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Reviving the Abandoned **Sunnah**

Abdul Malik Al-Qassim



Designed and Directed by Rasoulallah.net Team



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The Happiness of Servants is in the Guidance of the Best of Servants

Thanks to Al-lah for sending his messenger with guidance and the religion of the truth, that he may make it topmost above all religion, despite the hatred of associators (those who associate others with Al-lah). Peace and blessings be upon the one who was sent down as a mercy for mankind, our prophet Muhammad, his household and companions.

No happiness for mankind and no salvation for them except through following the messenger as Al-lah states (what can be translated as):

“And whoever obeys Al-lah and his messenger, he will cause him to enter gardens from beneath which rivers run, eternally (abiding) therein; and that is the magnificent triumph. And whoever disobeys Al-lah and his messenger and transgresses his bounds, he will cause him to enter a fire, eternally (abiding) therein, and for him is a degrading torment.” (An-Nisa: 13-14) the obedience of Al-lah and his messenger (peace be upon him) is the pole of happiness that we revolve around and the abode of salvation that we seek.

Almighty Al-lah creates his creations to worship him as he says in the qur’an (what can be translated as): “and in no way did I create the jinn and humankind except to worship me.” (Ath-Thariyat [the winnowers]: 56)

Al-lah (swt) orders them to obey him and his messenger. There is no worship and obedience except for the duties and commandments of Al-lah, following anything else is a delusion. This is why the prophet (peace and blessings be upon him) said: “whoever does an act which is not in agreement with our matter (Islam), will have it rejected.” (Sahih Al-Bukhari and Sahih Muslim)

The Prophet (pbuh) also said: “whoever lives after me will see many differences, so you must keep to my sunnah and of the sunnah of the rightly-guided caliphs, cling to it firmly. Beware of newly invented matters, for every new matter is an innovation and every innovation is misleading.” (Reported by At-Tirmidhi)

In the authenticated hadith narrated by Muslim and others the prophet (pbuh) said in each sermon: "the best discourse is the book of Al-lah and the best guidance is the guidance of Muhammad, the messenger of Al-lah, and the worst matter is that of innovation and every innovation is misleading."

Almighty Al-lah mentions the obedience to the prophet (pbuh) and mentioning him in forty places in the Qur'an: "and in no way have we sent any messenger except that he should be obeyed, by the permission of Al-lah."¹ (An-Nisa: 64)

The demise of practicing sunnah and the ignorance of people about it are signs of the spread of innovation in religion. Ibn abbas (ra) said: "each year the people make up an innovation and abandon a sunnah till innovations live and Sunnan (plural of sunnah) die."

In this small book, yet of a great value, I have collected with other kind brothers some of the Sunnan of the Prophet (peace and blessings be upon him) that we think are unknown, abandoned or diminished. We did this wishing to spread the sunnah of the prophet (pbuh) among Muslims and to explain these Sunnan to follow the order of the prophet (phuh) when he said:

"Whoever does a good sunnah in islam (brings something new and good) he has the reward of that sunnah and a portion of those who work on that sunnah, without any reduction from their rewards. And whoever does a bad sunnah in islam (brings something new and bad), he has the wrath of that sunnah and a portion of those working that sunnah, without any reduction on its wrath." (Sahih Muslim)

All the goodness lies in following the guidance of the Prophet (pbuh) and pursuing his footsteps. May Al-lah make us of the followers of his sunnah and may Al-lah forgive us and our parents!

Peace and blessings be upon our prophet Muhammad, his household and his companions.

(1) Majmu Fatawa, Ibn Taymiyyah (4/21)

The Keeness of Imams to Follow the Sunnah

The meaning of sunnah: it means a method or example.

The general definition of sunnah: everything narrated about the prophet Muhammad (peace be upon him) such as sayings, deeds or records.

The sunnah according to hadith scholars: everything narrated about the Prophet Muhammad (peace and blessings be upon him) such as sayings, deeds, records and physical or behavioral features.

The sunnah according to jurists: it means the recommended act for which his doer is praised and his non-doer is not condemned.

The keeness of imams to follow the sunnah

A man came to Imam Malik (may Allah have mercy on him) and asked him: where to assume the state of ihram¹?

Malik said: in the miqat² where the Messenger of Allah (peace be upon him) assumed his "ihram".

The man said: what if I assumed my ihram from a farer place (before reaching the place of the Prophet's miqat)?

Malik said: I believe you should not.

The man said: what is wrong in doing that?

Malik said: I am afraid you might fall into a fitnah (trials or afflictions).

Malik said: almighty Allah says (what can be translated as): "and let those who oppose the messenger's (Muhammad) commandment (i.e. His sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest

some fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) Befall them or a painful torment be inflicted on them.” (an-Nur: 63)

Imam Ahmed Ibn Hanbal said: I have never written a hadith without applying it. One time I learnt that the prophet (peace be upon him) was treated by hijamah³ then he paid the practitioner a dinar so I gave the practitioner a dinar when he applied hijamah on me as well.⁴

Abdel Rahman Ibn Mahdi said: I heard Sufyan saying: «I have never heard a hadith by the Prophet Muhammad (pbuh), unless i apply it at least once.»⁵

Narrated from Muslim Ibn Yassar that he said: «I pray in my shoes and it is easier for me to take them off, i only do that to follow the sunnah».⁶

Ibn Rajab (may Allah have mercy on him) said: the one who follows the path of the Messenger of Allah (peace and blessings be upon him) even if he lessens what he does is preceding the one who does not follow his path even if he increases.⁷

Narrated by Ibn Masoud (ra)⁸ said: «Reduction in the sunnah is better than increase in the Bid'ah (innovation in religion)»⁹.

Ibn al-Qayyim (may Allah have mercy on him) said: «If the sunnan¹⁰ are up to the person's doing, they would eventually be left and abandoned and their traces would fade.»

(1) Ihram: a state in which a pilgrim to Makkah observes certain rules, such as wearing the "ihram" dress and abstaining from acts forbidden for him such as hunting, wearing perfumes and cutting his hair.

(2) miqat: for the pilgrims it usually means the place where they should wear the "ihram" (pilgrim's garb) and make the intention of "hajj" or "umhra".

(3) hijamah: is cupping, bloodletting, a medical practice that was common in Muslim countries by making small cuts in certain parts of the body and using cupping glass to let 'bad blood' out.

- (4) Tadrib Al-Rawi Fi Sharh Taqrib Al-Nawawi (144/2), Al-Sayyer (11/213), virtues of Imam Ahmed by Ibn Al-Jawzi page 232.
- (5) Al-Sayyer (7/242)
- (6) Kitab Al-Zuhd By Imam Ahmad page 355.
- (7) Lata'ef Al-Maref page 270.
- (8) ra: radya Allah anhu/anha [may Allah be pleased with him/her]
- (9) Narrated by al-Hakim and corrected by al-albany.
- (10) Sunnan: prophetic teachings and practices, plural of sunnah.

Some of the Unknown Sunnan¹

(1) Starting With Wudhu² When Performing Ghusl³

Narrated Aisha (ra): whenever the Prophet (peace and blessings be upon him) took a bath after janaba⁴ and he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [Bukhari]

Narrated Maimuna (ra) that Allah's apostle (peace and blessing be upon him) performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of janaba. [Bukhari]

(1) Sunnan: prophetic teachings and practices, plural of sunnah

(2) wudhu: wudhu is known as 'ablution' in english. Wudhu is a ceremonial act of washing and wiping the hands, face, arms, head and feet before praying or touching the text of the Quran. Without wudhu those activities would be void and unlawful.

(3) ghusl: ghusl is an arabic term referring to the full ablution (ritual bathing) required in Islam for various rituals and prayers. The ghusl becomes mandatory for any adult Muslim after having sexual intercourse, any sexual discharge (e.g. of semen), completion of the menstrual cycle, giving birth, and death by natural causes.

(4) janaba: the state of janaba is a state of ritual impurity (najasa) caused by ejaculation or sex (even if there is no ejaculation or orgasm). One must take a ritual bath known as ghusl al-janaba before they can pray or do any religious activity. A person in janaba may not sit in the mosque.

(5) Authenticated by al-Bukhari in his Sahih, Kitab al-Ghusl (843) and Muslim in his sahih, kitab al-Ghusl (613)

Starting from the Right Side on Wearing Shoes and the Left on Taking them off:

Praying in Shoes if they are Clean:

1- Saeed Ibn Yazeed said: "I asked Anas Ibn Malik whether the Prophet (peace and blessing be upon him) used to pray wearing his shoes, and he answered in the affirmative."¹

2- Abu Dawood narrated in his sunnan that Abu Sa'eed Al-Khudri said: whilst the prophet (peace and blessings be upon him) was leading his companions in prayer, he took off his shoes and placed them to his left.

When the people saw that, they took off their shoes. When the messenger of Allah had finished the prayer he said, "What made you take off your shoes?" They said, "We saw you take off your shoes, so we took off our shoes." The messenger of Allah (pbuh) said: "Jibreel (angel Gabriel) came to me and told me that there was some dirt on them." And he said: "when one of you comes to the mosque, let him check his shoes, and if he sees any dirt on them, let him wipe them and pray in them."

Starting from the right side on wearing shoes and the left on taking them off:

1- Narrated Abu Hurirah that the Prophet (peace and blessings be upon him said): "If one of you puts his shoes on, let him start with his right foot. When he takes them off, let him start with his left, so that his right foot is the first to wear the shoe and the last to be taken out of it."²

(1) Sunnan Al-Nasa'ai – Kitab Al-Qibla (677)

(2) Sahih Al-Bukhari – Kitab Al-Libass (6585), Sahih Muslim – Kitab Al-Libass (7902)

Sitting While Drinking:

1- Anas (ra) reported that the Prophet Muhammad (peace and blessings be upon him) forbade that a man drink while standing. Qatadah said, "Then we asked Anas about eating." He replied that it is worse or unfavorable. (1)

2- Abu Hurayra (ra) reported that the Prophet (peace and blessings be upon him) said, "None of you should stand and drink. If anyone did so forgetfully, then he should vomit." (this is just to emphasize the prohibition) (2)

3- Narrated Abu Hurayra (ra) that the Prophet (pbuh) saw a man drinking standing up, so Prophet Muhammad said to him: 'vomit it out.' the man asked: 'why?' he (pbuh) said: 'would it please you that a cat drank along with you?' the man answered: 'no.' the Messenger said: 'For indeed, someone more evil than a cat drank along with you! Shaytan!!' (3)

4- Narrated Anas (ra): "The Messenger of Allah (pbuh) 'prohibited' – and in another wording: 'rebuked us' – from drinking while standing." (4)

The Proof of Permission

1- Narrated by an-Nazzal that «Ali (ra) came to the gate of the courtyard (of the mosque) and drank (water) while he was standing and said, «Some people dislike to drink while standing, but I saw the prophet doing (drinking water while standing) as you have seen me doing now.» (5)

2- Narrated Amr Ibn Sho'aib from his father from his grandfather (ra): "I saw the Messenger of Allah (peace be upon him) drinking standing and sitting." (6)

3- «Aisha (ra) said: "I saw the Messenger of Allah (pbuh) drinking while standing and sitting, praying barefooted and wearing his sandals and upon finishing prayers he heads to his right or to his left (after taslim to face the people)." (7)

Breathing outside the vessel while drinking and drinking thrice:

1- From Abdullah Ibn Abi Qatada from his father who said, the Messenger of Allah (peace and blessings be upon him) said: «When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your

right hand. And when you cleanse yourself after defecation, do not use your right hand.» (8)

2 – Narrated by Anas (ra) that the Messenger of Allah (peace and blessings be upon him) used to breathe thrice while drinking and say it is more healthy and satisfying. Anas said I take three breaths while drinking.” (9)

(1) Sahih Muslim – the book of drinks (Kitab Al-Ashriba) (4202)

(2) Sahih Muslim – the book of drinks (Kitab Al-Ashriba) (6202)

(3) Authenticated by Imam Ahmed in his musnad (3497), al-Dramai in al-Sunan – the book of drinks (Kitab Al-Ashriba) (8212)

(4) Sahih Muslim – the book of drinks (Kitab Al-Ashriba) (4202)

(5) Sahih Al-Bukhari – the book of drinks (Kitab Al-Ashriba) (5165)

(6) Sunan At-Tirmidhi – the book of drinks (Kitab Al-Ashriba) (3881)

(7) Sunna An-Nasa'i – the book of forgetfulness (Kitab Al-Sahu) (1631)

(8) Sahih Al-Bukhari – the book of ablution (Kitab Al-Wudu) (351), Sahih Muslim – the book of purification (Kitab Al-Taharah) (762)

(9) Sahih Muslim – the book of drinks (Kitab Al-Ashriba) (8202), Sahih Al-Bukhari – the book of drinks (Kitab Al-Ashriba) (1365).

Praying Two Raka'as in the Mosque upon Coming from a Travel and Visiting the Graves

Ka'ab ibn malik narrated.....».....It was in the morning that Messenger of Allah (sallallaahu 'alayhi wa sallam) arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people.....»

Visiting graves:

1- Abu Hurirah narrates: "The prophet (peace and blessings be upon him) visited his mother's grave, so he cried and all those around him cried too. Then he said I asked my lord to permit me to ask for forgiveness for her, he did not permit me. I asked him to visit her grave so he permitted me. Then he said: visit the graves since they remind you of death."2

2- Narrated Buraydah Ibn Al-Hasib (ra) that the Prophet (pbuh) said: "I forbade you to visit graves, now you may visit them. I forbade you to eat the meat of sacrificial animals after three days, but now you may eat and enjoy it. I forbade you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant."3

In another narration of the hadith: "I forbade you to visit graves, now you may visit them, for in visiting them there is admonition."4

3- Narrated Marthad Al-Ghanawi (ra), that the Prophet (pbuh) said: «Don not sit on the graves nor pray in their direction.»5

4- Narrated Abu Hurirah (ra) that the Messenger of Allah (pbuh) said: «Allah curses the women who frequently visit the graves»6

5- The mother of believers, Aisha (ra) reported that, whenever it was her turn to spend the night with the Messenger of Allah (pbuh), he used to go to the baqie (graveyard in al-Madinah) at the last part of night and say, «as-salaamu'alaykum abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allah wills. O Allah, forgive the inmates of Baqie-Al-Gharqad.»7

([1]) Sahih Al-Bukhari – Kitab Al-Maghazi (8144), Sahih Muslim – Kitab Salutu Al-Musafereen (617) And Kitab Al-Tawbah (9672)

([2]) Sahih Muslim – Kitab Al-Jana'iz (679)

([3]) Sahih Muslim – Kitab Al-Adhahi (7791)

([4]) Sunan Abi Dawoud – Kitab Al-Jana'iz (5323)

([5]) Sahih Muslim – Kitab Al-Jana'iz (279)

([6]) Sunan Al-Termidhi – Kitab Al-Jana'iz (6501), Sunan Ibn Majah – Kitab Al-Jana'iz (6751), Al-Termidhi said about the hadith: "This hadith is hassan (good) sahih (authentic), some scholars see that this hadith was narrated before the Prophet (pbuh) allowed Muslims to visit graves. When it was allowed to visit graves, it became permissible for both men and women to visit them. Some of the scholars said: "He prohibited women from visiting graves because of their lack of patience and strong distress."

There are subsequent narrations of hadith that abrogated the narration that expresses prohibition. This is confirmed by Al-Hakim who narrated the hadith: «Allah curses the women who frequently visit the graves» then said: «Those narrations pertaining to prohibition from visiting the graves are abrogated, the abrogator is the hadith of Alqama Ibn Marthad, from Sulayman Ibn Burayda, from his father, from the Prophet (pbuh) "I forbade you to visit the graves but [now] do visit them!"

([7]) Sahih Muslim – Kitab Al-Jana'iz (479)

Greet Everyone whether Who You Know or You Do not Know

Narrated Abdullah Bin Amr Ibn Al-As:

«A man asked the Messenger of Allah (peace and blessings be upon him),
"Which act in Islam is the best?"

He replied, "To feed (the poor and the needy) and to greet everyone, whether
who you know or who you do not know."¹

([1]) Shaih Al-Bukhari – Kitab Al-Iman (21), Sahih Muslim – Kitab Al-Iman (93).

Supplicating upon Hearing the Crowing of a Roaster and Seeking Refuge in Allah upon Hearing the Braying of a Donkey

Narrated Abu Huraira (ra) that the Prophet (peace and blessings be upon him) said:

«When you hear the crowing of a roaster, ask Allah for his grace (supplicate to Him), for it has seen an angel; and if you hear the braying of a donkey, seek refuge in Allah for it has seen a devil.»¹

([1]) Sahih Al-Bukhari – Kitab Badʿul Khalq (3033), Sahih Muslim – Kitab Al-Dhikr Wa Al-Duʿa (9272)

Praying while Facing a Barrier (Sutra)

1- It is related that Abdullah Ibn Omar said, «The Prophet (peace and blessings be upon him) used to have a spear in front of him, and would pray facing it.»¹

2- It is related that Abi Juhayfa said, «I heard my father said, «The Messenger of Allah (peace and blessings be upon him) came to us at midday and water was brought for his wudu» (ablution). He performed wudu» and led us in the Zuhr and «Asr prayers with an «Anza (short spear) planted in front of him (as a sutra/ barrier), while women and donkeys were passing behind it.»²

3- It is related that Abu Salih As-Samman said, «I saw Abu Sa'id Al-Khudri praying on the day of Jumu'a towards something which was acting as sutra for him. A young man from the Banu Mu'ayt wanted to pass directly in front of him. Abu Sa'id pushed him in the chest. The young man looked round but saw no other way to go except in front of him. So he tried to pass again and Abu Sa'id pushed him harder than the first time. So he insulted Abu sa'id and then went to Marwan and complained to him about what Abu Sa'id had done to him.

Abu Sa'id came in behind him into the presence of Marwan who said, Abu Sa'id, what is this going on between you and your nephew?» he said, «I heard the Prophet (peace and blessing of Allah be upon him) saying: «When one of you is praying towards something using it as a sutra and someone tries to pass directly in front of him, he should push him away. If he persists, use force for he is nothing but a shaytan (devil).»³

([1]) Sahih Al-Bukhari – Kitab Al-Salat (894), Sahih Muslim – Kitab Al-Salat (105)

([2]) Sahih Al-Bukhari – Kitab Al-Salat (994), Sahih Muslim – Kitab Al-Salat (305)

([3]) Sahih Al-Bukhari – Kitab Al-Salat (905), Sahih Muslim – Kitab Al-Salat (505)

Offering Supererogatory Prayers (Nafila) in One's House

1- Narrated Abdullah Ibn Omar that the Apostle of Allah (peace and blessings be upon him) said: «Offer some of your prayers in your houses and do not make them like graves.»¹

2- Narrated Zaid Ibn Thabit: the Prophet (pbuh) took a room made of date palm leaves mats in the mosque. Allah's Apostle (pbuh) prayed in it for a few nights till the people gathered (to pray the night prayer (in Ramadan) «Tarawih», behind him.)

Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (pbuh) then said: «You continued doing what I saw you doing till I was afraid that this «Tarawih prayer» might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed in his home except the compulsory congregational prayer.»²

3- Ahmad and Muslim relate from Yabir, that the Messenger of Allah (peace and blessings be upon him) said: «If one of you offers his prayers in the mosque then he should make a portion of his prayers in his house, as Allah has made his prayers in his house a means of goodness (for him).»³

([1]) Sahih Al-Bukhari – Kitab Al-Salah (234), Sahih Muslim, Kitab Al-Salah (777).

([2]) Sahih Al-Bukhari – Kitab Al-Adhan (137), Sahih Muslim – Kitab Salatu Al-Musafreen (187).

([3]) Sahih Muslim – Kitab Saltu Al-Musafreen (877).

Salaat Ad-Duha (Forenoon Prayer)

1- Abu Hurayra (may Allah be pleased with him) said: «My companion (the Messenger of Allah, peace and blessings be upon him) advised me three things: to fast three days of every month, to perform the two rakʿats of Duha, and that I perform Witr prayer before I go to sleep.»¹

2- Abu Dharr (may Allah be pleased with him) reported: The Prophet (peace and blessings be upon him) said:

«In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of his praise (i.e., saying Al-hamdu-lillah) is an act of charity and every utterance of declaration of his greatness (i.e., saying Allah-u Akbar) is an act of charity; and enjoining al-Mʿaruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two rakʿah of al-Duha prayers which one performs in the forenoon is equal to all this (in reward).»²

([1]) Sahih Al-Bukhari – Kitab Al-Jumaʿah (7811), Sahih Muslim – Kitab Salatu Al-Musafreen (127).

([2]) Sahih Muslim – Kitab Salatu Al-Musafreen (207)

Qiyaam al-Layl (the Night Prayer)

1- Narrated Aisha (ra): «Allah's Apostle (peace and blessings be upon him) used to pray eleven rak'at at night and when it was Dawn time, he used to pray two light rak'at (sunna) before the Fajr prayer and then lie down on his right side till the muadh-dhin (caller to prayer) come to him for the Fajr prayer.»¹

2- Abdullah Ibn Omar said: «During the lifetime of the Prophet (peace and blessings be upon him), men used to narrate their dreams to the Messenger (pbuh). So, I wished to see a dream so that I narrate it to the Messenger (pbuh). I was a young man and I would sleep in the mosque in the time of the Messenger (pbuh).

I saw in a dream as if two angels came to me and took me to the edge of hell. It was enclosed like a well and it had foldings like a well and two horns. Some men were downwards and I recognized some men of Quraysh among them. So I kept saying «O Allah, I seek refuge with you from hellfire!» Then, we met another angel who said to me «do not be afraid.» I narrated my dream to Hafsa (the wife of the Prophet (pbuh) and sister of Abdullah). Hafsa (ra) narrated the dream to the Messenger of Allah (peace and blessings be upon him). The Messenger said: «Abdullah is the best kind of man if only he prays at night (Qiyaam al-Layl).» So after that day Abdullah Ibn Omar used to sleep for a short time at night (praying most of the night).²

3- Abdullah Ibn Amr Ibn Al-As (ra) narrated: Prophet Muhammad (peace and blessings be upon him) said to me: «The most beloved prayer to Allah was the prayer of Dawud (pbuh) and the most beloved fasting to Allah was the fasting of prophet Dawud. He used to sleep the first half of the night, and pray for one third of it and again sleep for a sixth of it. He also used to fast alternate days.»³

4- Narrated Abu Hurairah (ra): the Messenger of Allah said: «Our Lord Almighty descends each night to the earth's first sky when there remains the final third of the night, and He (Subhana wa Ta'ala) says: «Who is saying a prayer to me that I may answer it? Who is asking something from me that I may give it to him? Who is asking for forgiveness that I may forgive him?»⁴

5- Jabir (ra) said that he heard the Prophet (peace and blessings be upon him) say: «There is an hour during the night in which no Muslim individual will ask

Allah for goodness in this world and the next without giving it to him; and that applies to every night.»⁵

6- Abu Hurairah (ra) reported: «I asked the Prophet (peace and blessings be upon him): «Which prayer is the best after the obligatory prayers?» he said: «prayer during the middle of the night.» I asked: «Which fast is the best after the fast of Ramadan?» he said, «the month of Allah that you call Muharram.» «6

7- Abdullah Ibn Salam said: «When the Messenger of Allah arrived- meaning his arrival in Madinah- the people came out to meet him. It was said that the Messenger of Allah (pbuh) had arrived, so I went among the people to get a look at him, when I gazed upon the face of the Messenger of Allah, I knew that his face was not the face of a liar. The first thing that he said was: O people! Spread the salam (peace and the greeting of peace), feed (others who are hungry), and perform prayers while the people are sleeping (at night), and you will enter paradise with ease.»⁷

8- Abu Hurairah (ra) narrated that the Messenger of Allah (peace and blessings be upon him) said: «May Allah has mercy on a man who wakes up at night, prays, and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if he refuses, she sprinkles water on his face.»⁸

([1]) Sahih Al-Bukhari – Kitab Al-Da`wat (1036), Sahih Muslim – Kitab Salatu Al-Musafreen (427).

([2]) Sahih Al-Bukhari – Kitab Al-Jumu`a (2211), Shaih Muslim – Kitab Fadha`el Al-Sahaba (842).

([3]) Sahih Al-Bukhari – Kitab Al-Jumu`a (1311), Sahih Muslim – Kitab Al-Sayyam (9511).

([4]) Sahih Al-Bukhari – Kitab Al-Jumu`a (5411), Sahih Muslim – Kitab Salatu Al-Musafreen (875).

([5]) Sahih Muslim – Kitab Salatu Al-Musafreen (757)

([6]) Sahih Muslim – Kitab Al-Sayyam (3611)

([7]) Sunan Al-Tirmidhi – Kitab Safat Al-Qayamah wa Al-Raq`iq wa Al-Wara` (5842)

([8]) Sunan Abu Dawoud – Kitab Al-Salah (8031), Sunan An-Nisa`ie – Kitab Qiyaam Al-Layl (1061).

The Witr Prayer

1- Abu Hurayra (ra) said: my companion (the Messenger of Allah, peace and blessings be upon him) advised me to do three things and never stop doing them till I die: to fast three days of every month, to perform the two rakʿats of Dhuha prayer, and that I perform my Witr prayer before I go to sleep.”¹

2- Narrated Abdullah Ibn Omar (ra): Prophet Muhammad (peace and blessings be upon him) said: «Make Witr as your last prayer at night.»²

3- Narrated Abdullah Ibn Omar (ra): «While the Prophet (peace and blessings be upon him) was on the pulpit, a man asked him how to offer the night prayers. He replied, «Pray two rakʿat at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of Fajr prayer) pray one rakʿa and that will be the Witr for all the rakʿat which you have offered.» Abdullah Ibn Omar said, «The last rakʿat of the night prayer should be odd, for the prophet ordered it to be so.»³

([1]) Sahih Al-Bukhari – Kitab Al-Jumuʿah (8711), Sahih Muslim – Kitab Saltu Al-Musafreen (127).

([2]) Sahih Al-Bukhari – Kitab Al-Jumuʿah (899), Sahih Muslim – Kitab Saltu Al-Musafreen (947).

([3]) Sahih Al-Bukhari – Kitab Al-Salah (247), Sahih Muslim – Kitab Saltu Al-Musafreen (947).

Observing al-Sunan al-Rawatib (Sunnah Muakkadah)¹

1- Narrated Ibn Omar (radya Allah anhu [may Allah be pleased with him]): «I offered with the Prophet (peace and blessings be upon him) two rakʿat before the Dhuhr and two rakʿat after the Dhuhr prayer; two rakʿat after Maghrib, Ishaʿ and the Jumua prayers. Those of the Maghrib and ʿIshaʿ were offered in his house.»¹

2- Abdullah Ibn Shaqiq said: I asked ʿAisha (radya Allah anha [may Allah be pleased with her]) about Allah's Apostle (peace and blessings be upon him) voluntary prayers, and she replied: «Before the Dhuhr prayer, he used to pray four rakʿat in my house; then would go out and lead the people in prayer; then come in and pray two rakʿat. He would then lead the people in the Maghrib prayer; then come in and pray two rakʿat. Then he would lead the people in the Isha prayer, and enter my house and pray two rakʿat. He would pray nine rakʿat during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Qurʿan while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rakʿat.»²

3- Umm Habiba (ra) reported that Allah's Apostle (peace and blessings be upon him) said: «A house will be built in Paradise for anyone who prays in a day and a night twelve rakʿat (of sunnah prayers), four before and two after the Dhuhr prayer, two after the Maghrib prayer, two after the isha prayer and two before the Fajr prayer.»³

4- ʿAisha (ra) said: «There are two prayers that the Messenger of Allah (peace and blessings be upon him) never neglected to pray in my house secretly or publicly: two rakʿat before Fajr and two rakʿat after ʿAsr.»⁴

5- ʿAisha narrated (ra): «The Prophet (peace and blessings be upon him) was never more regular and particular in offering any nawafil (voluntary prayers) than the two rakʿat of Fajr prayer.»⁵

6- ʿAisha narrated (ra): «The Prophet (peace and blessings be upon him) never missed four the rakʿat before the Dhuhr prayer and two rakʿat before the Fajr prayer.»⁶

7- ‘Aisha (ra) reported that Prophet Muhammad (peace and blessings be upon him) said, «The two (sunnah) rak‘at of Fajr are better than this world and all what it contains.»⁷

([1]) al-Sunan al-Rawatib (supererogatory prayers that were stressed and regularly performed by Prophet Muhammad, peace and blessings be upon him)

([2]) Sahih Muslim – Kitab Salatu Al-Musafreen (927), Sahih Al-Bukhari – Kitab Al-Jum‘ah (739).

([3]) Sahih Muslim – Kitab Salatu Al-Musafreen (037).

([4]) Sahih Muslim – Kitab Salatu Al-Musafreen (827).

([5]) Sahih Al-Bukhari – Kitab Mawaq‘at Al-Salah (295), Sahih Muslim – Kitab Salatu Al-Musafreen (538)

([6]) Sahih Al-Bukhari – Kitab Al-Jum‘ah (3611).

([7]) Sahih Al-Bukhari – Kitab Al-Jum‘ah (2811).

([8]) Sahih Muslim – Kitab Salatu Al-Musafreen (527)

Clearing the bed

Abu hurairah (radya allahu anhu) reported: «The Prophet (peace and blessings be upon him) said:

«When any of you goes to bed, he should shake off (or dust off) his bed sheet because he does not know what might have fallen on it after he had left it. Then he should recite:

«Bismika Rabbi wadaʿtu janbi, wa bika arfaʿuhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi «ibadaka as-salihin» (O Allah! With your name I have lain on my side, and with your name I raise it. O Allah! If you hold my soul (i.e. take my life), then have mercy on it, and if you return it, then protect it with what you protect your pious servants)»¹

([1]) Shaih Al-Bukhari – Kitab Al-Daʿwat (0236), Sahih Muslim – Kitab Al-Dhikr Wa Al-Duʿa (4172)

Application of Collyrium (Kohl)

Ibn Abbas (may Allah be pleased with him) narrated that, the Messenger of Allah (peace and blessings be upon him) said:

«Among the best types of collyrium you use is ithmad (kohl), it clears the vision and makes the hair sprout.»¹

([1]) Sunan Al-Nisa'ie – Kitab Al-Zinah (3115), Sunan Abi Dawoud – Kitab Al-Tib (8783), Musnad Al-Imam Ahmed (2048).

Fasting Three Days of Every Month

1- Abu Hurayra (may Allah be pleased with him) said: «My companion (the Messenger of Allah, peace and blessings be upon him) advised me three things: to fast three days of every month, to perform the two rakats of Duha, and that I perform my Witr prayer before I go to sleep.”¹

2- Abdullah Ibn Amr (may Allah be pleased with him) narrated that Allah’s Apostle (peace and blessings be upon him) was informed that I have said: «By Allah, I will fast all the days and pray all the nights as long as I live.» On that, Allah’s Apostle (pbuh) asked me: «Are you the one who says: I will fast all the days and pray all the nights as long as I live?» I said, «yes, I have said it.» He (pbuh) said, «You cannot do that!

So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten times, and so the fasting of three days a month equals the fasting of a year.» I said, «O Allah’s Apostle! I can do (fast) more than this.» He (pbuh) said, «Fast a day and break fast for two days.» I said: «I can do (fast) more than that.» he (pbuh) said: «Fast on alternate days and this was the fasting of prophet Dawoud (pbuh) which is the most moderate sort of fasting.» I said, «O Allah’s Apostle! I can do (fast) more than that.» He (pbuh) said, «There is nothing better than that!»²

([1]) Sahih Al-Bukhari – Kitab Al-Jum’ah (7811), Sahih Muslim – Kitab Salatu Al-Musafreen (127).

([2]) Sahih Al-Bukhari – Kitab Al-Sawm (6791), Sahih Muslim – Kitab Al-Sayam (9511).

Praying Istikhara when Hesitant Concerning a Matter

Jabir Ibn Abdullah (may Allah be pleased with him) narrated: the Messenger of Allah (peace and blessings be upon him) used to teach us the way of doing Istikhara (istikhara means to ask Allah to guide one to the right sort of action concerning any matter such as job or deed), in all matters as he taught us the suras of the Quran.

He said, «If anyone of you thinks of doing any job or deed he should offer two rakʿat (prayer) other than the compulsory ones and say (after the prayer):

«Allahumma inni astakhiruka biʿilmika, wa astaqdiruka bi-qudratika, wa asʾalaka min fadlika al-ʾazlmi fa-innaka taqdiru wala aqdiru, wa taʾlamu wa la aʾlamu, wa anta ʾallamu l-ghuyub. Allahumma, in kunta taʾlam anna hadha-l-amr khairun li fi dini wa maʾashi wa ʾaqibati amri (or ʾajili amri wa ʾajilihi) faqdirhu wa yas-sirhu li thumma barik li fihi, wa in kunta taʾlamu anna hadha-lamra shar-run li fi dini wa maʾashi wa ʾaqibati amri (or ajili amri wa ajilihi) fasrifhu anni wa as-rifni anhu. Waqdir li al-khair haithu kan thumma ardini bihi.»

(O Allah! I ask guidance from your knowledge, and power from your might and I ask for your great blessings. You are capable and I am not. You know and I do not know and you know the unseen. O Allah! If you know that this matter is good for my religion and my subsistence and in my hereafter--(or said: if it is better for my present and later needs)--then you grant it to me and make it easy for me to get, and then bless me in it, and if you know that this matter is harmful to me in my religion and subsistence and in the hereafter--(or said: if it is worse for my present and later needs)--then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it).» The Prophet (pbuh) added that then the person should name (mention) his need.¹

 ([1]) Sahih Al-Bukhari – Kitab Al-Jumʿah (6611)

Repeating after the Mu'adhin

1- Abu Sa'eed Al-Khudri (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: «Whenever you hear the Adhan, say what the mu'adh-dhin is saying.»¹

2- Abdullah Ibn Amr Ibn Al-As (may Allah be pleased with them) reported: I heard the Messenger of Allah (peace and blessings be upon him) saying, «When you hear the Adhan, repeat what the mu'adh-dhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If anyone asks al-Wasilah for me, it becomes incumbent upon me to intercede for him.»²

3- Omar Ibn Al-Khatab (may Allah be pleased with him) said the Messenger of Allah (peace and blessings be upon him) said: «If the mu'adh-dhin (caller to prayer) says «Allahu akbar Allahu akbar» then one of you says «Allahu akbar Allahu akbar» then he says «ash-hadu alla ilaha illa-Allah» so he says «ash-hadhu alla ilaha illa-Allah» then he says «ash-hadu anna Muhammadar rasool-Allah» so he says «ash-hadhu anna Muhammadar-rasool-Allah» then he says «hayi alalfalah» so he says «la hawla wa la qawata illa billah» then he says «hayi alalfalah» so he says «la hawla wa la qawata illa bilah» then he says «Allahu akbar, Allahu akbar» so he says «Allahu akbar, Allahu akbar» then he says «la ilaha illa Allah» so he says «la ilaha illa Allah» from his heart (sincerely) he will enter Paradise.³

 ([1]) Sahih Al-Bukhari – Kitab Al-Adhan (116), Sahih Muslim – Kitab Al-Salah (383).

([2]) Sahih Muslim – Kitab Al-Salah (483).

([3]) sahih muslim – kitab al-salah (583).

Invocation of Riding

Narrated Ali Ibn Rabi'ah: «I was present with Ali while an animal was brought to him to ride. When he put his foot in the stirrup, he said: «In the name of Allah.» then when he sat on its back, he said: «Praise be to Allah.» he then said: «Glory be to Him who has made this subservient to us, for we had not the strength, and to our Lord we shall return.» Then he said: «Praise be to Allah (thrice); Allah is most great (thrice): Glory be to You, I have wronged myself, so forgive me, for only you forgive sins.» he then laughed.

He was asked: what are you laughing at? He replied: I saw the Apostle of Allah (peace and blessings be upon him) doing as I have done, and then he laughed after that. I asked: Apostle of Allah, what are you laughing at? He replied: your Lord, Most High, is pleased with his servant when he says: «Forgive my sins, for only You forgive sins.» ([1])

([1]) Sunan Al-Tirmidhi – Kitab Al-Da'awat (6443), Sunan Abi Dawood – Kitab Al-Jihad (2062).

Visiting each other for the Sake of Allah

Abu Idris Al-Khawlani said, «I entered the Damascus mosque and there was a young man with a beautiful mouth and white teeth sitting with some people. When they disagreed about something, they referred it to him and proceeded from his statement. I inquired about him, and it was said, «This is Muadh Ibn Jabal.» The next day I went to the noon-prayer, and I found that he had preceded me to the noon prayer and I found him praying.»

Abu Idris continued, «I waited for him until he had finished the prayer. Then I came to him from in front of him and greeted him and said, «by Allah! I love you for the sake Allah!» he said, «by Allah?» I said, «by Allah.» he said, «by Allah?» I said, «by Allah.» al-Khawlani continued, «He took me by the upper part of my cloak and pulled me to him and said: «Rejoice! I heard the Messenger of Allah, may Allah bless him and grant him peace, saying: «Allah, the Blessed and Exalted, said, «My love is obliged for those who love each other for My sake, and those who sit with each other for My sake, and those who visit each other for My sake, and those who give to each other generously for My sake.»» ([1])

([1]) Musnad Ahmad (79412).

Helping the Family and Wife in Housekeeping and the Kitchen

»Narrated al-Aswad: That he asked «Aisha [ra] (Um al-Mu»menin) «What did the Prophet (peace and blessings be upon him) use to do in his house?»

She replied, «He used to keep himself busy serving his family and when it was the time for prayer he would go out to pray.» «([1])

([1]) Sahih al-Bukhari – Kitab al-Adhan (676).

Taking off the Shoes While Walking Between Graves

»Narrated Bashir, the servant of the Apostle of Allah (Peace and blessings be upon Him): Bashir's name in pre-Islamic days was Zahm ibn Ma'bad. When he immigrated to the Apostle of Allah (PBUH), He asked him: What is your name? He replied: Zahm. The Apostle said: No, you are Bashir.

He (Bashir) said: When I was walking with the Apostle of Allah (PBUH) he passed by the graves of the polytheists. He said: They used to live before (a period of) abundant goodness. He said this three times.

He then passed by the graves of Muslims. He said: They received abundant goodness. The Apostle of Allah (PBUH) suddenly saw a man walking in his shoes between the graves. He said: O man, wearing the shoes! Woe to you! Take off your shoes. So the man looked (around), when he recognized the Apostle of Allah (PBUH), he took them off and threw them away. «([1])

([1]) Sunan Abi Dawoud – Kitab al-Jana'iz (0323), Sunan al-Nisai – Kitab al-Jana'iz (8402), Sunan Ibn Majah – Ma Ja'a fi al-Jana'iz (About the Funerals).

Fear and Supplication upon seeing Dark Clouds or Wind, and Supplication upon Seeing Rain or Hail

»Narrated ‹Aisha [ra]: (the wife of the Prophet - pbuh-), I never saw the Apostle of Allah (peace and blessings be upon him) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face.

I said, «O Allah›s Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.» He said, «O ‹Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, ‹This is a cloud bringing us rain.›» (Al-Ahqaf: 24)

»Aisha, May Allah be Pleased with her, reported: I never saw Allah›s Apostle (Peace and blessings upon Him) laughing to such an extent that I could see his uvula - whereas he used to smile only - and when he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said: Messenger of Allah, I find people being happy when they face the dark cloud in the hope that it would bring rain, but I find that when you see that (the cloud) there is an anxiety on your face. He said: ‹Aisha, I am afraid that there may be a calamity in it, for a people was afflicted with wind, when the people saw the calamity they said: «It is a cloud which would give us rain»» ([1])

»Narrated Aisha, Ummul Mu›minin: When the Prophet (Peace and blessings be upon Him) saw a cloud formation in the sky, he left work, even if he were at prayer, and then would say: «O Allah! I seek refuge in You from its evil.» If it rained, he would say: «O Allah! Send a beneficial rain.» «([2])

 ([1]) Sahih al-Bukhari – Kitab Tafseer al-Qur›an (9284), Sahih Muslim – Kitab al-Istisqa› (998).

([2]) Sunan Abi Dawoud – Kitab al-Adab (9905), Sunan Ibn Majah – Kitab al-D›ua (9883).

Lying on One's Right Side before Fajr Prayer

»Aisha (may Allah be pleased with her) narrated that:

«Allah's Apostle (Peace and blessings be upon Him) used to pray two light rak'at (one unit of prayer) before the morning obligatory prayer (al-Fajr), when the day dawned and the Mu'adh-dhin had finished the Adhan. He then would lie on his right side until the Mu'adh-dhin came to pronounce the Iqama. «([1])

([1]) Sahih al-Bukhari – Kitab al-Adhan (626), Sahih Muslim – Kitab Salatu al-Musafereen

Fasting, Following the Bier, Visiting the Sick and Giving Sadaqa in One Day

»Abu Huraira [ra] reported that Allah's Messenger (Peace and blessings be upon Him) said:

«Who amongst you is observing fast this day? Abu Bakr said: It me. He (again) said: Who amongst you has followed the bier today? Abu Bakr said: It me. He (the Holy Prophet -pbuh-) again said: Who amongst you has served food to the needy? Abu Bakr said: It is me. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: It me. Thereupon Allah's Messenger (Peace and blessings be upon Him) said: He must enter Paradise who combines in himself (all these noble qualities and virtues).» «([1])

([1]) Sahih Muslim – Kitab al-Zakat (8201).

Fasting the Day of Ashura' and a Day after or before it.

»Narrated Ibn Abbas: When the Prophet (Peace Be upon Him) came to Medina, he found (the Jews) fasting on the day of Ashura' (i.e. the 10th day of the month of Muharram). They used to say: «This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah.» The Prophet said, «I am closer to Moses than them.» So, he observed the fast (on that day) and ordered the Muslims to fast on it. «([1])

»Abu Qatadah narrated that: the Prophet (PBUH) said: «Fast the Day of Ashura», for indeed I anticipate that Allah will forgive (the sins of) the year before it.» «([2])

»Abdullah ibn Abbas reported that the Messenger of Allah (Peace Be upon Him) said: If I live till the next (year), I would definitely observe fast on the 9th, and the narration transmitted by Abu Bakr is: «He meant the day of Ashura.» «([3])

([1]) Sahih al-Bukhari – Kitab Ahadith al-Anbya' (7933).

([2]) Sunan ibn Majah – Kitab al-Sayam (8371), Sunan Abi Dawoud – Kitab al-Sawm (5242), Sunan al-Tirmidhi – Kitab al-Sawm (257).

([3]) Sahih Muslim – Kitab al-Sayam (4311).

Praying at any Place or Pure Spot on Earth and not Necessarily on a Praying Mat

»Narrated Jabir ibn Abdullah: that the Prophet (peace and blessings be upon him) said:

«I have been given five things which were not given to anyone else before me. 1. Allah made me victorious by awe, (by frightening my enemies) for a distance of one month's journey. 2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum (Rubbing hands and feet with dust, Dry Ablution), therefore anyone of my followers can pray wherever the time of a prayer is due. 3. The booty (spoils of war) has been made Halal (lawful) for me yet it was not lawful for anyone else before me. 4. I have been given the right of intercession (on the Day of Resurrection). 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.» ([1])

([1]) Sahih al-Bukhari – Kitab al-Tayammum (533), Sahih Muslim – Kitab al-Masajid wa Mawadi al-Salah (125).

Supplication upon Drinking Milk and Rinsing after Drinking it

»Narrated Ibn Abbas: Allah's Apostle (Peace and blessings be upon Him) drank milk, rinsed his mouth and said, «It has fat.» «([1])

»Ibn Abbas (May Allah Be Pleased with him) reported that the Messenger of Allah (Peace and blessings be upon Him) said:

«Whomever Allah feeds some food, he should say: «Allahumma baarik lanaa fih wa-atimanaa khayram minhu.» (O Allah, bless it for us and feed us something better than it.)

And whomever Allah gives milk to drink, he should say: «Allahumma barik lanaa feehi, wa zidna minhu.» (O Allah, bless it for us and give us more of it) for I do not know of a more complete food or drink than milk.« ([2])

([1]) Sahih al-Bukhari – Kitab al-Wudu (112) – Sahih Muslim – Kitab al-Haydh (853).

([2]) Sunan ibn Majah – Kitab al-Atimah (2233), Sunan al-Tirmidhi – Kitab al-Dawat (5543).

Spitting on the Left in case of Waswasa (Satan's Whispers)

»Uthman ibn Abu al-As reported that he came to Allah's Messenger (Peace and blessings upon Him) and said:

«Allah's Messenger, Satan intervenes between me and my prayer and my recitation of the Qur'an and he confounds me.

Thereupon Allah's Messenger (PBUH) said: «That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effects, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.» «([1])

([1]) Sahih Muslim – Kitab al-Salam (3022).

Takbeer during the Night of Eid until the Imam enters for Salatul Eid

What Almighty Allah says: «Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.» ([1])

It is proved in several traditions from the Companions, the Followers and others that they used to recite takbeer on the night of Eid if they go to the Musala (place for praying) until the Imam enters. ([2]).

([1]) Surat al-Baqrah – Verse (185).

([2]) Review: Ahkam al-Eidayn (Rulings of the two Muslim Festivals) by al-Firyaby (Page: 11-221).

Takbeer upon Ascending the Heights and Tasbeeh upon Descending while Travelling

»Narrated Jabir ibn Abdullah: «Whenever we went up a place we would say, «Allahu-Akbar (Allah is Greatest)», and whenever we went down a place we would say, «Subhan Allah (Praise be to Allah).» « ([1])

»Ibn Umar (May Allah be pleased with them) reported: Whenever the Messenger of Allah (Peace and blessings be upon Him) mounted his camel for setting out on a journey, he would recite: «Allahu Akbar (Allah is Greatest),» thrice. Then he (PBUH) would supplicate:

«Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-ḥamali ma tarda. Allahumma hawwin ḥalaina safarana hadha, watwi ḥanna buḥdahu. Allahumma Antas-Sahibu fissanfar, wal-Khalifatu fil-ahl. Allahumma inni a'udhu bika min waṭ'is-safari, wa kaabatil-manzari, wa su'il-munqalabi fil-mali wal-ahl.

(Glorified be the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Lord shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family).»

When he returned, he recited this supplication making addition of these words: «Ayibuna, ta'ibuna, ḥabiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Lord).» «([2])

 ([1]) Sahih al-Bukhari – Kitab al-Jihad wal Sayr (3992).

([2]) Sunnan Abi Dawoud – Kitab al-Jihad (9952).

Aqeeqah

»It is narrated on the authority of ‹Aisha (May Allah be pleased with her) that she said: «The Messenger of Allah (Peace and blessings be upon Him) ordered us to sacrifice one sheep for (the birth of) a baby girl and two sheeps for a baby boy.» «([1])

»Narrated Umm Kurz al-Kaʿbiyyah: ‹I heard the Prophet (Peace and blessings be upon Him) say: «Two resembling sheeps are to be sacrificed for a boy and one for a girl.» Abu Dawud said: I heard Ahmad (ibn Hanbal) say: The Arabic word mukafīʿatani (used in the hadith) means equal (in age) or resembling each other.» «([2])

»It was narrated from Qatadah, from Al-Hasan, from Samurh ibn Jundab that the Messenger of Allah (PBUH) said: «Every boy is in pledge for his Aqeeqah, so slaughter (the animal) for him on the seventh day, shave his head, and name him.»« ([3])

* Aqeeqah: Slaughtering sheep after the birth of a newborn, two for a boy, one for a girl, preferably on the seventh day after the birth.

([1]) Musnad Ahmed (22742), Sunan al-Tirmidhi – Kitab al-Adhahi (3151), Sunan Abi Dawud – Kitab al-Dhahaya (3382).

([2]) Sunan ibn Majah – Kitab al-Dhabāʿih (2613), Sunan al-Tirmidhi – Kitab al-Adhahi (6151), Sunan al-Nassaʿi – Kitab al-Aqiqah (5124).

([3]) Sunan al-Nassaʿi – Kitab al-Aqeeqah (0224), Sunan al-Tirmidhi – Kitab al-Adhahi (2251), Sunan Abi Dawud – Kitab al-Dhahaya (7382).



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