

The sunan of Adhan



1. That the one hearing says that which the mua'dhin says except in the phrase: "Hayya ala as salaah"- he will change it by saying " laa hawla was laa quwwata illa billah".

[Agreed upon]

2. That he says after the Shahaadatayn [ash'hadu an laa ilaha illa Allah was ash'hadu an Muhammadar Rasoolul Allah]: " wa ana ash hadu an la ilaha illa Allah, wa ash'hadu an Muhammad rasoolullah, Radheetu billahi Rabbaa wa bil Islaami Deenaa, wa bi Muhammadin Rasoolaa"

'And I testify that there is no god but Allah and that Muhammad is the messenger of Allah. I am pleased with Allah as my Lord, and with Islaam as my religion'

He (may Allah's peace and salutations be upon him) informed that the one who says that, his sins shall be forgiven.

[narrated by Muslim]

The sunan of Adhan



3. That he sends salutations upon the prophet (may Allah's peace and salutations be upon him) after replying to the Adhaan. And the most perfect form of salutations (upon the prophet) is the salaah al Ibraahimiyya: "Allahumma salli Ala Muhammad wa Alaa aali Muhammad..."

As it appears in the hadeeth: *"When you hear the muadhin, then say similiar to what he says, thereafter send salutations upon me.[narrated by Muslim]

4. That he says after sending salutations (upon the Prophet): "Allahumma rabba hadhihi ad da'wah at taammah wasSalaatil alQaaimah, aati Muhammadanil waseelata wal fadheelah ,wabAth'hu maqamam mahmood an nillathee waAd'tah". [narrated by Bukhari]

'O Allah, Lord of this perfect call and established prayer. Grant Muhammad the intercession and favor, and raise him to the honored station You have promised him.'

The sunan of Adhan



5. That he makes dua after that for himself, and he asks Allah from his bounties, for indeed it will be answered. As it is reported in a Hadeeth: "Thus when it is completed, then ask, for surely you shall be given". [narrated by Abu Dawud]

Ibn al-Qayyim said: "Therefore these are the 25 sunan to be practiced during the day and night, none are punctual upon them except the competitors".

The Sunan of Sleeping



– When the Prophet ﷺ wanted to sleep , he would say :

In your name , O Allah , I die and I live (Agreed Upon)

– When the Prophet ﷺ would retire to his bed every night , he would gather his palms and blow in them and recite : Surah Al – khlaas , Surah Al – falaq and Surah Al – Nisaa ' , then he would wipe over whatever he was able to from his body , beginning with his head and face , and whatever else he was able to from his body , 3 times , as is narrated in Al – Bukhari.

– Recitation of Ayatul – kursi . if you read it , Allah will remain a protector over you , and the Shaytaan will not come near you until you awaken , as is narrated in Al – Bukhari.

The Sunan of Sleeping



– Dust the bed , then say after this:

O Allah in your name , I have placed my side , and with your might , I will raise it. if you keep my soul , then have mercy upon it , and if you return it , then protect it with that which you protect your righteous servants , as is narrated

(Al– Bukhari and Muslim)

– To say “SubhanAllah” 33 times “Alhamdulillah” 33 times and “Allahukbar” 34 times , as is narrated in Al– Bukhari and Muslim , in the advice of the Prophet ﷺ to Ali and Fatimah (that they do his) when they retire to their bed.

– When the Prophet ﷺ wanted to sleep , he would place his right hand under his cheek , and then he would say:

O Allah save me from your punishment on the day that you resurrect your servants (3 times) , Narrated by Adu Dawud in his Sunan , and Al– Tirmidhi has said it is Hassan.

The Sunan of Sleeping



– Recitation of the last 2 verses of Surah Al – Baqarah , as is narrated in the Saheehayn: Whoever recites the 2 verses at the end of Surab Al – Baqarah , they will be sufficient for him.

– When the Prophet ﷺ Would retire to his bed , he Would say:

All praise is for Allah who provided for us , and gave us drink , and sufficed us , and gave us a place to live , for there are many who have no provision or place to live , as is narrated in Saheeh Muslim

The Sunan of Sleeping



– In the Saheehayn , the Prophet ﷺ said to Baraa' : When you intend to go to bed , perform Wudu' like you do for prayer , and then sleep on your right side and recite:

O Allah! I have submitted myself to You. I have turned my face to You. I have entrusted my affairs to You and I have relied completely on You out of desire for You and fear of You (hoping for reward and fearing punishment). There is no resort and no deliverer (from hardships) except You. I affirm my faith in Your Book which You have revealed , and in your Prophet whom you have sent". If you die during the night , you will die upon the true religion. Let these words be your last words at night.

The Sunan of Eating:

– When the Prophet ﷺ placed his hand on the food , he would say :
“In the name of Allah” , and he would tell (others) to begin eating by saying
 this. And if he forgot to mention Allah’s name before eating , then he should
 say : **“In the name of Allah , in its beginning and its end”**

as had been narrated in AlTirmidhi.

– When the Prophet ﷺ would take the food in his hands , he would say :
**All praise is due to Allah , abundant , good blessed praise , without being left
 off , nor being without need of it , O our Lord”**. (AlBukhari)
 and he would also say : **All praise is due to Allah , who sufficed us and gave us
 an abode “**. (AlBukhari)

**And it was narrated that (he said): Indeed Allah is pleased with the servant
 (of his) who eats and praises him (Allah) after it. (Muslim)**

The Sunan of Eating:

- He ﷺ would tell others to eat with the right hand , and prohibited them from eating with the left hand , and he would say: **Indeed , the Devil eats and drinks with his left hand. (Muslim)**
- If he ﷺ was invited for food , and someone was with him , he would tell the owner of the house , and he would say: **This person is with us , if you wish you can permit him , or if you wish he can return. (Agreed Upon)**
- He would place food in front of his guests repeatedly. In the story of the drinking of the milk , he kept saying to Abu Hurairah: **“Drink”** , and he continued saying **“Drink”** , until he (Abu Hurairah) said: **By the One Who sent you with the truth , I have no more space for it. (AlBukhari)**

The Sunan of Eating:

- When he ﷺ would eat at another's house , he would not leave until he supplicated (Allah) for them , and he would say: **O Allah bless them in what you have provided them , and forgive them and have mercy upon them. (Muslim)**
- He would never find any fault in food. If he had an inclination to eating it , he would eat it , and if he disliked it , he would leave it and remain silent. **i.e. he would not say anything about it. (Agreed Upon)**
- He ﷺ would guide (others) to eat from that which is near (to them) In the Hadith: **O my son: Mention Allah's name , and eat with your right hand , and eat from that which is near to you. (Agreed Upon)**

The Sunan of Eating:

- He ﷺ would guide those who would complain of not being satiated (after eating) to eat together and not separately , and to mention Allah’s name upon it , So that Allah would bless them in it. (Sunan Abi Dawud)
- He ﷺ would guide the one who is invited to eat to accept “the invitation” and if he is fasting , he should pray , and if he is not fasting he should eat as is **narrated in Muslim.**
(He should pray i.e. He should supplicate for them)
- He ﷺ would talk when eating , and this is narrated in many authentic narrations. As for the prohibition of talking (when eating) , then there is no origin for this.

The Sunan of Traveling:

– Seeking guidance from Allah , In the Hadith: When one of you decides upon a matter , he should pray two rak'ahs and say :

O Allah , I seek your guidance through your knowledge and I ask You for strength Your power and I do not. And you know and I do not know And you are the Knower of the Unseen Worlds. O Allah , if you know that this affair is good for me in my religion and my livelihood and in the beginning and end of my affair , then decree it for me , and make it easy for me , and bless me in it , and if you know that it is bad for my religion and my livelihood and in the beginning and end of my affair then avert it from me and avert me from it. And decree for me the good , wherever it is and then make me content with it. Then he should say what he needs.

The Sunan of Traveling:



– Then he Would Say:

Glorified is he Who has provided this for us , and we could never have had it by our efforts. And indeed we are returning to our Lord.

There is no God except you. Glorified are You. Indeed I have wronged myself. Indeed , none forgives sins except You.

– When the Prophet (peace be upon him) would bid farewell to his companions when travelling , he would say to one of them:

I have your religion in the care of Allah , and your safety , and the last of your deeds.

– When the Prophet (peace be upon him) and his companions would reach high ground , they would recite the Takbir , and when they would descend , they would glorify (Allah).

– In the Hadith: **Whoever dismounts to rest in a place and says , I seek refuge with the complete words of Allah from the evil of what he created. nothing wil harm him until he leaves from that place (in which he is staying in)**

The Sunan of Traveling:

- **In the Hadith: Whoever intends to travel should say to the one he is leaving: I place you in the trust of Allah , whose trust is never misplaced**
- **When the Prophet (peace be upon him) would see the city he was about to enter , he would Say: O Allah , Lord of the seven heavens and all they overshadow , Lord of the seven worlds and all they uphold , Lord of the devils and all they lead astray , Lord of the winds and all they scetter I ask you for the goodness of this town and for the goodness of its people and I seek refuge in you from the evil of its people and from the evil of it.**
- **When the Prophet (peace be upon him) was on a journey , he would say at the beginning of fajr: Let a hearer hear the praise of Allah and his good favours and blessing upon us Our Lord , accompany us and favour us whith refuge in Allah from Hell.**

The Sunan of Traveling:

- The Prophet (peace be upon him) Would order the one who is travelling to (hastily) return to his family after completing his task.
- When The Prophet (peace be upon him) Would return from a journey ,he Would say the Takbeer thrice at every elevation of the ground and then he would say : **None the right to be worshipped but Allah ; He is One and has no partner. Omnipotent We are returning with repentance worshipping , and praising All the kingdoms is for Him , and all the praises are for Him , and He is our Lord. He has kept His promise and made His slave victorious , and He Alone defeated all the clans of. (nonbelievers)**
- When The Prophet (peace be upon him) returned from a journey , the children of his family would meet him (first); Abdullah bin Ja'far said: **Once he returned from a journey and I went to him first , so he mounted me before him ... "**
- When the Prophet (peace be upon him) would return from a journey he would begin by praying 2 Rak'ahs.

The Sunan of Wudu'

- **Siwaak; in the Hadith: Had I not feared burdening my Ummah. I would have commanded them to use Siwaak when performing every Wudu**
- **Washing the palms thrice in the beginning of Wudu'; it is 'mentioned' in the Hadith: He washed his palms three times**
- **Gargling and sniffing water into the nose before blowing it out, when washing the face; in the Hadith: Then he gargled and sniffed water into his nose and then blew it out, and he washed his face And (he should do this) so that water reaches deep into them, for the one who is not fasting. In the Hadith: Sniff water deep into the nose except if you are fasting**
- **Running the fingers through the beard; it was narrated in the Hadith that: The Prophet ﷺ would run his fingers) through his beard when performing Wudu**
- **Passing water with the fingers between the fingers and toes; In the Hadith: When you perform Wudu', then pass water with your fingers between the fingers and toes**

The Sunan of Wudu'

– Beginning from the right starting with the right then the left when washing the limbs during Wudu'; It was narrated in the Hadith:

The Prophet ﷺ liked beginning from the right when wearing his shoes and when combing his hair, and when washing himself, and in all his other matters.

– Increasing the washing of the limbs from once to twice, or to three times and it is narrated in the Hadith that the Prophet ﷺ washed once and he (also) washed twice, and he (also) washed three times; and sometimes washing some twice, and some three times, and some once, as it is (narrated) in an authentic hadith

– **Saying: I bear witness that there is no God except Allah, and that Muhammad is Allah's slave and his messenger, except that all eight doors of Jannah are opened for him to enter through whichever of them he wishes.**

– **Saying: O Allah make me from amongst those who repent, and from amongst those who are purified**

– The opening Du'aa after the opening Takbeer, and there has been narrated many different [Du'aas], from them:

Glory and praise is for You O Allah; Blessed is Your Name; Exalted is Your Majesty; There is no God but You. And also: All praise is for Allah; abundant, good and blessed praise.

– Reciting the Istiaadhah before the recitation [of the Qur'aan], and there are 2 types: I seek refuge in Allah, the All-seeing, the All-knowing, from the accursed Shaytaan, from his madness, his pride, and his poetry. I seek refuge in Allah from the accursed Shaytaan. And it was narrated in the Hadith: That the Messenger of Allah ﷺ would recite it before the recitation. [of the Qur'aan].


– alBasmalah, and it is from the Sunan of the Salaah, in the Hadith: The Prophet ﷺ would pause his recitation at the end of each verse:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"، "الحمد لله رب العالمين"

- Saying Ameen; in the Hadith: When the Messenger of Allah ﷺ recited: "ولا الضالين" he would say: "آمين", so that the person behind him in the first row would hear.
- Reciting a Surah after Surah alFatihah, and this is [only] after the first 2 Rak'ahs; In the Hadith: When you stand for Salaah, [say the] Takbir, then recite what is easy for you from the Qur'an.
- To say: [...] that fills the heavens and the earth and whatever else You please. after saying: O our Lord, for you is All Praise.
- Supplicating for the Prophet ﷺ after the last Tashahhud; In the Hadith, [it is narrated] that the Companions said to the Prophet ﷺ: O Messenger of Allah, we know how to greet you, but how should we supplicate for you? He said: Say: O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and

Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.

– **Dua before Salam, after completing the second Tashahhud; in the Hadith: Then he should choose from whichever Du'a he likes and he should supplicate. [with it]. And in another Hadith: Then he should seek refuge in Allah from four [things]: From the punishment of Jahannum and the punishment of the grave, and the difficulties of life and death, and from the evil of the Dajjal.**

The Sunnah, regarding what has been narrated regarding the different [narrations of the Du'aa], like [with the] sending of Salutations upon the  and [with the] opening Du'aas, is to choose between them; With that the heart will be present, and the Sunnah will be livened (i.e. practised)

– Raising the hands with the opening Takbeer , and before Ruku' , and when rising from the Ruku' ; in the hadith:

that when Maalik ibn al – Huwayrith would pray , he would say the Takbeer and when we wanted to bow he would raise his hands , and when he would raise his head from Ruku' he would raise his hands. And it was narrated that the Messenger of Allah (peace be upon him) would do do this , and another time for raising the hands is when standing from the first Tashahhud.

– Placing the right hand upon the left hand , and placing them below the navel , and this is the opinion of the majority; in the Hadith: **The people would be ordered that a man place his right hand upon the back of the left hand.**

And if he wants to , he can place them below his navel , or upon his chest , so the matter is wide.

- Looking at the place of Sujood (prostration); It was narrated on the authority of Aa'ishah [that] the Messenger of Allah (peace be upon him) entered the Ka'bah and his eyesight did not leave the place where he made Sujood until he left the Ka'bah. As for in the tashahhud, the sunnah is that it is not permissible to look at his index finger.
- Clenching the knees with the hands and spreading the fingers during the Ruku', and extending the back, and placing his head towards himself; in the Hadith: **and when he bowed, he rested his hands on his knees, then bent back.**
- Beginning the Sujood with placing the knees, then his hands then his forehead and nose. According to what was narrated in the hadith of Wael ibn Hajar: **I saw the Prophet (peace be upon him) placing his knees before his hands when he prostrated. And the feet should be separated** narrated by the Shaykhayn (**Bukhari & Muslim**) And similarly, the abdomen should be apart from the thighs, and the thighs [apart] from the legs in Sujood.

Rising upon the tips of the feet , and resting on the knees , because of the Hadith: The Prophet (peace be upon him) would stand up on the tips of his feet.

- **Sitting between the 2 Sajdahs and in the first Tashahhud: and he used to sit on his left foot and position the right one vertically**
- **In the second tashahhud: If it was the Sajdah which had in it the Tasleem , he would leave his left foot out , and he would sit on his left side , and he would sit on the buttocks.**
- **Placing the hands on the thighs between the 2 prostrations.**
- **Pointing with the index finger during the Dhikr , and there are 2 ways: Either to point with the finger from the beginning of the Tashahhud till the end , whilst moving it , or to point with it and move it when making the Du'aa.**

The narrated Sunan (to be acted upon) after the obligatory prayers. 🕌

- When the Messenger of Allah ﷺ concluded his prayer, he would seek forgiveness from Allah thrice, and then he would say: **Allahumma antas – Salamu, wa minkas – salamu, tabarakta ya Dhal – Jalali wal – Ikraam (O Allah, You are the Grantor of security, and security comes from You. Blessed are You, O You Who is the possessor of majesty and nobility.**
- The advice of the Prophet ﷺ to Muadh ibn abal that he should say after every obligatory prayer: **Allāhumma a'innee alaa dhikrika, wa shukrika, wa husni ibaadatik. (O Allah, help me to remember You, thank You, and worship You perfectly).**
- The Prophet ﷺ would say after every obligatory prayer: **La ilaha illallahu wahdahu la sharika lahu, lahul – mulku, wa lahul – hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'tayta, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal – jaddi, minkal – jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent.**

The narrated Sunan (to be acted upon)
after the obligatory prayers. 🕌

O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You.

And he ﷺ used to say: La ilaha illallahu wahdahu la sharika lahu , lahul – mulku , wa lahul – hamdu , wa Huwa 'ala kulli shai'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu , wa la na'budu illa iyyahu , Lahun – ni'matu , wa lahul – fadlu , wa lahuth – thana'ul – hasan. La ilaha ilallahu , mukhlisina , lahud – dina , wa lau karihal – kafirun (there is no lahul – mulku , wa lahul – hamdu , wa Huwa 'ala kulli shai'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu , wa la na'budu illa iyyahu , , Lahun – ni'matu , wa lahul – fadlu , wa lahuth – thana'ul – hasan. La ilaha ilallahu , mukhlisina , lahud – dina , wa lau karihal – kafirun there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him , to Him belongs the bounty and to Him belongs the grace , and to Him belongs all excellent praise; there is no deity but Allah..

The narrated Sunan (to be acted upon)
after the obligatory prayers. 🕌

We reserve our devotion exclusively for Him though the disbelievers may detest it.

He ﷺ emphasised to his nation that they should say after every Salah: Subhan – Allah (Allah is free from imperfection) 33 times, Al – hamdulillah (praise be to Allah) 33 times, Allahu Akbar (Allah is Greatest) 33 times, and to complete a hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul – mulku wa lahul – hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent).

And in another description (of this remembrance): it is like the first, but Allahu Akbar is said 34 times. And in another description (to say): Subhan – Allah 25 times, & similarly Al – hamdulillah 25 times & Allahu Akbar 25 times, and La ilaha illallahu, wahdahu la sharika lahu, lahul – mulku wa lahul – hamdu, wa Huwa 'ala kulli shai'in Qadir. 25 times.

**The narrated Sunan (to be acted upon)
after the obligatory prayers. 🕌**

Reciting Ayatul – Kursi; it was narrated in the Hadith: Whoever recites Ayatul – Kursi after every obligatory prayer, nothing but death will prevent him from entering Paradise.

Reciting Al – Mu'awwidhat (the last 2 surahs of the Qur'an) after every Salah; it was narrated on the authority of 'Uqbah bin 'Amr (may Allah be pleased with him) that he said: The Messenger of Allah ﷺ commanded me to recite Al – Mu'awwidhat following every prayer.

Sunan to be recited in Ruku

– **Saying: (Glory to my Lord the Exalted) 3 times has been narrated [that it should be read] in Ruku.**

– **Saying: (Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me). Bukhari.**

– **Saying: (Glory [is to You], Most Holy [are You], Lord of the angels and the Spirit). Muslim**

– **Saying: (O Allah, to You I bow, and in You I believe and to You I have submitted. Before You my hearing is humbled, and my sight, and my mind, and my bones, and my sinews) Muslim**

– **Saying: (Glory to my Lord the Exalted, and for Him is All Praise).**

Al – Albani has graded it authentic.

– **Saying: (Glory is to You, Master of power, dominion, majesty and greatness)**

Narrated by Abu Dawud & others.

– **As for after rising from Ruku, he would say: ([A praise that] fills the heavens and the earth and what lies between them, and whatever else You please. [You Allah] are most worthy of praise and majesty, and what the slave has said we are all Your slaves. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the wealth of the wealthy person cannot benefit him against You) Muslim**

Sunan to be recited in Ruku

– **And he would also say:** (O Allah, wash away my sins with ice, water and frost. O Allah, cleanse me of my transgressions as the white garment is cleansed of stains. O Allah, separate me from my sins as You have separated the East from the West). **Muslim**

– **And he would also say:** (To my Lord be praise, to my Lord be praise).

Narrated by Ahmad and others.

Sunan of Sujood (Prostration)

- It is narrated [to recite] in Sujood thrice: **Glory and praise be to my Lord, the Almighty. *Al-Albani has graded it authentic.***
- **And the saying: Glory is to You, O Allah, our Lord, and all praise is for You. O Allah forgive me. *Agreed Upon.***
- **And the saying: Glory is (to You), Most Holy (are You), Lord of the angels and the Spirit. *Muslim.***
- **Saying: O Allah, to You I have prostrated and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allah, the Best of creators. *Muslim.***
- **Saying: Glory is to You, Master of power, of dominion, of majesty and greatness. *Narrated by Abu Dawud and others.***
- **Saying: Glory be to my Lord, the Almighty. *thrice.***
- **Saying: O Allah, forgive me all my sins, major and minor, the first and the last, those that are apparent and those that are hidden. *Muslim.***
- **Saying: O Allah, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment and in You from You. I cannot praise You enough, You are as You have praised Yourself. *Narrated by Muslim.***
- **Saying: O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me.**

Sunan of Sujood (Prostration)

- It is desirable to invoke Allah alot in Sujood , for in the Hadeeth :
The closest a servant is to his Lord is when he is in prostration , so increase [your] invocation to Allah [during Sujood]. **Muslim.**
- As for between the 2 prostrations , he should say:
O Allah , forgive me , and have mercy on me , and grant me strength , and raise my status , and grant me provision , and guide me. **Narrated by Ahmad.**
- And he should also say:
O Allah , forgive me , and have mercy upon me , and grant me strength , and guide me , and grant me provision. **Narrated by Abu Dawud.**

Sunan of Fridays

- Reading Surah as – Sajdah and al – Insaan in the Fajr prayer , as is narrated in Muslim.
- It is desirable to send alot of Salutations upon the Prophet (peace be upon him), for in the Hadeeth: **Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently , for your such supplications are presented to me. Narrated by Abu Dawud.**
- Perfume, for in the Hadeeth: and [he] purifies himself as much as he can with Wudu', or applies whatever perfume is available in his house.. **Bukhari.**
- Siwaak, for in the Hadeeth: Bathing on Friday is obligatory on everyone who has reached puberty, and [brushing with] the Siwaak, and the [application of] perfume which is available. **Muslim**
- Reciting Surah al – Kahf, for in the Hadeeth: If anyone recites Surah al – Kahf on Friday, light will shine brightly for him till the next Friday
- Bathing, for in the Hadeeth: If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate 2 people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that and the following Friday will be forgiven. **Bukhari.**

Sunan of Fridays

- **Wearing ones best clothing , for in the Hadeeth: There is nothing wrong with any one of you , if he can afford it , buying two garments for Friday , other than his daily work clothes. Saheel al – Jami'.**
- **Walking [to the Masjid] by foot , for his saying: and goes early , arriving early , and walks and does not ride (to the Masjid).. Saheel al – Jami'.**
- **Going to the Masjid early for the Friday prayer , and being occupied with supererogatory prayers , and remembering Allah and reciting the Qur'aan , until the Imaam comes out for the sermon , for in the Hadeeth: When it is a Friday , the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals Bukhari.**
- **[He] should not step over people , for it is narrated in the Hadeeth of Abdullah bin Busr , that he said: A man came and stepped over the people while the Prophet was giving the sermon on Friday. The Prophet said: Sit down , you have annoyed (the people). Narrated by Abu Dawud and others.**
- **Saying "Ameen (may Allah accept)" after the supplications of the preacher (khateeb) , without raising the voice or raising the hands.**

Sunan of Fridays

- If he enters the Masjid and the Imaam is delivering the sermon , then he should not sit until he has prayed 2 Rak'ahs , for the Prophet 's saying: **When any one of you comes on Friday , while the Imam is delivering the sermon he should pray 2 Rak'ahs and should make them short. Agreed Upon.**
- **Supplicating in the Hour of Acceptance (the hour on Friday before sunset) for in the Hadeeth : There is an hour on Friday at which a Muslim , while he is performing Salah and is supplicating , will be granted whatever he is supplicating for. And he pointed with his hand to indicate that this period of time is very short Agreed Upon.**

The Sunan of Dreams

– The one who sees a dream which he likes :

Should thank Allah for it , **for in the Hadeeth** : If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it. **al-Bukhari.**

Should not tell anyone about it , except the one he loves , **for in the Hadeeth** : So if anyone of you sees a dream which he likes, he should not tell anyone about it, except the one he loves. **Muslim.**

He should be pleased , (that Allah granted him such dream) , **for in the Hadeeth** : And if one sees a good dream, he should be pleased. **Muslim.**

– Whoever sees a dream he dislikes :

Should spit on the left 3 times , **for in the Hadeeth** : So when one of you sees what he dislikes, he must spit on his left 3 times. **Agreed upon.**

He should ask Allah for the goodness of the dream, and seek refuge in Allah from its evil , **for in the Hadeeth** : And he should seek refuge in Allah from its evil. It will then not harm him. **Al-Bukhari.**

Seeking Allah's refuge from Shaytaan , **for in the Hadeeth** : He should seek refuge in Allah from Shaytaan three times.. **Muslim.**

The Sunan of Dreams

Turning to the other side ,for in the Hadeeth: And he should turn to the side on which he was lying. Muslim.

He should not mention it to anyone ,for in the Hadeeth: And he should not tell it to anybody ,for it will not harm him. Al-Bukhari.

He should get up to pray , for in the Hadeeth: So when one of you sees (in a dream) anything he dislikes, he should get up and pray.. Muslim.

The Sunan of Asking Permission

– The Sunnah is to begin with Salaam, then to request permission, So he should say the Salaam; for a man asked the Prophet ﷺ for permission (to enter the house), saying: May I enter? The Messenger of Allah ﷺ said to someone: Go out and teach him how to ask permission (to enter the house) so he said: "Say: {Assalamualaykum – Peace be upon you}, may I enter?"

Narrated by Abu Dawud.

– We have been guided that we inform of who it is when asking permission (to enter a house). If it is said: who is it?', he should say: "so – and – so the son of so – and – so", and he should not say 'Me!'. For it was narrated on the authority of Jaabir that he went to the Prophet ﷺ and knocked on the door, so the Prophet said: Who is it?' So I said 'Me', and he said: 'Me, Me?!' as though he disliked it

Agreed Upon.

– It is from the Prophet's ﷺ guidance to ask permission 3 times, for the Hadeeth: Asking permission is 3 times (only) **Agreed Upon.**

– It is also from the Prophet's ﷺ guidance, that if the person does not permit you, you should leave, for it was narrated in Bukhari & Muslim: If you are given permission, (then enter). If not, then return.

– You should not stand in front of the door, rather you should stand to the left or right, for in the Hadeeth: When he ﷺ came to some people's door, he did not stand in front of the door, rather he faced the right or left corner, and said: Peace be upon you! Peace be upon you!

Al- Albani has authenticated it.

**collection:
Bareah**

Sunan of Sneezing and Yawning

- The one who sneezes should say **Alhamdulillah (All praise is for Allah)**, for in the hadeeth: **if one of you sneezes he should say Alhamdulillah (All praise is for Allah). Al-Bukhari.** And he can also say: **Alhamdulillah ala kulli haal (All praise is for Allah in every condition)**, or he can say: **Alhamdulillah rabbilalameen (All praise is for Allah, the Lord of the worlds)** as it has been narrated in the authentic ahadeeth.
- It is desirable for each person who hears him to say **YarhamukAllah (May Allah have mercy on you)**, for the hadeeth: **And his brother or companion should say to him YarhamukAllah (May Allah have mercy on you)** **Al-Bukhari.**
- Then after this, it is desirable for the one who sneezed to say: **May Allah guide you and set your affairs in order Al-Bukhari.** Or he could say: **May Allah forgive us and you** And the (following form) is also narrated: **May Allah have mercy upon us and you, and may he forgive us and you**
- He should cover his mouth with his hand or cloth. For in the hadeeth: **When the Messenger of Allah (peace be upon him) would sneeze, he would cover his mouth with his hand or cloth Narrated by Ahmad and others.**
- To lessen the sound, for in the hadeeth: **And he (the Prophet) lessened the noise** **Narrated by Ahmad.**

Sunan of Sneezing and Yawning

- If he sneezes repeatedly, then the Sunnah is that he is replied to three times, for the hadeeth: **If one of you sneezes, his companions should reply to him, but if he sneezes more than three times, he has a cold, and should not be replied to** **Narrated by Abu Dawud.**
- No one should reply to him, except after hearing him praise Allah, and this is due to what Anas narrated: **When two men sneezed in the presence of the Prophet (peace be upon him), he responded to one with Yarhamuk Allah (may Allah have mercy on you) and did not respond to the other. The latter said to him: You invoked a blessing on this man but did not do so in my case. The Prophet (peace be upon him) replied, He praised Allah (i.e. he said 'Alhamdulillah') but you did not** **Al-Bukhari.**
- In regards to yawning, the Sunnah is that he should try to prevent it as much as he can, for in the hadeeth: **If one of you yawns, he should try to prevent (i.e. subside the yawn) as much as he can.**
- It is from the Sunnah when yawning to place one's hand over his mouth, for in the hadeeth: **When one of you yawns, he should place his hand over his mouth, for indeed Shaytaan enters (the mouth).** **Muslim.**

Sunan of Entering and Leaving the House

- Remembering Allah when entering, for in the Hadeeth : If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: You will find no where to spend the night and no dinner But if he enters without mentioning the Name of Allah, Satan says (to his followers): You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: You have found (a place) to spend the night in as well as food. **Saheeh Muslim.**
- From the supplications of entering the house : O God, I ask Thee for good when entering and when going out; in the name of God we have entered and in God our Lord do we trust **Narrated by Abu Dawud.**
- It is also from the prophetic guidance to say the Salaam; in the hadeeth : Then he should greet his family **Al – Albani has graded it authentic.**
- When leaving the house he should say: In the Name of Allah, I have placed my trust in Allah, there is no might and no power except by Allah Then it is said to him: You are protected, defended and guided. The devil will go far from him **Tirmidhi.**
- And from the narrated supplications when leaving the house: 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

Al – Albani has graded it authentic.

Sunan of Relieving Oneself

- The Prophet ﷺ would say when entering to relieve himself: **O Allah I seek refuge in You from the male and female devils. Agreed Upon.**
- When he would leave he would say: **[I seek] Your forgiveness Tirmidhi.**
- It is from the Sunnah to say **Bismillah (In the name of Allah)**, because of the hadeeth: **The covering between the eyes of the jinn and the private parts of the children of Adam when one of them enters the privy is provided by his saying, 'Bismillah (In the name of Allah)**
Al-Albani has authenticated it.
- It is desirable to enter with the left foot before the right foot when entering, and leaving with the right foot before the left foot. For in the Hadeeth of Aa'ishah ; **The Messenger of Allah (peace be upon him) used to use his right hand for performing Wudu' and eating his food, whereas he used to use his left hand when relieving himself and for other similar purposes**
- **Beginning with the right when putting on shoes, and beginning with the left when taking them off. For in the hadeeth: When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off. Narrated by Al-Bukhari**

Sunan of Greeting

– He should say **As – Salamu 'Alaikum** when entering the house, whether there is anyone in it or not; for the hadeeth: **Dear son, when you enter your house, say As – Salamu 'Alaikum to your family, for it will be a blessing both for you and your family.**

Al – Albani has graded it authentic.

– It was narated that the Prophet ﷺ passed by two children and said: **As – Salamu 'Alaikum to them both. Agreed Upon.**

– It was from the guidance of the Prophet ﷺ to say **As – Salamu 'Alaikum** when entering upon a people, and when departing from them; he ﷺ said: **When one of you sits down (in a gathering) he should say As – Salamu 'Alaikum, and when he stands up from it he should say it too. Neither is more of a duty than the other. Narrated by Ahmad.**

– When he ﷺ entered upon his family in the night, he would **As – Salamu 'Alaikum** quietly so that the one sleeping would not be awoken, but loud enough for the one awake to hear. **Muslim.**

– It was from the guidance of the Prophet ﷺ to end the Salaam with **'wa Barakatuh', i.e. 'As – Salamu 'Alaikum wa Rahmatullahi wa Barakatuh'.**

– It was from the guidance of the Prophet ﷺ to say the Salaam thrice, as it was narrated in **Al – Bukhari: Whenever the Prophet came upon a gathering of people, he would greet them, and he would repeat the Salaam thrice; this was either because of them being many, or because they didn't hear the first Salaam.**

Sunan of Greeting

– It was from the guidance of the Prophet ﷺ to begin the Salaam with the one he met, and if someone said the Salaam to him he would reply with the same [greeting], or a better one, without delaying, except if there was an excuse, for e.g. [it was time] for the prayer, or he was relieving himself.

– It was from the guidance of the Prophet ﷺ that if someone conveyed the greetings of another person, he would reply to the one conveying and the one whose greeting was conveyed; as is narrated in the Sunan that a man said to the Prophet ﷺ: My father sends you a greeting He ﷺ replied: May peace be upon you and upon your father.

– It is narrated that the Prophet ﷺ passed by a gathering in which there were Muslims, Polytheists and Jews, and he greeted them [all] with the Salaam.

– It is narrated that the Prophet ﷺ said: If the People of the Book [Jews and Christians] greet you with the Salaam, then say: (Wa 'alaykum – And upon you)
Agreed Upon.

– Replying to the Salaam is obligatory, it is not correct to say it to himself (i.e. quietly), rather the Muslim must hear his reply.

– If someone greets another with the Salaam and then meets him again, he should greet him again. For in the Hadeeth: When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him [again]

Sunan of Rain

- It should be said when hearing thunder: **Glory be to the One whom the thunder glorifies His praises, as do the angels in awe of Him.**
- When the wind blew, the Prophet (peace be upon him) would say: **O Allah, I ask You for the good of it, for the good of what it contains, and for the good of what is sent with it. I seek refuge in You from the evil of it, from the evil of what it contains, and from the evil that is sent with it.**
- When the Prophet ﷺ saw rain, he would say: **O Allah, (bring) beneficial rain clouds. Agreed Upon.**
- The Prophet ﷺ would open his garment till some of the rain fell upon him, and he was asked regarding this, so he said: **It has only recently been created by its Rabb Muslim.**
- It is from the Sunan to say after it rains: **We have been given rain by the grace and mercy of Allah. Agreed Upon.**
- When it rained excessively, the Companions asked the Prophet ﷺ [to invoke Allah that it is] withheld. So he said: **O Allah let the rain fall around us and not upon us, O Allah (let it fall) on the pastures, mountains, hills, valleys, and the roots of the trees Agreed Upon.**
- Supplication when it rains is from the means of acceptance of the supplication, for in the Hadeeth: **Two things are not rejected: a supplication when the call to prayer is made, and when the rain falls Saheeh ul – Jami'.**

Sunan of Reciting the Qur'aan

- It is desirable to purify the mouth with the Siwaak before reciting the Qur'aan; for in the Hadeeth: **Were it not that I would be overburdening my Ummah, I would have ordered them to use the Siwaak** **Al-Bukhari.**
- It is desirable to face the Qiblah when reciting the Qur'aan.
- It is desirable that when the reciter passes a verse mentioning the mercy of Allah, he asks Allah for His mercy, and when he passes a verse ordering man to seek protection in Allah, he should seek protection; for in the Hadeeth: **When the Prophet ﷺ recited a verse which mentioned praise for Allah, he would say 'Subhan Allah' and when he recited a verse which instructs how the Lord is to be asked, he would ask from Him, and when he recited a verse ordering man to seek protection in Allah, he would seek Protection in Allah.. Muslim.**
- The Prophet ﷺ had a set portion of the Qur'aan he would recite daily that he would be consistent with.
- The recitation of the Prophet ﷺ was not very slow nor fast; for it was narrated in the Hadeeth: **He ﷺ recited a surah, and recited it with such Tarteel (distinctly and clearly), that the surah became longer than one that is lengthier**

Sunan of Reciting the Qur'aan

– The Prophet ﷺ would seek protection in Allah from Shaytaan the accursed in the beginning of his recitation, for Allah has said: **{So, when you recite the Qur'aan, seek refuge with Allah against Satan, the accursed}**.

– The Prophet ﷺ loved listening to others reciting the Qur'aan; for in the Hadeeth: [he ﷺ said]: **Indeed I love listening to someone else reciting it Al-Bukhari.**

– He ﷺ would recite the Qur'aan with a melodious and audible voice, for in the Hadeeth: **Allah does not listen so attentively to anything as He listens to the recitation of the Qur'aan by a Prophet who recites well with a melodious and audible voice Agreed Upon.**

– It is desirable to cry when reciting the Qur'aan, for when Abdullah ibn Mas'ood recited to the Prophet ﷺ he said: **I looked at him and behold! His eyes were overflowing with tears Al-Bukhari.**

– It is a Sunnah to begin the recitation of every Surah with Al-Basmalah (Bismillahir Rahaanir Raheem).