should be taken that children do not notice marital relations between husband and wife (Mishkaat)

42. **At the time of difficulty when sleeping:** Zaid bin Thaabit رضي الله عنه complained to Rasulallah ﷺ of not being able to go to sleep at times and Rasulallah ﷺ advised him to recite the following dua:

اللَّهُمَّ غَارَتِ النُّجُومُ وَهَدَأَتِ الْعُيُونَ وَأَنْتَ حَيٌّ قَيُّومٌ * لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ يَا حَيُّ يَا قَيُّومُ أَهْدِي لَيْلِي وَأَنْمِ عَيْنِي

Allahumma ghaarithinnujumu wa hadaathil uyoonu wa antha hayyun qayyumulla tha' khudhu ka sinathuwalaa nawmun yaa hayyun yaa qayyoomu a'hde' laylee wa anim 'aynee

Oh Allah the stars have sunk in and the eyes have become tranquil and quite and You are alive and ever lasting neither does sleep overcome You. Oh the living and ever lasting one make my night my tranquil and give my eyes sleep. (Ibn Sunni, Hisnul Hasin)

43. If afraid to go to sleep or feeling lonely or depressed then recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ،
وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ
يَحْضُرُونِ.

'A'oothu bikalimaatil-laahit-taammaati min ghadhabihi wa 'iqaabihi, wa sharri 'ibaadihi, wa min hamazaatish-shayaateeni wa 'an yahdhuroon.

I seek refuge in the Perfect Words of Allah from His anger and His punishment, from the evil of His slaves and from the taunts of devils and from their presence. (Abu Dawud 4/12, At-Tirmithi 3/171)

44. This is to be recited if you turn over in bed during the night:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ".

Laa 'ilaaha 'illallaahul-Waahidul-Qahhaaru, Rabbus-samaawaati wal'ardhi wa maa baynahumal-'Azeezul-Ghaffaaru.

There is none worthy of worship but Allah, the One, the Victorious, Lord of the heavens and the earth and all that is between them, the All-Mighty, the All-Forgiving. (See An-Nasa'i, 'Amalul-Yawm wal-Laylah, and Ibn As-Sunni)

45. If after sleeping one experience a pleasant dream then when ones eyes open then say:

الْحَمْدُ لِلَّهِ "Alhamdulillah" – All Praise be to Allah, then the pleasant dream should only be revealed to trustworthy learned ones so that the dream can be interpreted correctly.

46. If one experiences an unpleasant dream then one should spittle (A form of spitting comprising mainly of air with little spit) three times on the left side and then recite three times:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. آمَنْتُ بِاللَّهِ.

"Audhobillaahi Minashaythaanirajeem".

I seek refuge with Allah from the evil of shaythan

Also change one's position to the other side and sleep. (Muslim-Vol.2, chapter of dreams)

47. The dream should NOT be revealed to anyone then it will bring no harm to the person (Bukhari, Muslim)

48. To have water and Miswaak ready in advance for Wudhu (Muslim)

49. To sleep with the intention of getting up for Tahajjud (Nisaa'i)

50. To read Tahajjud salaah before Subho Sadiq (Dawn) (Mishkaat)

51. Rasulallah ﷺ read long rak'ahs which caused swelling of his blessed feet. Whilst reciting Qur'an in Salaah Rasulallah ﷺ used to cry excessively and this caused a wheezing sound coming from his blessed chest as if a pot was being boiled. This is due to the fear Rasulallah ﷺ had of Almighty Allah.

52. It is recommended to start the night vigil with two short rakats, because of the hadith of Abu Hurraira رَضِيَ اللَّهُ عَنْهُ that the Prophet Muhammad ﷺ said, "It you get up for night prayer, start with two short rakats." [Muslim, Ahmad, Abu Dawud]

53. Abu Hurraira رضي الله عنه reports that the Messenger of Allah ﷺ was asked, "What prayer is most virtuous, after the obligatory prayers?" He said, "Prayer in the depths of the night." (Muslim, Abu Dawud, Tirmidhi, Nisaa'i, Ibn Majah)

Note: For Tahajjud one should read at least 2 Rak'ahs upto 12 rak'ahs. This is Sunnah. However there is no limit for (Nafil) voluntary worship. One may also do a lot of Dhikrullah as well as recitation of the Qur'an.

The dua's at the time of Tahajjud are very readily accepted by Almighty Allah and one should cry and repent to Allah during this time. If one cannot cry due to the hardness of ones heart due major sins then one should at least make a face as if one is crying.

Just as a mother tends to her baby quickly and promptly when it cries then in the same way Allah tends to his servant quicker when his servant is crying and sincere.

We should try and pray Tahajjud every night as it is one of the best and most rewarding Nafil prayers one can possible pray and makes it possible for a person to gain the top ranks of Jannah (Heaven). If we can't pray everyday then we should at least pray as much as we can.

Ibn Mas'ud رضي الله عنه was asked, 'I cannot pray at night.' He said, 'Your sins have prevented you.'

If one is overcome by sleep then it is best to sleep but one should always ensure that one does not miss Fajr. Men should do their best to attend Fajr with Jamaat as this is huge reward and women get the same reward for praying at home.

Sunnah's especially for females

1. If a female must set out of the house out of necessity then she should walk on the side and not the middle of any street or path way (**Abu Dawud**)
2. It is preferable that a female be content with silver jewellery and not demand or insist on Gold. (**Ibid**)
3. Whosoever out of vanity and pride wears Gold jewellery shall be punished in the hereafter. (**Ibid**)
4. Females should not wear jewellery or accessories that make a jingling sound with movement so as to attract attention upon her self. The same applies to wearing high heels which are wrong to attract attention and also cause a lot of noise when walking.
5. It is preferable for females to keep using mendhi (henna) on the hands. (**Ibid**)
6. Rasulallah ﷺ stated that the perfume used by females should not have a smell. (**Ibid**)

Note: The perfume that is worn out must not be so strong so that other men may be able to smell and not so much that it leaves a trail behind.

7. Females including young girls should not wear thin clothes that are see through. The clothes should be thick enough not to be see-through.

8. Females should also not wear tight fitting clothes which reveal the figure and definitions. They should also not wear clothes that are too bright so as to avoid attracting attention upon herself.

9. A female should not wear make up when going out so as to attract unwanted attention. Kohl may be applied if there is no risk of fitna but one should always be careful as beautified eyes may attract a lot of unwanted attention.

Note: In front of her husband she can dress and wear as much make up as she wants.

10. If the headgear is thin then a thick scarf should be worn below it. In a similar manner if the clothes are thin then a thick loose fitting petticoat (undergarment) should be worn below such thin clothing so as to prevent any definition being apparent. **(Ibid)**

11. Females must not wear clothes which reveal the contours and shapes of their bodily definitions. For such clothing is not hijab but shows the women wanting to actually invite attention upon her self.

12. A female must not remain at any time in the company of strangers i.e. one whom she is not prohibited from marrying.

The Muslim women are beautiful jewel's whose beauty should only be admired by her husband and not non mahram's.

Sunnah's when a child is born

1. It is a truly joyous occasion when parents are blessed with the birth of a child. They are truly lucky because not all parents are able to have children. However, the extent of such happiness is dependant upon the extent to which the Shari'at is observed and that all other traditions and rituals are cast aside since they are not a part of Islam.

2. **Hadhrat Fatima**  **reports:** "When it was time for me to deliver my child then **Rasulallah**  sent Hadhrat Umme Salma (RA) and Hadhrat Zainub (RA) to me with instruction that they read Ayat ul Kursi, Surat Al Falaq and An Naas and the following verse for an easier delivery:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
 اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ
 وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
 رَبُّ الْعَالَمِينَ ﴿٥٤﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ
 رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Surah Al-A'raf -7:54, 55: Inna rabba kumulladhee khalaqassaamaawaathi wal arda fee sithathi ayyaamin thummas thawaa alal arsh. Yugh shillaylannahaara yath lubuhoo hatheethaa. Washamsa wal qamara wannujuma musakharaathimm bi amrih. alaa lahu khalqu wal amr. Thabaarakallaahu rabbul aalameen. Ud 'oo rabba kum thadwaru a'wa khufyah. Innahu laa yuhibbul mu'thadeen.

Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah , Lord of the worlds. Call upon your Lord in humility and privately; indeed, He does not like transgressors. (Extract - Upbringing of Children, Moulana Moosa ibn Ahmad Olgar)

Note: The after birth Placenta and navel cord should be buried with due care as they are parts of the human body.

3. Upon birth the newly born child should be given a proper Ghusl. **(Names For Muslim Children, Hathurani, p 4)**

4. Thereafter the first words to reach the child's ears should be the message of the greatness and oneness of Allah Almighty and the Prophet Hood of Rasulallah ﷺ. This is done by giving the Adhaan near the child's right ear and Iqaamah close to the child's left ear. This noble act should be done by an Aalim or pious elder of the family. If such a person is not immediately available then any Muslim male may perform this Sunnah. Vol.1, **(Abu Dawood, pg. 340)**

5. To perform Tahneek (placing a date softened by chewing on the tongue of the newborn). 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)**

Note: The act of Tahneek should also be the prerogative of an aalim or pious elder of the family but as again if such person is not immediately available then it may be performed by any Muslim male.

6. Honey is substituted for dates if dates are not readily available. **(Bukhari)**

7. **Al-Nawawi said:** The scholars are agreed that it is Mustahab (preferable) to do Tahneek with dates for the child when he is born; if that is not possible then to use some similar kind of sweet. The dates should be chewed until they become soft enough to be swallowed, then the child's mouth should be opened and a little of the dates put in his mouth. **(Sharh al-Nawawi 'ala Muslim, 14/122-123)**

8. The child should be given a suitable name on the seventh day. **(Abu Dawood)**

9. It was narrated from Naafi' رضي الله عنه that Ibn 'Umar رضي الله عنهما said: The Messenger of Allah ﷺ: "The most beloved of your names to Allah are 'Abd-Allah and 'Abd al-Rahmaan." **(Muslim, 2132)**

10. It is Mustahab (preferable) to give the child a Prophet's name: It was narrated that Annas Ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: "A child was born to me last night and I called him by the name of my father Ibraheem." **(Muslim, 2315)**

11. It is Mustahab to name the child on the seventh day, but there is nothing wrong with naming him on the day of his birth, because of the hadith quoted above.

It was narrated from Samurah Ibn Jundub رضي الله عنه that the Messenger of Allah ﷺ said: "Every child is in pledge for his 'Aqeeqa which should be slaughtered for him on the seventh day, his head should be shaved and he should be named." **(Abu Dawood, 2838)**

12. **Ibn al-Qayyim said:**

The purpose of naming is to define the thing named, because if there is something whose name is unknown it is difficult to refer to it. So it is permissible to name him (the child) on the day he is born, and it is permissible to delay the naming until the third day, or until the day of the 'Aqeeqa, or before or after that. The matter is broad in scope." **(Tuhfat al-Mawlood, p. 111)**

13. It is Sunnah to shave the child's head on the seventh day and to give the weight of the hair in silver in charity. **(Bukhari)**

14. It was narrated that 'Ali Ibn Abu Taalib رضي الله عنه said: The Messenger of Allah ﷺ slaughtered a sheep as the 'Aqeeqa for al-Hasan, and he said, "O Fatima, shave his head and give the weight of his hair in silver in charity." So she weighed it and its weight was a dirham or part of a dirham. **(Tirmidhi, 1519)**

15. Aqeeqa should be done on the seventh day **(Abu Dawood)** if it cannot be done on the seventh day, it should be done on the 14th or the 21st day.

16. The head of the baby should be shaved and silver equal to the weight of the hair should be given in charity. **(Tirmidhi)**

17. Saffron should be put on the head after it has been shaved. **(Abu Dawood)**
18. Two male goats should be slaughtered for the Aqeeqa of a boy and one male goat or female goat for the Aqeeqa of a girl. **(Tirmidhi, Abu Dawood)**
19. The meat of Aqeeqa can be distributed raw or cooked. Anyone may partake of the Aqeeqa animal, though they may be even one's family members e.g. the grand parents. **(Al-Baihaqee: 9/304)**
20. Aqeeqa is a form of Sadaqah whereby the child is safeguarded against misfortune. Two sheep or alternatively two goats are offered in the case of a male while one goat or one sheep will suffice for a female. If for some reason the Aqeeqa was not made on the 7th day then it should be done on the 14th, or the 21st day. **(Al-Haakim, Tabaraani)**

Circumcision:

It was narrated that Abu Hurraira رضي الله عنه said: The Messenger of Allah ﷺ said: "The fitrah is five things, or five things are part of the fitrah: circumcision, shaving the pubic hairs, plucking the armpit hairs, clipping the nails and trimming the moustache." **(Narrated by al-Bukhari, 5550; Muslim, 257)**

Prescribing Salaat to ones child

1. To prescribe salaah on ones children by the time they turn seven years of age. **(Ahmad, 6689; Abu Dawood, 495)**
2. When the child attains ten years of age then the male and female siblings should be separated and to chastise ones children if they do not perform salaah by the time they reach ten years of age. **(Narrated by Ahmad, 6689; Abu Dawood, 495)**
4. In order to inculcate the habit of Salaah, 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. **(Mishkaat- Vol.1, pg.58)**

Note: Now-a-days children are being spoilt with love and affection whilst the parents console themselves thinking that the child will behave by itself when it grows up. We should realise that if the foundation is not straight, then the building will also be crooked. Therefore it is crucial to inculcate good character into the child from the very beginning so there is no regret later. It is much easier to learn good habits when the child is young rather than when the child grows older. So let us instill good habits into our children as early as possible.

Sunnah's relating to Death, Mourning, shrouding and Burial

1. When it becomes apparent that the time of death is close, then those present should face the dying person towards the Qiblah. **(Mustadark Haakim-Vol.1, pg.353)** and they should make talqeen i.e. recite the Kalimah to encourage him to recite. **(Tirmidhi- Chapter of Janaaiz)**

2. The face of a dying person should be faced towards the Qiblah (Direction of the Qa'ba) and the person who is in the throes of death should recite the following:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى لَا إِلَهَ إِلَّا اللَّهُ

Allahummagh firlee warhamnee wal hiqnee birrafeeqil a'alaah laa ilaaha illallaah

"Oh Allah, forgive me, have mercy on me and join me with the highest companion; there is none worthy of worship except Allah". (Bukhari, Muslim, Tirmidhi)

He should also say:

اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

"Allahumma a'inee 'alaah ghamaraathil mawthi wasakaraathil mawth"

"Oh Allah help me at this moment of the agony of death". (Tirmidhi)

3. The dying person should be encouraged to recite the second Kalimah which is the proclamation of the oneness of Allah and that he is the only one worthy of worship and that Rasulallah ﷺ is his servant and messenger.

4. For the person who is at the throes of death to encourage them to say:

لَا إِلَهَ إِلَّا اللَّهُ.

Laa 'ilaaha 'illallaahu.

"There is none worthy of worship but Allah,"

Whoever dies with these last words will enter Paradise. (Abu Dawud 3/190, Jami' As-Saghir 5/432)

4. Surah Yaasin could be recited besides him and the pious people should be close to him at this time. (Tirmidhi)

By this recitation the pangs of death should be lessened inshallah.

5. The relatives of the deceased person should read the following dua when death is confirmed:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي
فِي مُصِيبَتِي وَاحْلِفْ لِي خَيْرًا مِنْهَا.

Innaa lillaahi Wa innaa ilaihee raaj'oon. Allahumma ajirnee fee museebathee wakhlufee khayrammin haa

"To Allah we belong and unto him we return. Repay me for what has befallen me and compensate me with that which is better". (Tirmidhi)

6. After the person has passed away, the deceased's eyes should be closed. (**Sahih Muslim, vol.2pp.436-7 #2003**)

7. **Covering the body:** A sheet of cloth large enough to cover the whole body of the deceased should be drawn over the whole body.

8. **Hastening the burial:** It is not permissible for Muslims to delay the burial in order for the maximum number of relatives to see the deceased, as is common practice among other communities. Once death is evident, the body should be prepared and taken out of the house for prayer and burial as soon as possible. In this way, contact with the dead body is minimized, which keeps the grief and hurt of seeing the dead down to a minimum. It is Sunnat to hasten in the burial. (**Sunan Abu Dawood**)

Abu Hurraira  related that the Prophet  said **"Hasten the funeral rites"** [See: Sahih Al-Bukhari vol.2, p.225, #401; Sahih Muslim, vol.2, p448, #2059]

Note: The dead should be buried in the same area where they died. Transporting the body to another area or another country is not permissible if it will unnecessarily delay the burial or cause financial or other hardship.

9. **Paying off debts of deceased:** All outstanding debts of the dead person should be repaid from the wealth that he or she left behind, even if it consumes all of the inheritance. If the dead person is without wealth or the inheritance was not sufficient to cover all of his or her debts, the Islamic state will be responsible to repay the remainder, if the dead person had made serious efforts to pay it.

10. **Uncovering the face and kissing it:** Those present at the individual's death or those who come to see the dead person for the last time are allowed to uncover the face and kiss it. Kissing the face of the dead is considered a part of the Sunnah of the Prophet  and his companions. (**Sunan Abu Dawud vol.2,p.898,# 3157, Sunan Ibn-I-Majah vol.2,p.371 #1456**)

11. When placing the deceased into the Qabr (Grave), recite this dua:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

Bismillahi wa billaahi wa'la millati rasoolilahi ﷺ

"In the name of Allah and with His aid and on the Madhab (deen) of the Rasul of Allah I place him in the grave". (Hisnul Hasin)

12. After the burial recite Surah Fatiha and the beginning of Surah Baqarah at the head side and the last ayats of Surah Baqarah at the feet. (Mishkaat)

13. Stay a little while at the grave side and ask Allah for forgiveness for the dead and make dua that he remains firm at the time of questioning by the angels. (Hisnul Hasin from Abu Dawood etc)

Also the following:

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ.

Bismillaahi wa 'alaa sunnati Rasoolillaahi.

With the Name of Allah and according to the Sunnah of the Messenger of Allah. (Abu Dawud 3/314)

14. The deceased should be placed on his right side in such a manner that his entire chest is facing the Qa'ba and his back should be against the wall of the grave. Now-a-days, only the face is turned to the Qiblah and the deceased is made to lie on his back, resulting in the chest facing the sky. This is completely contradictory to the Sunnah method. (Tahtaawee-pg. 334)

15. To feed the family of the deceased is Sunnah. It is not permissible for all of the town people and family members to partake in this food for just name and fame. Whatever is available should be given to eat. (Tirmidhi-Ibn Majah)

16. After the burial, Rasulallah ﷺ would instruct his companions to make Asthaghfaar (forgiveness) 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, Mustadark, Hakim)

Note: After burial, to face the Qiblah and make dua is Sunnah. However, to make dua after Janaazah salaah, as is the custom of today is not permissible. (Mirqaat-Vol.4, pg.64, Bahrur Raiq-Vol.2, pg.183)

17. The Prophet ﷺ used to stop after burying the dead and say to the people: "Ask Allah to forgive your brother and pray for him to be strengthened, for indeed he is now being questioned by saying:

اللَّهُمَّ تَبِّثْهُ لَهُ اللَّهُمَّ اغْفِرْ

Allaahum-maghfir lahu Allaahumma thabbithu. O Allah, forgive him. O Allah, strengthen him. (Abu Dawud 3/315)

Dua's for difficulties, hardships and grief

1. When Rasulallah ﷺ experienced any difficulties: then he read the following dua:

Alhamdulillahilladhee bini'imathihee thathimmuswaali haath

"All praise is due to Allah by whose grace good things reach their end".

2. Also the following dua:

اللَّهُمَّ لَأَسْهَلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا
وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allaahumma laa sahla 'illaa maal ja'altahu sahan wa 'Anta taj'alul-hazna 'ithaa shi'ta sahan.

O Allah, there is no ease other than what You make easy. If You please You ease sorrow. (Ibn Hibban in his Sahih (no. 2427) and Ibn As- Sunni (no. 351))

3. حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunallaahu wa ni'imal wakeel

"Allah is sufficient for us and He is the Best Guardian". (Quran, Surah Al-Imraan)

4. اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allaahu Allaahu rabbee laa ushriku bihee shay aa

"Allah is my Lord, I do not ascribe anything unto Him". (Hisnul Hasin from Abu Dawood)

5. يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa hayyu yaa Qayyoomu birahmathika ashagheeth

"O Alive and everlasting One, I beseech You by Your mercy". (Mustadrak Hakim)

6. كُنْتُ مِنَ الظَّالِمِيْنَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي

Laa ilaaha illa antha Subhaanaka innee kunthu minadhaalimeen

"O Allah, there is none worthy of worship besides You. You are Pure, definitely I have oppressed my soul by sinning".

The Qur'an states that these words were recited when Yunus (A.S.) called upon Allah from the belly of the fish. Prophet Mohammad ﷺ stated in a hadith that when any Muslim makes this dua via these words to Allah, then Allah surely accepts his duas. (Tirmidhi etc)

7. It is stated in a hadith that:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La hawla walaa Quwatha illah billah

There is no protection (Against evil) and no power (To do good) except with the help of Allah the Mighty and Great.

Is the medicine for 99 ailments, the least of which is depression. (Baihaqi in Dawatul Kubra)

It means that these words are so beneficial and useful that big/great grievances, depression and sorrow are easily removed in its stride.

8. Abdullah bin Abbas رضي الله عنه narrates that Prophet Mohammad ﷺ stated that if a person constantly makes "Istaghfar", then Allah removes every difficulty, frees him from every sorrow and makes a means for him to receive sustenance from places that he never thought of. (Mishkat from Ahmad)

9. When Rasulallah ﷺ was in a difficult situation: then he would say:

Alhamdulillah 'alaa kulli haal

"Praise be to Allah in all circumstances". (Hakim)

10. Dua's for any anguish experienced:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ .

Laa 'ilaaha 'illallaahu-'Adheemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-'Adheem, laa 'ilaaha 'illallaahu Rabbus-samaawaati wa Rabbul-'ardhi wa Rabbul-'Arshil-Kareem .

There is none worthy of worship but Allah the Mighty, the Forbearing. There is none worthy of worship but Allah, Lord of the Magnificent Throne. There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne. (Al-Bukhari 8/154, Muslim 4/2092)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي
كَلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ .

Allaahumma rahmataka 'arjoo falaa takilnee 'ilaa nafsee tarfata 'aynin, wa 'aslih lee sha'nee kullahu, laa'ilaaha 'illaa 'Anta.

O Allah, I hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e. a moment). Correct all of my affairs for me. There is none worthy of worship but You. (Abu Dawud 4/324, Ahmad 5/42)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ .

Laa 'ilaaha 'illaa 'Anta subhaanaka 'innee kuntu minadh-dhaalimeen .

There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers. (At-Tirmidhi 5/529)

11. When Rasulallah ﷺ had any worries: he read the following:

اللَّهُ اللَّهُ رَبِّ لَا أُشْرِكُ بِهِ شَيْئًا .

Allaahu Allaahu rabbee laa ushriku bihee shay aa:

“Verily Allah is my Rabb, I do not ascribe any partner unto him.”

11. At the time of grief: Rasulallah ﷺ took his beard in his hands and looked at it.(Shirazi)

12. When any hardship befell on Rasulallah ﷺ: he used to lift his head to the sky and say:

العَظِيمِ اللَّهُ إِنْ سُبِحَ

Subhaanallaahil Adheem

“Purity belongs to Allah”. (Tirmidhi)

13. **If anger overcame Rasulallah ﷺ** : whilst he was standing then he would sit down and if anger overcame him whilst sitting then he used to lie down (In order that the anger subsided). (Ibn Abiddunya)

14. **Worldly loss**: would never anger Rasulallah ﷺ but if there was anything said or done against the Shari’at then it would anger him greatly.

15. **When tragedy strikes then say:**

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي
فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا.

'Innaa lillaahi wa 'innaa 'ilayhi raaji'oon, Allaahumma'-jurni fee museebatee wa 'akhliflee khayran minhaa.

We are from Allah and unto Him we return. O Allah take me out of my plight and bring to me after it something better. (Muslim 2/632)

General important Sunnah’s

1. **Wrong doing**: If any news of a persons wrong doing reached Rasulallah ﷺ then he never said the name of the person like “**What has happened to that person why are they indulging against such and such wrong.**” but without mentioning the names of the person he would say it in general terms like for e.g. “**What has happened to people that they are indulging in such and such wrong.**” (Tirmidhi)

2. **When Rasulallah ﷺ walked**: he never caused anyone to move from his path. When walking Rasulallah ﷺ used to lift his feet with so much vigour’s as if ascending a high place and when placing the feet on the ground he used to lower it in such a manner as if descending. (Tirmidhi)

3. **Whilst sneezing**: Rasulallah ﷺ would cover his face with his hand or cloth. (Tirmidhi)

When you sneeze, and then say:

- (i)
الْحَمْدُ لِلَّهِ.
(ii)
يَرْحَمُكَ اللَّهُ.
(iii)
يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

(i) **Alhamdu lillaah**

All praises and thanks are to Allah.

Your companion should say:

(ii) **Yarhamukallaah**

May Allah have mercy upon you.

When someone says **Yarhamukallaah** to you then you should say:

(iii) **Yahdeekumul-laahu wa yuslihu baalakum.**

May Allah guide you and set your affairs in order. (Al-Bukhari 7/125)

4. On a very windy day: Rasulallah ﷺ would read the following:

Allaahumma innee a'udhu bika minsharrimaa arsalthu feehaa

"Oh Allah I seek refuge in you from the evil of that which you have sent in it". (Tabarani)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ
مِنْ شَرِّهَا.

Also:

Allaahumma 'innee 'as'aluka khayrahaa, wa 'a'oothu bika min sharrihaa.

O Allah, I ask You for the good of it and seek refuge in You against its evil. (Abu Dawud 4/326, Ibn Majah 2/1228)

Also at the time of heavy winds sit in the position of attahiyat and recite:

اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا

Allaahummaj 'al haa rahmathan walaa thaj 'al haa 'adhaaballaahummaj 'al haa riyaa ha an walaa thaj 'al haa riyaa

"O Allah let it be a mercy and not a punishment. O Allah make it a beneficial and not a destructive wind". (Mishkat)

If there is darkness with the heavy wind, recite Surah Falaq and Surah Naas. (Mishkat)

The Messenger of Allah ﷺ said: The Wind is of the Mercy of Allah. It brings mercy, and it brings torture. So when you see it, do not curse it, and ask Allah for its good, and solicit Allah's protection from its evil. (Abu Dawood and Ibn Mājah)

5. When yawning: it is Sunnah 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, no sound should be allowed to emanate as this is forbidden in the hadith. (Bukhar-Vol.2, pg.919, Muslim-Vol.2, pg. 412, 413)

6. When hearing a good name: then to regard it as a good omen is Sunnah and to become pleased with this is also Sunnah. To regard anything as a bad omen is strictly prohibited. For eg when someone sneezes then to think that one will not succeed in something 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 and superstitions. 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. etc)

7. When bidding farewell: to anyone to any person or group of people then Rasulallah ﷺ read the following dua:

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ،
وَخَوَاتِيمَ عَمَلِكَ.

Asthawdi'ullaaha deenakum wa amaa nathakum wa khawaa theema a'maa lakum. "To Allah I hand your deen, your trust and the consequence (result) of your actions". (Abu Dawood)

8. At the onset of winter: Rasulallah ﷺ would begin sleeping inside the house on a Friday night and similarly his sleeping outside the house in summer, would also commence on a Friday night. (Ibn- Asakir)

9. When looking into the mirror say:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allaahumma antha hassantha khalqee fahassin khulqee.

“Oh Allah, you have made perfect my body, so also make perfect my character.” (Darami)

10. At the time of rain:

اللَّهُمَّ صَيِّبًا نَافِعًا

Allaahumma Sayyibann Naafi'aa.

“O Allaah, (bring) beneficial rain clouds.” (Bukhari – Fathul-Bari 2/518)

After it has rained:

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

Mutirnaa bifadhillaahi wa rahmatihi.

“It has rained by the bounty of Allaah and His Mercy” (Bukhari 1/205, Muslim, 1/83)

11. At the time of thunder:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

SubhanAllaahil ladhii yusabbihur ra'du bi hamdihi wal malaa-ikatu min kheefatihi

“Glory is to Him Whom thunder and angels glorify due to fear of Him.”

Whenever Abdullaah bin Zubair  would hear thunder, he would abandon all conversation and say this supplication. (Muwatta, 2/992)

Rasulallah  also used to read at the time of thunder:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

Allahumma laa thaqthulnaa bighabika walaa thuhliknaa b'adhaa bika w'aa finaa qabla dhaalik

“Oh Allah do not kill us in your anger, do not destroy us with your punishment, and grant us safety before that”. (Tirmidhi)

12. Caring for orphans: It is narrated on the authority of Sahl bin Sa'd رضي الله عنه that the Prophet ﷺ said: "I and the carer of the orphan are like this in paradise." He demonstrated with his finger and middle finger. (Al-Bukhari: 6005)

13. Seeking knowledge: It is narrated on the authority of Abu Hurraira رضي الله عنه that he said: The Messenger of Allah ﷺ said: "Whosoever treads a path seeking knowledge on it, Allah will make easy for him a path to Paradise" (Muslim, 6853)

14. Visiting one another for the sake of Allah: It is narrated on the authority of Abu Hurraira رضي الله عنه that the Prophet ﷺ said: "A man visited a brother of his in another town and Allah appointed an angel to guard him on his way. When he came to him, the angel said, 'Where are you going?' He said, 'I am going to a brother of mine in this town.' He said, 'Do you have some property with him that you want to check on?' He said, 'No, it is only that I love him for the sake of Allah Almighty.' He said, 'I am the messenger of Allah to you to tell you that Allah loves you as you love this man for His sake.'" (Muslim, 6549)

15. Smiling: It is narrated on the authority of Abu Dharr رضي الله عنه that he said: The Messenger of Allah ﷺ said to me: "Never belittle anything from good deeds even if you meet your brother with a smiling face." (Muslim, 6690)

16. Announcing one's love for one's brother: It is narrated on the authority of al-Miqdaam bin Ma'dekarab رضي الله عنه that the Prophet ﷺ said: "If one of you loves his brother, let him inform him that he loves him." [Ahmad, 16303]

17. Benefit of the doubt and thinking well of others: It is narrated on the authority of Abu Hurraira رضي الله عنه the Messenger of Allah ﷺ said: "Beware of suspicion, Indeed suspicion is the most untruthful of speech." (Agreed upon: 6067 – 6536)

18. Helping one's family with housework: It is narrated on the authority of Abu Hurraira رضي الله عنه that he said: I asked 'A'isha رضي الله عنها what the Messenger of Allah ﷺ used to do in the house. She said: "He used to help with the housework and when it was time to pray he would leave for the prayer." (Al-Bukhari: 676)

19. Avoiding anger: It is narrated on the authority of Abu Hurraira رضي الله عنه that a man said to the Prophet ﷺ: "Advise me." He said: "Don't get angry." He repeated it a number of times. He said: "Don't get angry." (Al-Bukhari: 6116)

20. Crying out of the fear of Allah: It is narrated on the authority of Abu Hurraira رضي الله عنه that the Prophet ﷺ said: "Seven, Allah will shade on the day there will no shade but His

shade... [From them]...a man who remembers Allah in solitary and his eyes overflow with tears." (Agreed upon: 1031 – 660)

21. Charity of posthumous effect (Sadaqah jaariyya): It is narrated on the authority of Abu Hurraira رضي الله عنه that the Messenger of Allah ﷺ said: "The action of man stops when he dies except three things: continuous charity, knowledge that benefits or a pious child who prays for him." (Muslim: 4223)

22. Building mosques: It is narrated on the authority of 'Uthmaan bin 'Affaan رضي الله عنه that he said when he listened to the opinion of the people (Which was not favourable) when he rebuilt the mosque of the Messenger of Allah ﷺ: You have not been fair to me for I have heard the Messenger of Allah ﷺ say: "He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise." Bukayr said: I think he said: "While he seeks the pleasure of Allah." (Agreed upon: 450 - 553)

23. Flexibility in buying and selling: It is narrated on the authority of Jaabir bin 'Abd- Allah رضي الله عنه that the Messenger of Allah ﷺ said: "May Allah have mercy upon a man who is easy going when he sells, buys and is required." [Al-Bukhari: 2076]

24. Removing harm from the road: It is narrated on the authority of Abu Hurraira رضي الله عنه that the Messenger of Allah ﷺ said: "When a man walk in a street, finds a thorny branch on the path, puts it aside, thanks Allah for it, He will forgive him." (Muslim, 4940)

25. Charity: It is narrated on the authority of Abu Hurraira رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever gives a sack of dates from pure earning in charity - and Allah only accepts the pure - Allah will accept it with His right and cause it to grow for it giver, just like one of you let a foal to grow, until it becomes like a mountain." (Agreed upon: 1410 – 1014)

26. Killing domestic lizards (Wazghah): It is narrated on the authority of Abu Hurraira رضي الله عنه who said the Messenger of Allah ﷺ said: "Whoever kills a domestic lizard with the first blow will have one hundred good deeds written for him, and if on the second less than that, and if on the third less than that." (Muslim, 8547)

27. Prohibition to narrate everything one hears: It is narrated on the authority of Hafs bin 'Aasim رضي الله عنه who said the Messenger of Allah ﷺ: "It is sufficient as a sin for an individual to narrate everything he hears." (Muslim, 7)

28. Intending reward by spending on family: It is narrated on the authority of Abu Mas'ood al-Badri رضي الله عنه that the Prophet ﷺ said: "If the Muslim spends upon his family expecting reward for it, it is charity by him" (Muslim, 2322)

29. For protection day and night recite the following:

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

"La ilaha illallahu wah-dahu la sharika lahu; lahul-mulku wa lahul-hamdu wa-hawa'ala kulli shay'in qadir."

There is no God but Allah, alone, without any partner, His kingdom, and His is the praise, and He has power over all things.

Recite 100 times in the morning provides protection till the evening. (Bukhari & Muslim)

Dua for a person troubled by thoughts of kufr (disbelief) and sin

1. It is Sunnah to recite the following dua when experiencing thoughts of kufr (disbelief) and sins:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ **Aamantu Billaahi warusulihee and** **A'oodhu Billaah-i-Minash – Shaithaanir Rajeem (Mirqaat-Vol.1, pg. 137)**

Sunnah of Pondering over the creations and greatness of Allah

1. Another Sunnah is that one should not ponder about the being of Almighty Allah instead one should ponder over the greatness and his creations as well as attributes.
2. The pondering and reflecting mentioned in the Ayat refers to pondering and reflecting over His creation, not over His being. (Masaail-e-Sulook from Bayaanul Qur'an)

A few important teachings of Islam

1. Whosoever has obeyed Rasulallah ﷺ has (in reality) obeyed Allah Ta'ala. (Surah 5, Verse. 8)
2. Rasulallah ﷺ 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 traveller." (Bukhari)

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)

Persistence on a righteous action even if small: It is narrated on the authority of 'A'isha رضي الله عنها that she said: The Prophet ﷺ was asked what action is most beloved to Allah. He said: "The most constant even if small." [Agreed upon: 6465 - 1828]

7. "Appreciate five things before five."

Youth before old age; Good health before sickness; Prosperity before poverty; Free time before becoming pre-occupied and Life before death. (Tirmidhi)

Sunnah's of the Islamic Calendar

Muharram

1. Is the first month of the Islamic Calendar.

2. The meaning of the word: - The word "Muharram" means "Forbidden." Even before Islam, this month was always known as a sacred month in which all unlawful acts were forbidden, prominently the shedding of blood.

3. Qiyaamah (Day of judgement) will take place on the 10th of Muharram.

4. According to Ahadith there are only two actions to be performed in this month and they are:

1. The fast of the 9th and 10th or 10th and 11th of Muharram

2. To spend (in the way of food and drink) on ones family on the day of Ashura (10th of Muharram)

5. The Holy Prophet ﷺ has exhorted and encouraged his Ummah to fast on this day. Abu Qataadah radhiyallahu anhu narrates that the Holy Prophet ﷺ was asked regarding the fast of the day of Ashura (10th of Muharram).

6. The Holy Prophet ﷺ replied: "It is a compensation for the (minor) sins of the past year". (Muslim Vol.1 Page 368)

NOTE: - It must be borne in mind that wherever a promise of forgiveness of sins is made upon the fulfilment of some action, it is only the minor sins that are forgiven. The major sins are not forgiven without true sincere Tawbah (repentance).

7. One should also observe the fast of the 9th Muharram to safeguard his deed from resemblance with the non believers who only fast on the 10th Muharram.

Ibn Abbas رضي الله عنه said: When Rasulallah ﷺ observed the fast of the day of Aashurah and ordered (his Companions) to fast, they said, "O Rasulallah! It is a day revered by the Jews and Christians." Rasulallah ﷺ said, "The coming year, if Allah wills, we will fast on the ninth (also)". (Muslim Vol.1 Page 359)

8. These ahadith indicate clearly that one should fast on the ninth and tenth of Muharram. However, **if one does not manage to fast on the ninth, then he should fast on the eleventh of Muharram instead.**

9. The Holy Prophet ﷺ said: "Observe the fast of Aashurah and oppose the Jews. Fast a day before it or a day after." (Baihaqi).

Hence, it is important to fast either on the ninth and tenth of Muharram or the tenth and eleventh.

10. **To fast just on the day of Aashurah** is disliked as the Jews fast on this day so in order to differentiate ourselves from the practise of the Jews Muslims fast on the 9th or 11th as well as on the 10th (Ashura)

11. One should be generous on one's family and dependents and spend more on them than what is normally spent.

Abu Hurraira رضي الله عنه reports that Rasulallah ﷺ said: "One who generously spends on his family on the day of Aashurah, Allah will increase (his provision) for the whole year". (Baihaqi, At Attargheeb wa Attargheeb Vol. 2 Page 116)

Safar

1. Is the second month of the Islamic Calendar

About the month of Safar:

2. This time of the year was considered to be cursed as many catastrophes and calamities took place. However this belief has been proven to be false and totally without foundation.

3. This can also be confirmed by the following hadith:

Hadhrat Jaabir رضي الله عنه has said that, "I have heard the Prophet ﷺ saying; the descending of illness and evil superstition befalling in the month of Safar is untrue" (Muslim)

4. Events of Safar:-

1) The Battle of Abwaa took place on 12th Safar in the year 2 A.H.

2) The Battle of Khaibar took place in the year 7 A.

5. Matrimonies in Safar:

Hadhrat Ali رضي الله عنه married Hadhrat Fatima رضي الله عنها, (the daughter of the

Prophet ﷺ in the latter days of Safar 2 A.H.

6. Deaths in Safar:-

Khubaib Ibn Adey رضي الله عنه was martyred in this month in the year

4A.H. in the Holy city of Makkah.

Zaid Ibn Dathina رضي الله عنه was martyred in this month in the year 4A.H. in the Holy city of Makkah.

Rabiul Awwal

1. Is the third month of the Islamic calendar

2. The Meaning of the Word "**Rabi-ul-Awwal**":- The first month of spring.

Auspicious Occasions:-

4. The Holy Prophet ﷺ was born in this month as mercy for all and departed from this world 63 years later

5. Events of Rabi-ul-Awwal

* The Holy Prophet ﷺ migrated from Makkah to Madinah Munawwarah.

* Battle of Buwaat took place in the year 2 A.H.

* Battle of Safvaan took place in the year 2 A.H.

* Abu Bakr's ^{رضي الله عنها} Daughter, Asma ^{رضي الله عنها} was born 6 years before Prophecy.

* Ruqayyah ^{رضي الله عنها} the daughter of the beloved Prophet ﷺ was born 7 years before Prophecy.

* Abu Bakr ^{رضي الله عنه} was appointed Caliph.

6. Matrimonies within Rabi-UI-Awwal:-

Hadhrat Umme Kuithum ^{رضي الله عنها} was married in this month to the third Caliph; Uthman ^{رضي الله عنه} in 3 A.H.

7. Deaths in Rabi-UI-Awwal:-

Mother of the believers, wife of the Holy Prophet ﷺ Zainab ^{رضي الله عنها} passed away in the year 4 A.H.

Ibraheem ^{رضي الله عنه} the son of Maaria Qibtiya ^{رضي الله عنها} & of the Holy Prophet ﷺ passed away in the year 10 A.H.

8. Rasulallah ﷺ was born in this month and so it is a blessed month for this reason. However organising lecture programmes during which the practises and lifestyle of Rasulallah ﷺ is discussed should be done throughout the year and not only during the time he was born.

Rabiul – Akhir

This is the fourth month of the Islamic Calendar.

The meaning of the word Rabi-ul-Akhir:- The second month of spring.

Jumaada-AI-Oola

Is the fifth month of the Islamic Calendar.

Events of Jumaada-AI-Oola:-

1) The Battle "**Moota**" took place in 8 A.H. - A war against infidels in which the Holy Prophet ﷺ did not participate. The battle is named after a famous city in Syria (Moota). Hadhrat Zaid Ibn Haritha رَضِيَ اللهُ عَنْهُ was the first appointed General by the Holy Prophet ﷺ

2) In the same Battle Hadhrat Khalid Ibn Walid رَضِيَ اللهُ عَنْهُ (fourth general of the Battle of Moota) was proclaimed by the Holy Prophet ﷺ as being "**one of the swords of Allah**".

Matrimonies in Jumaada-al-Oola:-

The Holy Prophet ﷺ married his first beloved wife; Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا 15 years prior to Prophecy.

Deaths in Jumaada-al-Oola:-

1) Hadhrat Zaid Ibn Haritha رَضِيَ اللهُ عَنْهُ met martyrdom in 8 A.H

2) Hadhrat Ja'far Ibn Abi Taalib رَضِيَ اللهُ عَنْهُ met martyrdom in 8 A.H.

3) Hadhrat Abdullah Ibn Rawaahah رَضِيَ اللهُ عَنْهُ met martyrdom in 8 A.H.

4) Hadhrat Abdullah Ibn Uthmaan رَضِيَ اللهُ عَنْهُ passed away.

5) The Holy Prophet's ﷺ Grandfather Abdul Muttalib passed away 32 years prior to prophecy.

Jumaada-Ath-Thani

1. Is the sixth month of the Islamic Calendar.
2. Events of Jumaada-Ath-Thani:- Battle of Salaasil took place in 8 A.H.
3. The consigned: Sariyyah Abu Ubaida Ibn Jarraah ﷺ in the 6th Hijri
Sariyyah: Zaid ibn Haritha ﷺ 6th Hijri.
Sariyyah: Abdullah Ibn Jahsh ﷺ 2nd Hijri.
4. Deaths of Jumaada-Ath-Thani: - Abu Salama ﷺ 4th Jumaada-Ath-Thani

Rajab

1. Rajab is the seventh month in the Islamic lunar calendar. This month was regarded as one of the sacred months (Al-Ashhur-al-hurum) in which battles were prohibited in the days of the Holy Prophet ﷺ. It is also a prelude to the month of Ramadan, because Ramadan follows it after the intervening month of Sha'ban.
2. Therefore, when the Holy Prophet ﷺ sighted the moon of Rajab, he used to pray to Allah in the following words:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Allahumma baarik lanaa fee rajaba wa asha'baana wabalighnaa shahra ramadaan

"O Allah, make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadan (i.e. prolong our life up to Ramadan, so that we may benefit from its merits and blessings)."

3. **The meaning of Rajab:** - The lexical definition of Rajaba is "**to respect**", which is where the word Rajab has been deprived from.
4. **Events of Rajab:** - The Holy Prophet ﷺ ascended to Heaven on the 27th of Rajab on either Sunday or Monday (Mi'raaj).

-Hadhrat Bilaal Ibn Haritha  brought a congregation of four hundred men named Banu Muzeena in the presence of the Holy Prophet . They all embraced Islam and became followers of the Holy Prophet  in the year 5 A.H

-The battle of Tabook took place in the year 9 A.H. This was the last battle which the Holy Prophet participated in.

-The second Oath of Aqabah took place in Rajab, 12 A.H.

5. Deaths in Rajab:-

-Imam Abu Hanifa (Rahmatullah alaih), passed away on the 15th of Rajab 150 A.H.

-Imam Shafi'ee (Rahmatullah alaih), passed away on the 14th Rajab 204 A.H.

-Imam Muslim (Rahmatullah alaih), passed away on the 24th of Rajab 261 A.H.

-Imam Nawawee (Rahmatullah alaih), passed away on the 14th of Rajab 677 A.H.

Sha'baan

Is the eight month of the Islamic Calendar.

1. Meaning of the word Sha'baan:- Consecutively escalating. (Undisturbed increase)

2. Upon the Arrival of the Sha'baan moon:- Beginning of innumerable blessings are showered upon us. Just as the initiation of rainfall begins with "pitter patter" such blessings reach us in the same accord and fashion.

3. Beginning of Sha'baan:- Blessings are initiated which progressively escalate so that by mid-Sha'baan the blessings have reached a considerable amount and finally such blessings reached a considerable amount and finally such blessings reach their peak by the end of Ramadan.

4. Example supporting the above stated:- Just as a farmer prepares for a fruitful harvest by harrowing his sereage so that the soil may readily retain water, in contrast our souls are geared by the presence of such blessings in Sha'baan effectively preparing us for a fruitful and completely advantageous Ramadan.

4. Our Holy Prophet  has said, "Sha'baan is my month and Ramadan the month of Allah Ta'ala." (Daylami)

5. More detailed explanation of the virtues of Sha'baan:

Sha'ban is one of the meritorious months for which we find some particular instructions in the Sunnah of Prophet Muhammad ﷺ. It is reported in the authentic *ahadith* that Prophet Muhammad ﷺ used to fast most of the month in Sha'ban. These fasts were not obligatory on him but Sha'ban is the month immediately proceeding the month of Ramadan. Therefore, some preparatory measures are suggested by Prophet Muhammad ﷺ. Some of these are given below:

1. The blessed companion Annas رضي الله عنه, reports that Prophet Muhammad ﷺ was asked, "Which fast is the most meritorious after the fasts of Ramadan?" He replied, "Fasts of Sha'baan in honour of Ramadan."

2. The blessed companion Usama Ibn Zaid رضي الله عنه reports that he asked Prophet Muhammad ﷺ: "Messenger of Allah, I have seen you fasting in the month of Sha'ban so frequently that I have never seen you fasting in any other month." Prophet Muhammad ﷺ, replied: "That (Sha'ban) is a month between Rajab and Ramadan which is neglected by many people. And it is a month in which an account of the deeds (of human beings) is presented before the Lord of the universe, so, I wish that my deeds be presented at a time when I am in a state of fasting."

3. Ummul Mu'mineen 'A'isha رضي الله عنها says: "Prophet Muhammad ﷺ, used to fast the whole of Sha'ban. I said to him, 'Messenger of Allah is Sha'ban your most favourite month for fasting?' He said, 'In this month Allah prescribes the list of the persons dying this year. Therefore, I like that my death comes when I am in a state of fasting.'"

4. In another Tradition she says, "Prophet Muhammad ﷺ, would sometimes begin to fast continuously until we thought he would not stop fasting, and sometimes he used to stop fasting until we thought he would never fast. I never saw the Messenger of Allah ﷺ fasting a complete month, except the month of Ramadan, and I have never seen him fasting in a month more frequently than he did in Sha'ban."

5. In another report she says, "I never saw the Messenger of Allah ﷺ, fasting in a month as profusely as he did in the month of Sha'ban. He used to fast in that month leaving only a few days, rather, he used to fast almost the whole of the month."

6. Ummul-Mu'mineen Umm Salamah رضي الله عنها, says: "I have never seen the Messenger of Allah fasting for two months continuously except in the months of Sha'ban and Ramadan."

These reports indicate that fasting in the month of Sha'ban, though not obligatory, is so meritorious that Prophet Muhammad ﷺ, did not like to miss it.

But it should be kept in mind that the fasts of Sha'ban are for those persons only who are capable of keeping them without causing deficiency in the obligatory fasts of Ramadan.

Therefore, if one fears that after fasting in Sha'ban, he will lose strength or freshness for the fasts of Ramadan and will not be able to fast in it with freshness; he should not fast in Sha'ban, because the fasts of Ramadan, being obligatory, are more important than the optional fasts of Sha'ban. That is why Prophet Muhammad ﷺ, himself has forbidden the Muslims from fasting one or two days immediately before the commencement of Ramadan.

The blessed Companion Abu Hurraira رضي الله عنه, reports Prophet Muhammad ﷺ, to have said, "Do not fast after the first half of the month of Sha'ban is gone."

According to another report Prophet Muhammad ﷺ has said: "Do not precede the month of Ramadan with one or two fasts."

The essence of the above-quoted *ahadith* is that Prophet Muhammad ﷺ himself used to fast most of the month of Sha'ban, because he had no fear of developing weakness or weariness before the commencement of Ramadan. As for others, he ordered them not to fast after the 15th of Sha'ban for the fear that they would lose their strength and freshness before Ramadan starts, and would not be able to welcome the month of Ramadan with enthusiasm.

What should be done in this Night?

In order to observe the Night of Bara'ah, one should remain awakened in this night as much as he can. If someone has better opportunities, he should spend the whole night in worship and prayer. However, if one cannot do so for one reason or another, he can select a considerable portion of the night, preferably of the second half of it for this purpose, and should perform the following acts of worship:

(a) **Salah.** *Salah* is the most preferable act to be performed in this night. There is no particular number of *Rak'ah* but preferably it should not be less than eight. It is also advisable that each part of the *Salah* like *qiyaam*, *Ruku'* and *Sajdah* should be longer than normal. The longest Sura's of the Holy Qur'an one remembers by heart should be recited in the *Salah* of this night. If someone does not remember the long Sura's, he can also recite several short Suras' in one *rak'ah*.

(b) **Tilaawat.** The recitation of the Holy Qur'an is another form of worship, very beneficent in this night. After performing *Salah*, or at any other time, one should recite as much of the Holy Qur'an as he can.

(c) **Dhikr.** One should also perform *Dhikr* (recitation of the name of Allah) in this night. Particularly the following *Dhikr* is very useful:

One should recite *Salah (durood)* on Prophet Muhammad ﷺ, as many times as he can. The *Dhikr* can also be recited while walking, lying on bed and during other hours of work or leisure.

(d) **Dua.** The best benefit one can draw from the blessings of this night is prayers and supplications. It is hoped that all the prayers in this night will be accepted by our Lord, *insha-Allah*. Prayer itself is an *'Ibadah*, and Allah Almighty gives reward on each prayer along with the fulfilment of the supplicator's need. Even if the purpose prayed for is not achieved, one cannot be deprived of the reward of the prayer which is sometimes more precious than the mundane benefits one strives for. The prayers and supplications also strengthen one's relation with Allah Almighty, which is the main purpose of all kinds and forms of worship.

One can pray for whatever purpose he wishes. But the best supplications are the ones made by Prophet Muhammad ﷺ. They are so comprehensive and all-encompassing prayers which cover all human needs, of this world and the Hereafter, are fully covered in the eloquent expressions used in them. Actually, most of the prophetic prayers are so profound that human imagination can hardly match their greatness.

Several books in various languages are available which provide these prophetic prayers, and one should pray to Allah Almighty in accordance with them, whether by reciting their original Arabic text or by rendering their sense in one's own language.

(e) There are some people who cannot perform any additional *Salah* or recitations for any reason, like illness or weakness or being engaged in some other necessary activities. Such people also should not deprive themselves completely of the blessings of this night. They should observe the following acts:

(i) To perform the *Salah* of *Maghrib*, *'Isha'* and *Fajr* with *Jamaa'ah* in the mosque, or in their homes in case of their being sick.

(ii) They should keep reciting the *Dhikr*, particularly the one mentioned in Para (c) above, in whatever condition they are until they sleep.

(iii) They should pray to Allah for their forgiveness and for their other objectives. One can do so even when he is in his bed.

(f) The women during their periods cannot perform *salaah*, nor can they recite the Qur'an, but they can recite any *Dhikr*, *Tasbih*, *durood shareef* and can pray to Allah for whatever purpose they like in whatever language they wish. They can also recite the Arabic prayers mentioned in the Qur'an or in the *hadith* with the intention of supplication (and not with the intention of recitation).

(g) According to a *hadith*, which is relatively less authentic, Prophet Muhammad ﷺ, went in this night to the graveyard of *Baqi'* where he prayed for the Muslims buried there. On this basis, some of the *fuqaha* hold it as *Mustahab* (advisable) in this night to go to the graveyard of the Muslims and recite *Fatiha* or any other part of the Qur'an, and pray for the dead. But this act is neither obligatory nor should it be performed as regularly as an obligatory act.

What Should Not be Done in This Night

1. As mentioned earlier, the *Night of Bara'ah* is a night in which special blessings are directed towards the Muslims. Therefore, this night should be spent in total submission to Allah Almighty, and one should refrain from all those activities, which may displease Allah. Although it is always incumbent upon every Muslim to abstain from sins, yet this abstinence becomes all the more necessary in such nights, because committing sins in this night will amount to responding to divine blessings with disobedience and felony. Such an arrogant attitude can invite nothing but the wrath of Allah. Therefore, one should strictly abstain from all the sins, particularly from those mentioned in the Hadith No. 3 quoted earlier in this article, because these sins make one devoid of the blessings of this night.

2. In this night some people indulge in some activities which they regard as necessary for the celebration of the Night of Bara'ah, like cooking some special type of meal, or illuminating houses or mosques, or improvised structures. All such activities are not only baseless and innovated in the later days by ignorant people, but in some cases they are pure imitation of some rituals performed by non-Muslim communities. Such imitation in itself is a sin; performing it in a blessed night like the Night of Bara'ah makes it worse. Muslims should strictly abstain from all such activities.

3. Some people spend this night in holding religious meetings and delivering long speeches. Such activities are also not advisable, because these acts can easily be performed in other nights. This night requires one to devote himself for the pure acts of worship only.

4. The acts of worship like *Salah*, recitation of the Qur'an and *Dhikr* should be performed in this night individually, not collectively. The *Nafl Salah* should not be performed in *Jamaa'ah*, nor should the Muslims arrange gatherings in the mosques in order to celebrate the night in a collective manner.

On the contrary, this night is meant for worshipping Allah in solitude. It is the time to enjoy the direct contact with the Lord of the Universe, and to devote one's attention to Him and Him alone. These are the precious hours of the night in which nobody should intervene between one and his Lord, and one should turn to Allah with total concentration, not disturbed or intermitted by any one else.

That is why Prophet Muhammad ﷺ, observed the acts of worship in this night in total seclusion, not accompanied by anyone, not even by his favourite life companion Sayyidah 'A'isha, Radhiyallahu anha, and that is why all forms of the optional worship (*Nafl Ibadah*), are advised by him to be done in individual, not in collective manner.

Fast of the 15th Sha'ban

On the day immediately following the Night of Bara'ah, i.e. the 15th of Sha'ban, it is *Mustahab* (advisable) to keep fast. Prophet Muhammad ﷺ, is reported to have

recommended this fast emphatically. Although the scholars of *hadith* have some doubts in the authenticity of this report, yet it is mentioned earlier that the fasts of the first half of

Sha'ban have special merits and Prophet Muhammad ﷺ, used to fast most of the days in Sha'ban. Moreover, a large number of the elders (*salaf*) of the *Ummah* have been observing the fast of the 15th of Sha'ban. This constant practice indicates that they have accepted the relevant hadith as authentic.

Therefore, it is advisable to fast the 15th of Sha'ban as an optional (Nafl) fast. One can also keep a fast of *qada* (*Make up fast*) on this day and it is hoped that he can also benefit from the merits of this fast.

Ramadan

Is the ninth month of the Islamic Calendar.

1. A hadith regarding Ramadan:-

Hadhrat Salmaan رضي الله عنه reports that on the last day of Sha'baan the Messenger of Allah ﷺ addressed them and said, "Oh people, there comes before you now a great month, a most blessed month in which lies a night more greater in virtue than 1,000 months; (LAYLATUL-QADR). It is a month in which each day should be observed by fasting, this has been made obligatory by the Almighty Allah."

2. Great events that took place in Ramadan:-

1) Hadhrat Hasan رضي الله عنه, the grandson of the Holy Prophet ﷺ was born in this month on the 15th of Ramadan, three years after Hijrah.

2) On the 27th night of Ramadan the Qur'an was revealed from the "**Lauhe Mahfooz**" (on the seventh sky) to the first of the skies.

3) The first Battle in the Islamic History, "**BATTLE OF BADR**" took place on the 12th of Ramadan 2 A.H.

4) Victory of Makkah took place in the year 8 A.H, entering Makkah on the 18th of Ramadan.

3. Matrimonies within Ramadhaan:-

1) Hadhrat Sawdah رضي الله عنها was married in this Holy month in the year 10 A.H. to the Holy Prophet ﷺ.

2) Hadhrat Zainab Bint Khuzaima's ^{رضي الله عنها} marriage took place in Ramadan in the year 3 A.H. to the Holy Prophet ﷺ

4. Deaths in Ramadan:-

1) Amongst the daughters of the Holy Prophet ﷺ Hadhrat Ruqayyah ^{رضي الله عنها} passed away at the young age of 23, 2 A.H when the Prophet ﷺ was engaged in the "Battle of Badr".

2) Amongst the wives of the Holy prophet ﷺ Hadhrat Khadijah ^{رضي الله عنها} departed from this world on the 11th of Ramadan 10 (A.H.) after the Prophet ﷺ acquired prophecy.

3) Hadhrat Fatimah ^{رضي الله عنها} took leave from the world on a Tuesday 3rd Ramadan 11 A.H. (6 months after the Prophet ﷺ she was then 29 years old.)

4) Hadhrat Abbas ^{رضي الله عنه} the Holy Prophet's ﷺ Uncle passed away on a Friday 12th Ramadan 32 (A.H) at the age of 88

5) Hadhrat Ali ^{رضي الله عنه} the Prophet ﷺ son-in-law departed from this world on Friday 27th Ramadan, age 57, 40 A.H.

6) Hadhrat Ali ^{رضي الله عنه} met martyrdom- 18th Ramadan 40 A.H.

7) Hadhrat Saffiyah ^{رضي الله عنها} took leave from this world in 50 (A.H.), aged 60 years.

8) Hadhrat Aa'ishah ^{رضي الله عنها} was 65 years old when she departed in the year 58 A.H.

5. Acts to be done in Ramadan:

- Fasting is compulsory during this Month:

The act of fast is to desist in consuming food, drink and cohabitation from dawn until dusk.

The month of Ramadan is a month in which the Mercy and Blessings of Allah Ta'ala descend upon us continuously. The whole Qur'an was sent down to the first sky from Lawhe Mahfooz.

- There is the night of Qadr, which is better than 1000 months.

- The Thawaab (reward) of good deed is equal to the Fard of another month. The daily bread of Muslims is increased.
- The first ten days are of mercy, second ten days are of forgiveness and the last ten days are of being freed from Hell.
- Taraweeh namaz is Sunnate Mu'kkadah so should be read every night in congregation for men and for women reading in congregation is optional
- I'tikaaf (Remaining in the Masjid) in the last ten nights is also Sunnah Mu'kkadah but unlike Taraweeh if a few people in the locality perform it then the rest are absolved from it.
- Laylatul Qadr (The Night of Power) should be sought in the last ten nights so should the amount of Ibadah (Worship)
- Ibadah (Worship) on Laylatul Qadr (Night of Power) is better than a thousand months.

The following dua should be recited on this blessed night:

فُ عَنِّي اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْ

Allahumma innaka Afuwun Thuhibbul Afwa fa'fu 'annee

“Oh Allah, You are the forgiver and You Love forgiving a lot so forgive me.” **(Ibn Majah)**

- Sadaqatul Fitr should be given to the poor and needy before Eid Salah. Sadaqatul Fitr is Waajib upon those who have the value of Nisaab (I.e. 612,36 grams of silver or 87,68 of Gold or its equivalent in cash or stock)

Unlike Zakat it is not necessary for ones possessions to be in ones wealth to be in ones possession for a full year. Sadaqatul Fitr should also be given on behalf of ones minor children.

One should increase their good deeds as much as possible for good deeds in this month are worth more than any other month and dua's are readily accepted. So one should make the best of every second of this month inshallah.

Shawwal

Is the tenth month of the Islamic Calendar.

1. Meaning of the word Shawwaal: - Uplift/breakage. Before Islam, Arabs believed that any marriage held in Shawwaal would always turn out to be unsuccessful. Hence, the month deprived the above mentioned meanings; however the superstitious belief was later abolished.

2. The month Shawwaal: - From the months of Hajj, Shawwaal is the first of them. The first day of Shawwaal is Eid-UI-Fitr and also the day when sins are forgiven.

3. Six fasts of Shawwaal:- In the month of Shawwaal it is Sunnah to keep six fasts, as narrated in the following Hadith by Abu Ayyub Ansari رضي الله عنه that the Holy Prophet ﷺ has said, "If one throughout his life keeps the fasts of Ramadan and keeps six consecutive fasts in Shawwaal it will be as though he has kept a whole life time of fasts, and if one keeps the six consecutive fasts for one Shawwaal month it will be as though he has observed fast all year round." (Muslim)

4. Events which took place in Shawwaal:-

1) Hadhrat Aa'ishah رضي الله عنها was born in Shawwaal four years after Prophethood which is nine years before Hijrah.

2) Hadhrat Aa'ishah رضي الله عنها was married in this month ten years after Prophethood which is three years before Hijrah.

3) The fight between Banu Qaynaqaa took place between the battle of Badr and Uhud (Shawwaal 2 A.H. after Hijrah)

4) The battle of Uhud also took place in Shawwaal, three years after Hijrah.

5) Hadhrat Hussain رضي الله عنه the Holy Prophet's ﷺ grandson (son of Hadhrat Fatima رضي الله عنها) was born in the month of Shawwaal four years after Hijrah.

6) The Holy Prophet ﷺ married Hadhrat Umme Salamah رضي الله عنها in Shawwaal in the fourth year after Hijrah.

7) Hadhrat Aa'ishah رضي الله عنها mother passed away in 5 A.H.

8) The Holy Prophet's ﷺ uncle Abu Taalib departed from this world during the middle of Shawwaal in the year 5 A.H.

9) Imam Bukhari (Rahmatullah alaih), was born on a Friday of Shawwaal in the year 194 A.H.

Dhul-Qa'dah

Is the eleventh month of the Islamic Calendar.

Dhul-Qa'dah:- Is a month amongst the months of Hajj.

Events taken place during the month of Dhul-Qa'dah:-

- 1) The battle of 'khandaq (trench) or Ahzab' took place in 5 A.H.
- 2) 6 A.H.-Truce of Hudaubiyah
- 3) 6 A.H 'Bay'at-e-Ridhwaan' (The oath of allegiance named Ridhwaan)
- 4) The return to Makkah for the performance of Umrah by the Prophet ﷺ and his Companions in 7 A.H.

Dhul Hijjah

Is the last month of the Islamic Calendar.

1. Meaning of the word Dhul-Hijjah:- The month of "**Hajj**" (Pilgrimage)

About the month of Dhul-Hijjah:- The fifth pillar of Islam "**Hajj**" is performed in this sacred month. The first ten days of Dhul-Hijjah are the most virtuous days in this whole month, Hajj is performed amongst these ten days.

2. Ahadith related to Dhul-Hijjah:-

Hadhrat Abu Hurraira رضي الله عنه reports from the Holy Prophet ﷺ: "Amongst all days there are none better to engage in sole worship of Allah than in the ten days of Dhul-Hijjah, To observe a fast on any of these days is equivalent to fasting throughout the year, to actively engage in prayer and worship throughout any of these nights holds such rewarding values levelling with "night of power" (**Laylatul-Qadr**) (Tirmidhi)

It has been stated in the Holy Qur'an, "By the dawn; By the ten nights (ie. the first ten days of the month of Dhul-Hijjah), and by the even and the odd (of all the creations of Allah) and by night when it departs. There is indeed in them (the above oaths) a sufficient proof for men of understanding. (And that they should avoid all kinds of sins and disbelief)"

Hadhrat Abi Qataadah رضي الله عنه reports in a part narration from the Holy Prophet ﷺ concerning the fast observed on the day of Arafat: "I have full confidence in Allah for the one who observes a fast on the day of Arafat that his previous year's sins and the proceeding year's sins are forgiven." (Muslim)

3. Events of Dhul-Hijjah:-

- 1) The Prophet ﷺ performed the farewell Hajj and gave the historic sermon known as the "Farewell Sermon"
- 2) Egypt was conquered by the army sent by Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ
- 3) Uthmaan رَضِيَ اللَّهُ عَنْهُ was appointed the third Caliph
- 4) Also "Bay'ate-Aqabah" took place

4. Matrimonies within Dhul-Hijjah:- Hadhrat Fatimah رَضِيَ اللَّهُ عَنْهَا was married in this holy month to the fourth Caliph Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

5. Deaths in Dhul-Hijjah:- Two famous deaths took place in this month:

- 1) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ met martyrdom- 27th of Dhul-Hijjah 26 A.H.
- 2) Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was martyred- 18th Dhul-Hijjah 35 A.H.

6. Increasing good deeds during the first ten days of Dhul-Hijjah: It is narrated on the authority of 'Abbas رَضِيَ اللَّهُ عَنْهُ from the Prophet ﷺ that he said: "There is no action done in days better than these" They said: "Not even jihad?" He said: "Not even jihad except a man who risks his life and wealth and returns with neither." [Al-Bukhari: 969]

So do as many good deeds as possible on these blessed days for our time can be over in ANY second and when death comes then it is too late to change and add to our good deed accounts and gain forgiveness so the time to get close to Allah and do good deeds and ask for forgiveness is NOW! For tomorrow may never come and then there are only regrets FORVER!

Voluntary Fasting

The fasting of Ramadan is obligatory on every responsible and fit Muslim (Mukallaf). But there are other times when it is strongly recommended, after the Traditions of Prophet Muhammad ﷺ. Among these times are Mondays and Thursdays of every week, a few days of each month in the two months heralding the coming of Ramadan, i.e., Rajab and Sha'ban, six days after Ramadan following the 'Eid ul-Fitr day. Besides, it is always compensating to fast any day of any month of the year, except the 'Eid days and certain days

when no Muslim should fast. However, we may repeat that the only **obligatory** fasting is that of Ramadan.

The Prophet ﷺ used to encourage fasting in the following days:

1. **Six days in Shawwal (the month after Ramadan);** the Prophet ﷺ said: **“Whoever fasts Ramadan, then follows it up with six days in Shawwal, it is as if he fasted the whole (year).” (Muslim)**

The scholars said that the rewards of the good deeds are multiplied by ten. $30 \times 10 = 300 + [6 \text{ days} \times 10] = 360$ which is slightly longer than a lunar year, and next Ramadan he will fast again so it is as if he fasted his whole life.

2. **Fasting the first ten days of Dhul-Hijjah and the day of ‘Arafaat (the 9th day of Dhul-Hijjah) (for those who are not performing Hajj);** the Prophet ﷺ said: **“Fasting on the day of ‘Arafaat expiates two years of sins last year’s and next year’s and fasting on the tenth of Muharram (‘Ashura) expiates the previous year’s (of sins).” (Muslim and others)**

“Milk was sent to the Prophet ﷺ while he was giving his sermon on the day of Arafaat and he drank from it.” (Agreed upon)

3. **Fasting on the day of ‘Ashura, and its fasting is not mandatory on you, and I am fasting, so whoever wants should fast, and whoever wants should break his fast.” (Agreed upon).**

And Rasulallah ﷺ said: “If I live till the next year, I will fast definitely on the 9th (the day before “Ashura).” (Muslim)

(This shows that it is preferable to fast an extra day long with the tenth, preferably the ninth, but, if not possible, then the 11th).

4. **Fasting most of the month of Sha’ban: “Allah’s Messenger ﷺ used to fast most of Sha’ban.” (Agreed upon)**
5. **Fasting Monday and Thursday:** The Prophet ﷺ mentioned that: **“The deeds of the worshippers are presented before Allah on Monday and Thursday, I like my deeds to be presented while I am fasting.” (Nisaa’i)**

He (peace be on him) was asked about fasting on Monday, **he said:” That is the day I was born and the day (the first Revelation) was sent down on me.” (Muslim)**

6. **Fasting three days of every month:** `Amr Ibn Sharhabeel رضي الله عنه said: The Messenger of Allah ﷺ said: **“Shall I not inform you of what takes away the whispers of the chest”, they said yes tell us, he said “fasting three days from every month”. (An-Nasai’)**

Abu Dharr Al-Ghifari رضي الله عنه said: "The Messenger of Allah ﷺ said: "Whoever fasts from every month three days, it is like fasting the whole year, then Allah revealed what backs this in His book: "Whoever comes with a good deed, he is rewarded ten folds", one day for ten. (Ibn Majah, at-Tirmidhi)

Abu Dharr Al-Ghifari رضي الله عنه said: "The Messenger of Allah ﷺ said: "O Abu Dharr! if you fast three days of every month, then fast the 13th, the 14th and the 15th [these are call the al-ayaam al-beedh, the white days]". **[Note these are dates of the Islamic Month!]** (Ahmad, an-Nisaa'i, at-Tirmidhi)

The Days when Fasting is prohibited:

It is taboo to fast during the first days of Eid Al-Fitr and Eid- Al-Adha in compliance with the directive of the Prophet (peace be on him) who was quoted by Omar (May Allah bless him), as having said: "Eid Al-Fitr is the day of the breaking of the fast, and the Eid-Al-Adha day is the day on which you should eat from your devotion and sacrifice". **The Hadith was related by Imam Ahmad.**

Narrated Abu Sa'id Al-Khudri رضي الله عنه The Prophet ﷺ said: "No Saum (fast) is permissible on two days: 'Eid-Al-Fitr and 'Eid-Al-Adha. (Sahih Al-Bukhari, Hadith NO.288, Vol.2)

Undesirable Days of Fasting:

The Legislator has advised Muslims not to fast on certain days and explained the reasons and wisdom behind the exhortation. **These days are:**

1. The days of the Tashrik, the three days following the Feast of the Sacrifice, Abu Hurraira رضي الله عنه related that Allah's Apostle ﷺ had delegated Abdullah Bin Huzakah رضي الله عنه to tour throughout Mina and to advise Muslims not to fast during these three days which had been assigned for eating, drinking and mentioning of the name of Allah.
2. Specific fasting of Friday, the Muslim weekly holiday, if not preceded or followed by another day is undesirable but not taboo. In the two Hadith Books checked properly by well versed jurist and scholars,

Jabir رضي الله عنه related that the Prophet ﷺ said" "Do not fast on Friday if not preceded or followed by another day".

3. Fasting on Saturday is undesirable because this is glorified by the Jews.

It is preferable for a pilgrim not to observe Saum (fast) on the day of 'Arafaat in 'Arfat.

Narrated Umm Al-Fadl bint Al-Harith رضي الله عنها On the day of 'Arafaat, some people who were with me, differed about the Saum (fast) of the Prophet ﷺ some said that he was observing Saum while others said that he was not observing Saum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk. **(Sahih Al-Bukhari, Hadith No 723, Vol.2)**

The Sunnah's of Eid Ul Adha and Eid ul Fitr

1. To awaken earlier than usual
2. To brush the teeth with Miswaak
3. To have a bath (Ghusl)
4. To be well dressed in an Islamic manner
5. To be dressed in one's best clothes (Doesn't necessarily have to be new)

Note: Care should be taken that we do not incur debts or transgress the limits of modesty on the clothes we purchase and wear on Eid day as is seen in Muslim communities of today. Many of our brothers are seen with unsuitable haircuts and inappropriate clothing imitating the kufaar and many of sisters are seen dressed provocatively attracting unwanted attention and the gaze of strange men upon them. What would happen if we were to die in such a state? We should adopt modesty in everyday of our lives and should never imitate the kufaar in anyway. May Allah save us from this evil. Ameen

6. To use Attar (Perfume)
7. To perform Eid Salah at the Eidgah (An open ground)
8. Avoid eating before Eid Salah on the day of Eid ul Adha and to eat an odd number of dates or anything sweet on the day of Eid ul Fitr
9. To go to the place of Eid Salah early
10. To walk to the place of Eid Salah (If it is within walking distance because every step is reward)
11. To read aloud "**Takbeerat**" on the way to the place of prayer for Eid-ul-Adha and silently for Eid-ul-Fitr:

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد

"Allaahu Akbar Allaahu Akbar Laa ilaaha illallaahu Wallaahu Akbar walillaahil hamd".

12. To use different routes to and from the place of Eid Salaah

13. To frequently read the takbeers (Loudly for Eid Ul Adha and softly for Eid ul Fitr)
14. To pray the Eid-UI-Fitr prayer later and the Eid-ul-Adha earlier.
15. To read two rak'ahs Waajib Salaatul Eidain without any Adhaan or Iqaamah
16. It is forbidden to pray Nail prayer before or after the prayer.
17. To read the two rak'ahs Nafl prayer on reaching home.
18. During Eid Salaah, in the first rak'ah, Rasulallah ﷺ would recite Surah Ala (no. 87) and Suratul Ghathia (No. 88) in the second rak'ah.
19. Reciting these Sura's in the Eid prayer should not be regarded as obligatory for other Sura's may also be recited.
20. When Rasulallah ﷺ completed the prayer of Salaatul Eidain he would stand facing the people who were seated in their rows and deliver a khutba issuing instructions and commanding them to do good. If he intended to send an army he did so and likewise issued any special orders he wished to.
21. The Khutba was delivered after the Eid Salaah
22. During both the khutba's of Eid Rasulallah ﷺ used to recite the Takbeerat frequently
23. The khutba of both Eids are Sunnah but to listen to them is Waajib. It is totally prohibited (Haraam) to walk around, talk or even read Salaah whilst the khutba is in progress.
24. To shake hands and hug one another on happy occasions is Mubaah (permissible). The general principle of a Mubaah act is not to regard the act as compulsory as that projects a wrong image of Deen. Furthermore, people should not regard the meeting on the day of Eid as compulsory and an inseparable part of the occasion.

(SUNNATS, Mufti E. M. H. Salejee pg 89, 90)

25. **The greeting on Eid: _Jabyr ibn Nufayr** ﷺ **said: "When the companions of Allah's Messenger ﷺ met on the day of Eid, they would say to each other, 'Taqaballahu minna wa mink** (May Allah accept from us and you)." **[Al Mahamiliyyat; hasan isnad; see Fath ul Bari 2:446]**

Sunnah's of Nikah

1. A Sunnah Nikah is that which is simple, wherein there are no formalities, nor are there any disputes pertaining to the dowry etc. **(Mishkaat)**
2. Nikah should never be delayed beyond the right age
3. There should not be an engagement first as engagements have no place in Islam and it does not make it permissible for a couple to interact.

Note: When some Muslim couples get engaged they think it is ok for them to be in contact verbally and even physically. It should be borne in mind that firstly there is no such thing as engagements in Islam and secondly an engagement is not a Nikah and is not permission for the man and women to start having relations together.

If a couple will start off their lives together in a forbidden way then is that the best way to start off ones life together? Couples should do what they can to make sure they make Allah as happy as possible and not gain his wrath by doing forbidden and shameful acts before marriage.

4. Nikah should never be delayed unnecessarily.
5. It is Sunnah to seek a pious and righteous person for marriage and to send a proposal to such a person. **(Mishkaat-Vol.2, pg.267-narrated from Abu Hurraira )**

Note: In present day societies there are customs and traditions of that which are contrary to Sunnah such as engagements, mendhi parties and all sorts of other acts which are contrary to Islamic beliefs which involve intermingling of the sexes, Music and dancing.

Weddings have become occasions of stress and the cause of debt as they get bigger and bigger. This is not what marriage is supposed to be. Marriage is a sacred act and one should be very careful to avoid these evils and to make Allah happy in the beginning of ones married life together.

6. To have the Nikah on Friday in a Masjid and to have Nikah in the month of Shawwaal is Sunnah and preferable. **(Mirqaat- Vol.6 pg.210 and 217)**
7. To announce the Nikah to the people. **(Mishkaat- Vol.2, pg.272)**
8. One should call close family, friends and relatives to the Nikah. No special pains should be taken in gathering people from far off places to attend the Nikah.

One should not worry about losing respect because of inviting less people. Is our respect compared to that of Rasulallah  ? Then why should one feel this why? This is mere boasting and Allah dislikes the arrogant and boastful.

Note: It is forbidden to hold engagement and mendhi parties.

9. Rasulallah ﷺ daughter Fatima رضي الله عنها had such a simple wedding and that is how all Muslims should have their weddings for the simpler the better.

Sayyida A'isha رضي الله عنها narrates that the Messenger of Allah ﷺ said: **"The most blessed marriage (nikah) is the one with the least expenses."** (Al-Bayhaqi in his *Shu'ab al-Iman & Mishkat al-Masabih*).

10. It is also Sunnah to fix the amount of Mahr (dowry) according to one's means. **(Mishkaat-Vol.2, pg.272)**

11. When the time of Salaah comes then the wife and husband should not remain seated but swiftly go and pray the Salaah.

Sunnah's of Walimah

1. After the first night, to invite one's friends, relatives, family and the poor for the Walimah is Sunnah. It is not necessary to prepare a great amount of food. A little food prepared according to one's means and feed a few relatives or friends will suffice in fulfilling the Sunnah. 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. One should avoid attending such Walimah. **(Bukhari- Vol.2, pg. 778)**

2. It is Sunnah for the bridegroom's side to conduct Walimah **(Sahih al-Bukhari, no. 4871)**

3. When hosting a Walimah make the intention of fulfilling the Sunnah. Invite the poor, destitute and the pious. 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.

Sunnah's regarding Conjugal relations

Intercourse is necessary for humans without which life becomes very difficult. Allah has kept reward for those who satisfy their sexual desires legitimately as in with their marriage partners for sexual relations outside of marriage is a major sin and will gain the displeasure, anger and wrath of Allah upon the persons whom indulge in these forbidden acts outside of marriage.

On the authority of Abu Dharr رضي الله عنه : Some of the companions of the messenger of Allah ﷺ said : **" O Messenger of Allah, the affluent have made off with the rewards, they pray as we pray they fast as we fast, and they give away in charity the superfluity of their wealth." He said:" Has not Allah made things for you to give away in charity? Every tasbihah (Subhaanallah) is a charity, every takbirah (Allaahu Akbar) is a charity, every tahmidah (Alhamdulillah) is a charity, and every tahlilah (Laa ilaaha illallaah) is a charity, to enjoin a**

good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity." **They said:** "O Messenger of Allah, when one of us fulfils his sexual desire will he have some reward for that?" **He said:** "Do you not think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward." **(Muslim)**

1. On the first night when one is in seclusion with one's wife, one should take hold of the forehead and recite this dua:

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

Allahumma inni asaluka khairaha wakaira ma jabaltaha alaihi waoudhubika min sharriha washarri ma jabaltaha alaih

"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." **(Abu Dawood, Ibn Majah)**

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ
مَا رَزَقْتَنَا

2.

Bismillah – Allahumma jinnib nash shaitana wajannibish shaitana ma radhaqtana –

"I commence this act in the name of Allah. O Allah, protect us from Shaytaan and keep Shaytaan away from that child that you will grant us. The child that will be born after this dua has been recited will be safeguarded from the harm of Shaytaan". **(Bukhari- Vol.2, pg. 776, Abu Dawood, Ibn Majah)**

3. To have sexual relations ONLY with ones wife. **(Muslim, Ibn Majah)**

4. Intercourse should not be conducted on an empty stomach, or on a stomach which is too full nor with the urge for relieving oneself. **(Tahfatun – Nikah)**

5. There should be complete privacy when husband and wife are having relations. It should not be enjoyed in the presence of babies unless they are asleep. **(Ibid)**

6. A sheet or blanket should be used to cover both partners whilst having intercourse. **(Ibid)**

For the Prophet ﷺ said: **"Verily Allah is modest and discreet and He likes modesty and discretion."** **(Related by Ahmad, Al-Tirmidhi, and Abu Dawud)**

7. The couple should not face the Qiblah whilst having intercourse **(Ibid)**

8. To make Miswaak before intercourse **(Ibid)**

9. Not to talk whilst in the act of intercourse **(Ibid)**

10. Intercourse should not be had only for the intention of fulfilling ones carnal desires but for the following intentions:

(a) To safeguard oneself lustful gaze, adultery and forbidden acts

(b) For the purpose of procreation

(c) To fulfil the rights of the wife

By having these intentions one will also fulfil ones desires as well as gain rewards from Allah **(Ibid)**

11. If the urge of sexual intercourse occurs more than once between each act of intercourse then it would be best to make Ghusl, otherwise Wudhu will suffice and if not then at least isthinja (washing privates with water) **(Jamul- Fawaid)**

The Prophet ﷺ said:

"If one of you had intercourse with his wife and then wants to come to her again, it is better for him to perform ablution, for it gives him vigour to come again." **(Related by Muslim)**

12. The Prophet ﷺ said:

"One of you should not fall upon his wife like the animal does, let there be a messenger between them.' He was asked: 'And what is the messenger?' He said: 'Kissing and talking.'" **(Related by Al-Daylami)**

This indicates that the man should seek to satisfy his wife's desires as she satisfies his.

13. They are free to have intercourse anytime they wish, but moderation is advised and sexual activity should not become an obsession as it may take over other activities of life.

Having intercourse on the night before Friday is desirable as the Prophet ﷺ said:

"Whoever makes Ghusl on Friday to clean himself from janaabah (impurity due to having intercourse), then left for prayer, it is as if he offered a camel in sacrifice." **(Related by Al-Bukhari)**

14. It is best to make Ghusl each time but it is permissible to have one Ghusl at the end (If one has intercourse more than once in a session) **(Mishkaat)**

15. After sexual relations it is compulsory to have a bath (Ghusl) and it is best to have bath before sleeping **(Bukhari)**

Note: One is only permitted to remain in the state of janaabah until Subho Sadiq (Dawn). One should make Ghusl before sleeping if there is a danger of missing Fajr Salaah, as it may be difficult to do when waking up for Fajr and there may not be enough time to make Ghusl at that time.

16. If one perspires whilst in the state of janaabah then the perspiration is Paak (clean) and it does not make the clothes or anything that ones perspiration has touched unclean, however the semen is napaak (unclean) so anything the semen touches must be washed. **(Muwatta)**

17. Only those parts that the semen had stained will be unclean and the rest of the garment will be clean **(Abu Dawud)**

Note: However if it is unsure which parts of the clothing the semen had stained or if there are doubts then it is better to wash all of the clothing.

18. If any of the chaste wives of Rasulallah ﷺ eyes pained, he did not have intercourse with them until they recovered from such an ailment.

Other Prohibited Acts the Couple Must Avoid

19. It is unlawful for them to speak about (or otherwise mention) anything that happened between them in intimacy. **The Prophet ﷺ said:**

Among those who will be in the worst position in Allah's sight on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then he spreads her secret." (Related by Muslim)

20. It is strictly unlawful for the couple to engage in sodomy, as the **Prophet ﷺ said:**

Cursed is the one who comes to his wife in her anus." (Related by Ahmad and Abu Dawud)

A man asked Ibn Abbas رضي الله عنه about one engaging in sodomy with his wife and Ibn Abbas (RA) said: **"This man is asking me about Kufr."**

21. It is forbidden for the husband to have intercourse with his wife during her menstruating period and childbirth bleeding, **as Almighty Allah says:**

"They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them until they have purified (from menses and have taken a bath)..." (Al-Baqarah 2:222)

Note: It is permitted to sleep with, fondle love and caress her but she must keep her body covered from the navel to the knee in order to prevent any possibility of sexual intercourse. Whilst ones wife is menstruating then one can use any part of her body to enjoy apart from between her navel and knee. Having intercourse with ones wife when she is menstruating is a major sin and it is necessary to repent and better to give Sadaqah (Charity)

22. Not to think of or fantasize about any other person besides one's wife whilst having intercourse. To think of any other person during intercourse is tantamount to zina (adultery). **(Ibid)**

Final Note: The woman should not voluntarily fast, before asking permission from her husband, as this deprives him from having intercourse with her. This of course excludes the obligatory fasting such as Ramadan, or when she has to make up for the days she did not fast during Ramadan.

Some important Sunnah's of conducting business

1. Trade was the only occupation which Prophet Muhammad ﷺ was known to have taken up.

Note: Patience, humility, tolerance and the habit of talking gently and unprovocatively are essential for successfully conducting business.

2. Prophet Muhammad ﷺ was once asked which the best occupation to engage in is. He replied, "Trade and work which is done with one's own hands." **(Tabarani)**

3. One must always be honest in all one's business dealings. **(Tabarani)**

4. An honest and truthful businessman shall be in the shade of the throne of Allah. **(Al-Isbihani)**

5. One must not break one's promises.

6. One must not condemn the goods that one seeks to purchase.

7. One must not unduly praise or exaggerate one's goods when selling them.

8. One must not evade payment of one's debt - or even prolong its payment.

9. One must not put too much pressure on the person who owes money.

10. One must assist others who seek to enter into business and trade.

11. Almighty Allah's mercy descends on one who is gentle at the time of buying, selling, and requesting payment. **(Tirmidhi)**

12. One should never allow greed to drive one to inflate prices with a view to making larger profits as every person shall receive his sustenance which is ordained for him / her.

13. Rasulallah ﷺ has said that whosoever enters a business market or area and recites the following:

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

Laa 'illaha 'illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer

"There is none worthy of worship but Allah who is alone (and) He has no partner, His is the Kingdom and for Him is all praise, He gives life and causes death, in His hand is all good and He has power over everything."

Almighty Allah will record one million good deeds, forgive one million sins, elevate the status a million times and build a house for him in Jannah. **(Mishkaat)**

14. Our Prophet Muhammad ﷺ has said that Almighty Allah proclaims: "I am a one third partner of a two man partnership until one of them acts dishonestly to his partner, and, in such event, I then leave them."

15. Hadhrat Umar رضي الله عنه declared: "Only he who has knowledge of the Islamic business laws shall trade in our business area."

16. Prophet Muhammad ﷺ has said that he who cheats (when buying or selling) is not of us and the one who swindles, embezzles or indulges in any fraudulent conduct shall be in the fire.

17. Prophet Muhammad ﷺ said whosoever sells a defective product without disclosing its defect to the purchaser, shall earn the permanent anger of Almighty Allah and the angels continuously curse such a person.

18. To sell / weigh less (of a product) than the intending purchaser is entitled to is a major sin. Prophet Muhammad ﷺ has said that other nations, before us, have perished because of this sin.

19. Our Prophet Muhammad ﷺ has exhorted that we should refrain from taking qasms (oath) unnecessarily for although it helps in the sale of one's products, it reduces the blessings (barakah).

20. Prophet Muhammad ﷺ has said: "Whosoever accepts returned products, Almighty Allah will wipe-out his punishment."

21. Hadhrat A'isha رضي الله عنها reports that our Prophet Muhammad ﷺ said that one should seek sustenance early at dawn as there are blessings during that time.

22. Prophet Muhammad ﷺ has said that we should seek sustenance with ease (i.e., we should not overdo the search (for profits) since each person shall receive what has been

ordained for him). Business should never become the be all and end-all of our lives. Rather, it should be a means to a better Islamic life where all obligations are fulfilled.

23. Prophet Muhammad ﷺ has said that whoever buys stolen goods, knowing such goods to have been stolen, becomes a party to the act of theft.

24. Prophet Muhammad ﷺ has said, "That body shall not enter Jannah (immediately) which has been nourished with haraam. (Ahmad)

25. Prophet Muhammad ﷺ has said that to evade the paying of zakaat will cause wealth to perish.

26. Prophet Muhammad ﷺ has prohibited the sale of that which one does not possess.

27. It is haraam to indulge in the sale of haraam items / products.

28. The giving, taking, writing down or even becoming a witness to the concept of interest transactions are forbidden (haraam).

29. Our Prophet Muhammad ﷺ has said that it is an act of cruelty to harass one's debtors.

30. One's employees (workers) should be treated with respect and consideration.

31. Rasulallah ﷺ was once overheard making the dua: "I seek refuge in Allah from kufr and debts."

32. A Sahaabie رَضِيَ اللهُ عَنْهُ hearing this enquired: "Oh Rasulallah ﷺ are you equating the notion of debts to kufr? Our beloved Nabi ﷺ replied, "Yes". (Nisaa'i)

33. Prophet Muhammad ﷺ has said, "Debts owing (to somebody) is Allah's flag in this world. Whomsoever Allah wishes to disgrace, he places this "flag" of debt on them."

34. Prophet Muhammad ﷺ has said it is permissible to belittle and disgrace that debtor who has the means of paying and does not fulfil his debt. (Hakim)

35. Prophet Muhammad ﷺ has said that whosoever borrows with the intention of usurping another's wealth, Allah destroys that person (the borrower). (Bukhari)

36. Rasulallah ﷺ has said that seeking halaal livelihood is compulsory (Fard) after the other compulsory acts (Faraa'id) - like Salaah, fasting in Ramadhaan, Zakaah, hajj etc

The above hadith clearly indicates the following:

(a) That to earn wealth is a responsibility upon that person who is in need (I.e. the person who does not have the necessities of life either for himself or his dependants).

(b) If one has the means of providing for oneself and those under one's care without working, then it is not compulsory for such a person to work.

(c) Work should not hamper or hinder one from fulfilling one's Islamic obligations like Salaah, fasting in Ramadan etc

(SUNNATS, Mufti E. M. H. Salejee pg 98, 99)

Sunnah's pertaining to sickness and cure

1. Rasulallah ﷺ has said that every sickness has a cure. **(Muslim)**
2. Rasulallah ﷺ used to resort to treatment himself when he fell ill and he also encouraged others to have treatment (when ill) saying: "Allah has sent down sickness and for each sickness there is a cure except one".
3. When asked which one Rasulallah ﷺ replied: "Old age". **(Tirmidhi)**
4. Rasulallah ﷺ used to advise the patient to employ the services of a skilful and proficient doctor. He also advised the sick to control their diet (I.e. not to eat those things which shall have an adverse effect on one's health). **(Zaadul Ma'ad)**
5. Rasulallah ﷺ has said that Allah has not put a cure for us in forbidden (haraam) things. **(Ibid)**
6. Our Rasulallah ﷺ did not set any specific day or time for visiting the sick but rather he used to visit them whenever he found the opportunity to do so. **(Ibid)**
7. One should, whilst visiting the sick refrain from making a noise but (the visitor) should rather do so quietly and with dignity. One should also not stay for too long, when doing so. **(Mishkaat)**
8. Rasulallah ﷺ used to position himself close to the patient when visiting him and sit by his head side and ask the patient: "How are you feeling?" **(Ibid)**
9. Rasulallah ﷺ used to place his hands on the patients head when visiting them. **(Hisn)**
10. Rasulallah ﷺ has stated that one should as far as possible give the patient whatever they ask for as long as the item requested is not harmful to the patient. **(Ibid)**

11. Rasulallah ﷺ has said that when visiting a patient one should try to make them happy (for example one could say: **"Inshallah, you still have long to live."** This of course shall not affect what is pre-destined for the patient but it will make him feel comforted). (Tirmidhi)

12. Rasulallah ﷺ would sometimes place his blessed hand on the patient's forehead and then pass his hand over the patient's chest and stomach whilst making the following dua:

"Oh Allah give him Shifa (Cure)"

At times Rasulallah ﷺ used to tell the patient:

"There is nothing to worry about. Insha-Allah everything will be alright."

Rasulallah ﷺ used to sometimes say to the patient: "This sickness is a kaffarah, an expiation (wiping off, or cleansing) of sins". (Zaadul Maad)

13. Hadhrat A'isha رضي الله عنها reports that whenever any of them fell sick then Rasulallah ﷺ used to pass his hands over them whilst reciting:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Allaahumma azhibi b'asa rabbannaasi washfi anthashaafee laa shifaa a illaa shifaa uka shifaa allaa yughaadiru saqama

"Oh Allah, Oh Sustainer of all people (Mankind), remove the difficulty and grant the cure. You alone can grant cure and there is no cure and recovery besides Your cure. Grant such a cure which leaves no trace of illness." (Muslim)

14. When Rasulallah ﷺ used to fall ill himself then he used to recite the four **"Qul's"** whilst passing his hands over his own blessed body and after reading he used to blow on his own body. (Muslim)

15. For pain: To place ones hands on the place from where the pain is coming from and to recite seven times, the following dua after having reading **"Bismillah"** three times:

(i)
بِسْمِ اللَّهِ. (ثلاثاً)
(ii)
أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ
وَأُحَازِرُ. (سبع مرات)

(i) Bismillaah.

In the Name of Allah (three times).

Then say:

(ii) 'A'oothu billaahi wa qudratihi min sharri maa 'ajidu wa 'uhaathiru.

I seek refuge in Allah and in His Power from the evil of what I find and of what I guard against. (Muslim 4/1728)

16. For sores and wounds: To take saliva on the index finger and place it on a sandy ground and read the following:

Bismillahi turbatu arzina bi riqati bazina li yushfa saqimuna bi izni rabbina

In the name of Allah, This is the soil of our land mixed with the saliva of one amongst us so that we may cure our patient with the command and permission of Allah. (Zaadul Maad)

17. Whoever in a state of illness read the following forty times then he should recover, his sins shall be forgiven and should he die he shall be granted the reward of a martyr:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laa ilaaha illah antha subhaanaka innee kunthu minadhaalimeen

And if he were to read the following then he shall be saved from the fire of hell:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Laa ilaaha illallaahu Allaahu Akbar, laa ilaaha illallaahu wahdahu laa shareekalahu, laa ilaaha illallaahu, laahul mulku walahulhamdu, laa ilaaha illallaahu, wala hawla wala quwatha illah billah (Ibn Majah)

18. One should sincerely make the following dua during sickness:

Allahummar zuqnee sha'aadathan feesabeelika wa ja'al mawthee bi baladi rasoolik

“Oh Allah, grant me martyrdom whilst striving in your path and make me die in the city of your Rasul ﷺ” (Madinah). (Hisn)

19. Rasulallah ﷺ has said that for some believers Allah sets such a high position in the hereafter that he cannot reach it by means of actions in this world.

In such event, Almighty Allah involves him in pain either through illness or loss of wealth or anguish on account of his children and then Allah grants him the ability to make Sabr (Patience) so that he becomes entitled to such a high position in Jannah. **(Abu Dawud)**

Note: the above should be remembered whenever one is faced with any difficulties and hardships. It shall lessen the anguish and pain.

20. Severe trials for those firm in their Religion

Narrated Sa'ad رَوَاهُ : When Rasulallah ﷺ was asked which people suffered the greatest affliction, he replied, "The prophets, then those who come next to them, then those who come next to them. A man is afflicted in keeping his religion. If he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him, and it continues like that till he walks on the earth having no sin." **(Tirmidhi 1562, Ibn Majah and Darami transmitted it)**

21. Patience during sickness

Narrated 'Ata bin Abi Rabah رَوَاهُ : Ibn 'Abbas رَوَاهُ said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet ﷺ said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her." **(Bukhari 7:555)**

Narrated Abu Umamah رَوَاهُ : The Prophet ﷺ stated that Allah, who is Blessed and Exalted, said "Son of Adam, if you show endurance and seek your reward from me in the first affliction, I shall be pleased with no lesser reward than Paradise for you." **(Al-Tirmidhi, Ibn Majah transmitted it.)**

22. Seek supplication from a Sick person

Allah's Messenger ﷺ said, "When you visit a sick person tell him to make supplication for you, for his supplication is like that of the angels." **(Ibn Majah)**

23. Recite Four Quls when ill:

Ayesha رضي الله عنها stated that when Prophet Mohammad ﷺ was ill, he used to recite the four Qul's, blow on his hands and pass them over on the back and front. He also recited these surahs, blew on his hands and passed them over his body during his fatal illness. **(Bukhari, Muslim)**

24. Read Qur'an when Sick

The Noble Qur'an – Sura Al-Isra 17:82

And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss.

25. Rewards for those Afflicted

Narrated Jabir ibn Abdullah رضي الله عنه: Allah's Messenger ﷺ said, "On the Day of Resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world." (Tirmidhi)

The ailment is intensified for the righteous. Whenever a believer is afflicted with a hardship, be it a thorn or more, a sin is taken off him because of it, and he is elevated on level (in Jannah [Paradise]). **(Ahmad)**

A traveller's or sick person's deeds are recorded in accordance with what he used to do when he was resident or well. **(Bukhari)**

26. Ruqyah: Ruqyah (plural: ruqa) is du'a or Dhikr used for protection or cure.

'Awf Bin Malik al-Ashjai رضي الله عنه said to the Prophet ﷺ, "O Allah's Messenger! We used to apply ruqa during Jahliyyah (days of ignorance). What do you think of that?" He ﷺ replied: "Present your ruqa to me. There is nothing wrong with them as long as they do not involve shirk." **(Muslim)**

Abu Sa'id al-Khudri رضي الله عنه reported that Jibril came to the Prophet ﷺ and said, "O Muhammad, are you sick?" He replied, "Yes." He said:

"Bismillahi arqik, min kulli shay'in yu'thik, min sharri kulli nafs in aw 'ayni Hasid –

With Allah's Name I shelter you (give you Ruqyah), from all that ails you, from the evil of every soul, or that of the envious eyes. May Allah cure you; with Allah's Name I shelter you." **(Muslim)**

Sunnah's of the tongue

1. Rasulallah ﷺ has said: "Whosoever guarantees the protection of his tongue and private parts, and then I shall be a guarantee for his entry into Jannah". (Mishkaat)

2. In another hadith our Nabi ﷺ has said: "The tongue and the private parts are the two main things that lead man to hell". (Mishkaat)

From these two ahadith it becomes clear of how important it really is that one controls one's tongue and safeguards it from sin. If one safeguards his tongue and private parts then

Rasulallah ﷺ has promised them salvation.

The following is a list of sins of the tongue which one should refrain from so one can save oneself from destruction.

Sins of the Tongue:

1. Rasulallah ﷺ has said: "When man speaks lies, then the angels of mercy, due to the foul smell emanating from his mouth go a mile away (from the liar)." (Mishkaat)

2. Rasulallah ﷺ forbade the calling of a child by falsely promising him something: e.g. a mother's calling a child with words. "Come and take this" (Whilst she has nothing in her hand). Rasulallah ﷺ has said that to do so would result in a lie being written down for the person on their account. (Sunan of Abu-Dawood Hadith 5127)

3. Rasulallah ﷺ has said: "That person who falsely claims ownership of anything which is not his is like a person who has worn two garments (of lies)" (Mishkaat) I.e. from head to toe he has covered himself in lies.

4. Rasulallah ﷺ has forbidden a person from being harsh and abusive. Some Jews sought permission to see Rasulallah ﷺ and they greeted him with the words "Assamu Alaikum", instead of "Asalaamu Alaikum". The meaning of the former words is "death be upon you" instead of the traditional Islamic greeting which means "Peace be upon you".

Hadhrat A'isha رضي الله عنها hearing this replied: "Upon you be death and curse." Rasulallah ﷺ stopped her and said it is sufficient to say "and upon you too."

5. Rasulallah ﷺ has prohibited from cursing one another (Muslim) and has also prohibited women from being ungrateful to their husbands. (Bukhari, Vol: 1, Bk: 2, 28)

6. Rasulallah ﷺ has said: “Whosoever curses one another when such curse does not benefit that person; such a curse then falls upon the one who cursed”. (Tirmidhi)

7. Rasulallah ﷺ has said: “Those who curse shall not be given permission on that day of Qiyaamah to intercede”. (Muslim)

8. Rasulallah ﷺ has prohibited swearing at one another. (Muslim)

9. Rasulallah ﷺ has said: “The sin of those who swear at one another is upon that person who commenced (such swearing) as long as the other person does not exceed or out swear the first person”. (Mishkaat)

10. Rasulallah ﷺ has said that amongst the major sins is to swear at one’s parents. (Muslim)

11. The Qur’an prohibits us from swearing even at the idols of the Mushriks (Idolaters):

“And do not swear those that call upon deities besides Allah (i.e. the idols), for they (the mushrikeen) will swear Allah out of enmity (and retribution), without having knowledge.”
(Surah An’aam Aayat 108)

12. Rasulallah ﷺ has prohibited us from swearing at the dead and thus cause harm to the living. (Tirmidhi)

Note: Apart from using harsh and vulgar words, swearing also includes mild words like calling someone “a Donkey, or miser”, etc or implying that they are fat, or ugly or have a big nose or ears etc anything which may cause another hurt is a sin and one should ask the person whom one caused hurt to for forgiveness lest they get revenge on the day of judgement by taking ones good deeds or putting their bad deeds onto the account of the insulter.

13. Rasulallah ﷺ has said: “Whosoever calls another kaafir (non believer) or enemy of Allah, or sinner and such an insult does not apply or benefit the one who is insulted then such an insult applies to the one who insulted in the first places”. (Mishkaat)

14. Rasulallah ﷺ has said: “That person who sows discord (Creates friction or starts trouble or a fight) between people by carrying rumours or tales is the worst of Allah’s slaves”.

15. Rasulallah ﷺ has said: “An offensive take bearer shall not enter Jannah.”

16. “Gheebat” – Backbiting (I.e. speaking bad of another in his absence is life eating the flesh of ones dead brother:

Almighty Allah says in the Holy Quran:

O you who have believed, avoid much suspicion, for some suspicions are sins. Do not spy, nor should any one backbite the other. Is there any among you who would like to eat the

flesh of his dead brother?' Nay, you yourselves abhor it. Fear Allah, for Allah is Acceptor of repentance and All-Merciful. (49:12)

17. Rasulallah ﷺ has said: "Gheebat (Backbiting) is worse than adultery." (Mishkaat)

18. One should refrain from:

- (a) Imitating another's fault
- (b) Pointing out another's fault
- (c) Writing out another's fault

As all of these are tantamount to Gheebat (Backbiting)

19. Rasulallah ﷺ has said: "Allah shall help in the world and the hereafter, that person who defends the one who is backbitten." (Mishkaat)

20. Rasulallah ﷺ has said: "Allah shall take to task in this world and in the hereafter, that person who (despite having the ability to defend one who is backbitten) did not do so." (Mishkaat)

21. It is haraam (forbidden) to listen to Gheebat (backbiting)

22. Those who backbite shall in the hereafter themselves peel the flesh and skin off their faces and chest with copper nails. (Mishkaat)

23. It is necessary to ask for forgiveness of one whom one has spoken ill about or even heard another speaking ill about. If one is unable to meet such person then one should personally request his forgiveness by writing to him. If the person that one harmed has passed away then one should seek forgiveness in abundance on his behalf, from Almighty Allah.

24. Rasulallah ﷺ has prohibited from accusing another falsely (or without proof or evidence). (Mishkaat)

25. It is prohibited to find fault with another's height or physical appearance or his manner of speaking – even though such disabilities exist within such person.

26. Hadhrat A'isha رضي الله عنها narrates that she told Rasulallah ﷺ that it is enough for her to say (Concerning Saffiyah رضي الله عنها) that she is very short. Rasulallah ﷺ stopped her saying: "If what you have said now is mixed with the waters of the ocean then it would spoil such water." (Abu Dawud)

27. Rasulallah ﷺ has prohibited praising another in his presence. (Mishkaat)

28. Rasulallah ﷺ has said: "If anyone has to praise another then one should add (after such praise) that Allah alone knows the true conditions and Allah alone shall take account (in Qiyaamah)." (Mishkaat)

29. Rasulallah ﷺ has said: "When a kaafir or a sinner is praised then Allah gets angry." (Baihaqi)

30. Rasulallah ﷺ has said that taking false oaths is a major sin. (Mishkaat)

31. Rasulallah ﷺ has said that whosoever has taken a qasm (oath) of Allah and then included in his talk a falsehood equivalent to the wing of a mosquito then such a qasm shall become a black spot in his heart which shall stay until Qiyaamah. (Tirmidhi)

32. Rasulallah ﷺ has said: "Whosoever obtains the wealth of his brother by means of false oaths is making his abode in Hell." (Attargheeb)

33. Rasulallah ﷺ has said: "The taking of false oaths (Qasm) has been likened to joining partners to Allah." (Mishkaat)

Note: It is haraam (forbidden) to take the Qasm of anything besides Allah.

Rasulallah ﷺ has prohibited such poetry and singing which arouses passions, desires, and lust and in which are words of kufr or which are accompanied by music.

May Allah grant each and every one of us the ability of using our tongues in the correct manner and forgive each and every one of our sins whether minor or major intentional or unintentional. Ameen

Remembering Allah

We should use our tongues to remember and glorify Allah night and day.

Dhikr is a cleanser (purifier) of the heart. (Baihaqi)

1. The remembrance of Allah just as in is about to sleep shall be a means of that person achieving high stages in Jannah. (Attargheeb)

2. Rasulallah ﷺ has stated that whosoever goes to bed in a state of purity (i.e. Wudhu) and such a person remembers Almighty Allah until he falls asleep then, whatever dua such a person makes (whether pertaining to this world or the next) while asleep and turning side to side, such dua's shall certainly be granted to him by Almighty Allah. (Mishkaat)

3. Rasulallah ﷺ has said that whosoever sits or lies down at a given spot or walks between two points, but for the duration of his sitting, standing and walking he does not remember Allah even once, and then such an activity (lying, sitting, standing or walking) shall, for that person, be a means of loss and hardships. (Attargheeb)

Note: We should try to remember Allah throughout our day no matter what we are doing.

Tasbih and Dhikrullah (Remembrance of Allah) to do everyday!

Try to do a 100 of each of the following everyday and imagine the abundant rewards!

1. Earn a thousand good deeds in Minutes

Prophet Muhammad ﷺ 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 ﷺ said: "Glorify Allah a hundred times by just saying **“Subhaanallah”** and a Good deeds will be written for you, or a thousand sins will be wiped away." (Muslim 4:2073)

2. One of the Rare Treasures of Paradise

Hadhrat Abu Dharr رضي الله عنه narrated that Rasulallah ﷺ said: "Should I not tell you of one treasure of the unlimited treasures of Paradise?" I replied spontaneously "Oh Rasulallah (Peace be upon him) that would be an honour indeed!" Rasulallah ﷺ said: **“That rare treasure is لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ LA HAWLA WA LA QUWWATA ILLA BILLAH.”** ("The strength to do good and to refrain from evil comes from the grace and mercy of Allah!") (Ibn Majah)

3. Hadhrat Abu Dharr al-Ghifari رضي الله عنه narrates that "my beloved friend" (the Holy Prophet Muhammad ﷺ) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the **Kalimah of: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** Laa Hawla wa laa Qawwata Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

4. A Date Palm planted in Paradise for the one who recites this

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ الْعَظِيمِ** **Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim** [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]." (Bukhari and Muslim)

Another Narration says:

5. Forgiveness for Sins Even Though they are like the Foam of the Sea:

Narrated Abu Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Whoever says, **Subhaanallahi Wa bihamdihi, {Allah is free from imperfection and His is the praise}**. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414)

6. We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated 'Ubaadah رضي الله عنه that the Messenger of Allah ﷺ said, "Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman." (Tabarani)

7. That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Whoever says one hundred times in a day:

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

"Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'alaa kulli shai'in qadeer,"

("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"),}

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Bukhari, Book #75, Hadith #412)

8. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint Al-Harith رضي الله عنها reported that the Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet ﷺ said, "I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, 'adada khalqihi, wa rida-a nafsihi, wa zinatah 'arshihi, wa midada kalimatih

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise)." (Muslim)

9. A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah Ibn 'Umar رضي الله عنهما that the Prophet ﷺ said: "Whoever enters a market and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ
لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'Laa ilaaha ill Allah Wahdahu laa shareeka lah, lahul Mulku Wa lahul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa 'alaa kulli shay' in qadeer'

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.}

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah."

And in another narration: instead of mentioning that Allah will build a house in Jannah, it states, "and he will be raised one million levels." (Tirmidhi)

10. Reciting Tasbih, (Subhaanallah), Tahmeed (Alhamdulillah) and Takbir- Allaahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Dhuha (Breakfast prayer)

It was narrated from Abu Dharr رضي الله عنه that the Prophet ﷺ said: "For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaanallah

-Glory be to Allah) is a charity, every Tahmeedah (saying أَلْحَمْدُ لِلَّهِ Alhamdulillah

-praise be to Allah) is a charity, every tahleelah (saying لَا إِلَهَ إِلَّا اللَّهُ Laa ilaaha

ill-Allah -There is no god but Allah) is a charity, every takbeerah (saying اللَّهُ أَكْبَرُ

Allaahu Akbar - Allah is Most Great) is a charity, enjoining what is good is a charity,

forbidding what is evil is a charity, and two Rak'ahs (Nafil) offered in the mid-morning (Dhuha) is sufficient." (Muslim, 720)

11. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet ﷺ has it that the Prophet's ﷺ beloved daughter (and Hadhrat Ali's ^{رَوَانَا} wife), Hadhrat Fatima ^{رضي الله عنها}, used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet ﷺ to provide her with a domestic servant upon which the Prophet ﷺ observed, "I will tell you of something that will serve you better than a domestic servant. **Recite: Subhaanallah 33 times, ^{أَلْحَمْدُ لِلَّهِ} Alhamdulillah 33 times, and ^{اللَّهُ أَكْبَرُ} Allaahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant."**

Another Tradition says, "Whoever will recite after each Salaah **33 times Subhaanallah, 33 times ^{أَلْحَمْدُ لِلَّهِ} Alhamdulillah, and 34 times ^{اللَّهُ أَكْبَرُ} Allaahu Akbar, and, at the end of it, the Kalima of ^{لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}**

'Laa ilaaha illal laahu wahdahu laa sharika lahu lahul mulku wa-lahul hamdu wa huwa alaa kulli shay-in Qadeer'.

"There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

12. How to Erase 2500 Sins in 5 minutes!

Abd-Allah Ibn 'Amr ^{رَوَانَا} who said: "The Messenger of Allah ﷺ said: 'There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should **glorify Allah (say Subhaanallah) ten times immediately after each prayer, and praise Him (say ^{أَلْحَمْدُ لِلَّهِ} Alhamdulillah) ten times and magnify Him (say ^{اللَّهُ أَكْبَرُ} Allaahu Akbar) ten times.'**

I saw the Messenger of Allah ﷺ counting this on his fingers. He said: 'That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.'

[Translator's note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat (Good deeds) which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

13. Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales. Who among you does 2,500 bad deeds in one day? They said: 'How could we not count (our sins)?' He said: 'The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this Dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this Dhikr).'" (Sunan al-Tirmidhi, 3332)

14. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says "Subhaanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

15. Jannah becomes obligatory for the one who Recites the following

Abu Sa'id رضي الله عنه said that Rasulallah ﷺ said, "Whoever says:

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا
"

Radeetu billahi rabban, Wa bil-Isaami deenan, Wa bi-Muhammadin rasoolan

I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad as my Messenger

Jannah becomes obligatory for him (to enter). (Abu-Dawud)

- Best said in Morning and Evening with "**Nabiyan wa rasoolan**"

16. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or Kalimah Tayyaba

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha ill-Allah

(There is no worthy of worship except Allah)

Hadhrat Zaid bin 'Arqam رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever says **لَا إِلَهَ إِلَّا اللَّهُ** **Laa ilaaha illallaah**...sincerely will enter the Paradise."

It was said: And what is the [sign of] sincerity? He said: "That this kalimah stops him from those things which Allah has forbidden." (Tabarani in Awsat-ul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (Kalimah Tayyaba)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (Kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24-26)

17. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ
أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Subhāna-Ilāhi, wa-l-hamdu li-Ilāhi, Wa lā ilāha illā-Ilāhu, wa-Ilāhu akbar. Wa lā hawla Wa lā quwwata illā bi-Ilāhi-l-‘aliyyi-l-‘azīm

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)

Ibn Mas’ud رضي الله عنه narrated that the Messenger of Allah ﷺ said: “When I met Prophet Ibraheem (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

18. Virtues of reading the Fourth Kalimah:

The word of Oneness of Allah or the Kalima-e-Tawhid:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا
يَمُوتُ أَبَدًا أَبَدًا دُو الْجَلَالِ وَ الْأَكْرَامِ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illā-Ilāhu waḥdahū lā sharīka lahu lahu-l-mulku Wa lahu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyu-Ilā yamūtu abadan abada, dū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.

(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

Abu Hurraira رضي الله عنه reports that the Messenger of Allah ﷺ said: “A person who recites:

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

Laa ilaaha illal-laahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa huwa
'alaa kulli shay-in qadeer

"There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more."
(Agreed Upon)

19. We will regret the Seconds we wasted without remembering Allah

Hadhrat Mu'az رضي الله عنه narrated Rasulallah ﷺ said: "The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the Remembrance of Allah" (Tabarani)

20. Do Dhikr of Allah even if its on Comfortable beds

Hadhrat Abu Saeed Khudri رضي الله عنه narrated that Rasulallah ﷺ said:

"There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah)." (Ibn Hibbaan)

Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

21. Do so much Dhikr that people think your mad

Hadhrat Abu Saeed Khudri رضي الله عنه also narrates that Rasulallah ﷺ said:

"Engage in the Dhikr of Allah in such abundance that people comment that 'you are insane'."
(Ahmed, Abu Ya'la, Ibn Hibbaan)

22. Remember Allah in the places where people don't usually remember Allah

It is mentioned in hadith that in a place where people are oblivious to Dhikr, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3 ref. Bazaar and Tibrani)