

# SUNAN & RULINGS OF PRAYERS

## SUNAN OF PRAYER

These are not specific to Sunnah Prayers, rather it is the same for obligatory and Sunnah prayers.

### SUNAN WHILE IN STANDING POSITION

1. Recite the opening supplication after the first Takbeer (Takbeer Al-Ihraam):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhanakal-lahumma wabihamdika watabarakas-muka wataAAala jadduka wala ilaha ghayruk.

*'How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.'*

Alternatively, you may say: -

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ،  
وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا .  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ .

Allahu akbaru kabeera, Allahu akbaru kabeera, Allahu akbaru kabeera, walhamdu lillahi katheera, walhamdu lillahi katheera, walhamdu lillahi katheera, wasubhanal-lahi bukratan wa-aseela. (3 times)

aAAoothu billahi minash-shaytani min nafkhihi wanafthihi wahamzih.

*'Allah is Most Great, Allah is Most Great, Allah is Most Great, much praise is for Allah, much praise is for Allah, much praise is for Allah, and I declare the perfection of Allah in the early morning and in the late afternoon.'*(three times)

*'I take refuge with Allah from the devil, from his pride, his poetry and his madness.'*

There are other authentic supplications as well can be found in the Book "Hisnul Muslim (Fortress of a Muslim)". A Muslim is expected to alternate between the Duas which keeps the Sunnah alive and also keeps helps bring in Khushoo in the prayer as it doesn't just come out as a habit rather the heart is alive.

2. Then Seek refuge in Allah: **أعوذ بالله من الشيطان الرجيم**

3. Then recite Bismillah.

4. Pausing between Ayahs of Surah Fatiha and thinking of the replies from Allah. (hadeeth mentioned below)

5. Say Ameen loudly after reciting AlFaatihah.

6. Recite a Soorah after Surah Fatiha.

7. *Raise the hands at the following times:*

- When saying Takbeer Al-Ihraam
- When going into Rukoo'.
- When rising from Rukoo'
- When standing up for the third Rak'ah.'

*The manner of raising the hands: -*

- When raising and lowering the hands, the fingers should be close together, stretched out and with the palms of the hands facing the Qiblah.
- Raise the hands-either to the side of the Shoulders or to the bottom of the ears.

8. Place the right hand on the left, or grasp the left wrist bone with your right hand.'

9. Place the hands in between the Chest and the navel but not on the Waist.

10. Look towards the place of prostration.

11. Separate your feet to a comfortable distance when standing.

12. The Sunnah is to make the recitation longer in the first rak'ah than in the second.

13. Recite the Qur'aan with Tarteel and Contemplate on what is being said

### **Allah replies to each Ayah of Surah Fatiha we recite**

Allah the Exalted said: I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.

When the servant says: *Alhamdulillah Rabbil Aalimameen*

Allah says, "My servant has praised Me."

When the servant says, *Ar Rahman ir Raheem*

Allah says, "My servant has glorified Me."

When he says, *Maaliku Yawmi Deen*

Allah says, "My servant has glorified Me," or "My servant has related all matters to Me."

When he says, *Iyyaaka Na'budu Wa iyyaaka Nastaéen*

Allah says, "This is between Me and My servant, and My servant shall acquire what he sought."

When he says, *Ihdinas Siraat al Mustaqeem, Siraat al Ladheena an amta Alaihim, Ghayril maghdoobi Alayhim Wa-lad dhoaaalen*

Allah says, "This is for My servant, and My servant shall acquire what he asked for."

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for."

## SUNAN OF AR-RUKOO'

1. Grasp the knees with the hands, while the fingers are apart.
2. Extend the back so that it is flat.
3. The head should be in line with the back without lowering it or raising
4. Keep the upper arms away from the side of the body.
5. Repeat the Tasbeeh of Bowing (Subhaana Rabbi Al Adheem) more than once (odd no. of times preferably 3).
6. Varying the adhkaar in Rukoo, unlike commonly believed, the Prophet ﷺ recited something other than "Subhana Rabbiyya- Al-Atheem" we will list below a couple that can be found in the authentic book Hisnul Muslim (Fortress of Muslim – Link to download given below)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي

*Subhanakal-lahumma rabbana wabihamdik, allahummagh-fir lee*

'How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me.'

سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*Subboohun quddoos, rabbul-mala-ikati warrooh.*

'Perfect and Holy (He is), Lord of the angles and the Rooh (i.e. Jibra-eel).'

7. After rising from Rukoo and saying Rabanaa Walakal Hamd recite,

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Hamdan katheeran tayyiban mubarakan feeh*

*'Our Lord, for You is all praise, an abundant beautiful blessed praise.'*

There are other authentic supplications as well can be found in the Book "Hisnul Muslim (Fortress of a Muslim)". A Muslim is expected to alternate between the Duas which keeps the Sunnah alive and also keeps helps bring in Khushoo in the prayer as it doesn't just come out as a habit rather the heart is alive.

### SUNAN OF SUJOOD:

1. Keep the upper arms away from the side of the body. "
2. Keep the stomach away from the thighs.
3. Ensure the thighs are away from the shins
4. Separate the knees.
5. Keep the feet upright.
6. Ensure the toes face the Qiblah, so that the joints of the toes rest on the floor.
7. Press the feet together for the duration of the prostration.
8. Place the hands in line with the shoulders or ears.
9. Straighten the hands.
10. Ensure the fingers are close together.'
11. Ensure the fingers are pointing towards the Qiblah.
12. Repeat the Tasbeeh (Subhaana Rabbi al Alaa) of Prostration more than once (odd no. of times preferably 3)
13. In Sujood we can add, "Subboohun Quddoosun, Rabbul-mala'ikati wa-rruuh." (Perfect and Holy (is He), Lord of the angels and Ruuh (i.e. Angel Jibrael).) The Prophet taught us many supplications, each with a different meaning, each with a unique flavor.

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## AL-JALSAH

Sit with the left foot flat and right foot upright. In the last Rakat of the Prayer (of three and four rakah prayers) bring the left foot further ahead (below the shin of Right leg) and rest on the Hip. Place the hands on the thighs - the right hand on the right thigh and the left hand on the left thigh - with the fingers Outstretched and close together. Point with the index finger, during this Tashahliud, from the beginning to the end and connect the thumb with the middle finger to form a circle. Focus the sight on the index finger. Supplication said after the last tashahhud and before salam: -

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ  
شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

Allahumma innee aAoothu bika min AAathabil-qabr, wamin AAathabi jahannam, wamin fitnatil-mahya walmamat, wamin shari fitnatil-maseehid-dajjal.

*'O Allah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.'*

Or

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

Allahumma aAinnee AAala thikrik, washukrik, wahunni AAibadatik.

*'O Allah, help me to remember You, to thank You, and to worship You in the best of manners.'*

There are other authentic supplications as well, can be found in the Book "Hisnul Muslim (Fortress of a Muslim)". A Muslim is expected to alternate between the Duas which keeps the Sunnah alive and also keeps helps bring in Khushoo in the prayer as it doesn't just come out as a habit rather the heart is alive.

## SOME OTHER SUNAN: -

- After the Sujood of first and third Rak'ah the Prophet ﷺ used to briefly sit before getting up to standing position. But getting directly up is also supported by some scholars.
- It is Sunnah to make the essential parts of prayer equal in length, so the rukoo', the standing after rukoo', the prostration and the sitting between the two prostrations should be make approximately the same in length.

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## RULINGS REGARDING SUNNAH PRAYERS

### TIMES IT IS FORBIDDEN TO PRAY

- From dawn until sunrise
- From sunrise until the sun has risen to the height of a spear above the horizon; nowadays this is regarded as equivalent to twelve minutes after sunrise, but to be on the safe side one should make it a quarter of an hour.
- When the sun is overhead at noon, until it has passed its zenith
- From ‘Asr prayer until sunset
- When the sun starts to set until it is completely set

These times may be summed up more briefly as follows:

- From dawn until the sun has risen to the height of a spear
- When it is directly overhead at noon until it has passed its zenith
- From ‘Asr prayer until the sun has set completely.

### NAAFIL PRAYERS THAT ARE PERMISSIBLE AT TIMES WHEN PRAYER IS OTHERWISE FORBIDDEN

- Two Rakahs after Tawaf
- Tahiyatul Masjid
- Prayer of Solar Eclipse
- Tahiyatul Wudoo
- Istikhaarah prayer
- Making up Fajr Sunnah after prayer or Making up Zohr Sunnah after Asr.

## SUNNAH PRAYERS WHILE TRAVELLING

It was the practice of the Prophet ﷺ when travelling to pray the obligatory prayers only, and it was not narrated that he used to pray the regular Sunnah prayers either before or after the fard prayers. But an exception is made from that in the case of the regular Sunnah prayer of Fajr, which he ﷺ performed when travelling just as it is performed when one is not travelling.

He ﷺ also would offer Witr prayer while travelling. Also the Prophet ﷺ prayed Duha with eight rak'ahs in Makkah on the day when Allaah enabled him to conquer Makkah. Narrated by al-Bukhaari (357) and Muslim (336).

The point is that it is prescribed to omit the regular Sunnah prayers for those who are travelling, and to limit it to the two Sunnah rak'ahs of Fajr. It is also prescribed for the traveller to continue to pray Salaat al-Witr, qiyaam al-layl, Duha and prayers done for specific reasons, and naafil prayers in general.

## SALATUL SHUKR

There is no specific authentic hadeeth regarding Salat ul Shukr (*Shukranah ki Namaz*). But there is SAJDA SHUKR. It is prescribed for anything that makes one happy, whether it is attaining some benefit or warding off some harm.

## SALATUL QADA AL UMRI'

Firstly whoever omits an obligatory prayer until the time for it has ended, one of the following must be the case: either he omitted it for a legitimate reason such as falling asleep or forgetting, or he omitted it without any excuse. If a person omits it with for legitimate reason, there is no sin on him, but he must offer it when he wakes up or remembers. If a person omits it deliberately, then he has committed a grave sin and he must make it up according to many scholars; others favoured the view that he cannot make it up, but he is required to repent, pray for forgiveness, regret it, and do a lot of righteous deeds.

Secondly there are many fabricated narrations that goes around on social media about one prayer on a specific night would suffice for all missed prayers of life. An example of such narration is as follows:

*"Whoever misses a prayer in his life must pray four rak'ahs with one tashahhud and recite the Opening of the Book (i.e., al-Faatihah) and Soorat al-Kawthar and al-Qadr 15 times in each rak'ah"! And his intention must be to offer expiation for what he missed of prayers, and by His grace it will expiate for 400 years! Imam 'Ali (may Allah be pleased with him) said that it will expiate for 1000 years!"*

This has no basis and the ruling concerning this prayer is that it is an innovation (bid'ah) and it has no basis in Islamic teachings.

## SOME SPECIFIC PRAYERS IN RAJAB & SHA'BAAN

**Salaat al-raghaa'ib**, is one of the innovations (bid'ahs) that have been introduced in the month of Rajab. It is done on the night of the first Friday in Rajab, between Maghrib and 'Isha', and is preceded by fasting on the first Thursday of Rajab. Al-Nawawi (may Allaah have mercy on him) said in al-Majmoo' (3/548): The prayer which is known as salaat al-raghaa'ib, which is twelve rak'ahs that are offered between Maghrib and 'Isha' on the night of the first Friday in Rajab, and praying one hundred rak'ahs on the night of Nurf Sha'baan (halfway through Sha'baan) are both reprehensible innovations.

**Laylat al-nurf min Sha'baan**, Ibn Hajr said: Salaat al-raghaa'ib is like the prayer that is known as laylat al-nurf min Sha'baan (half way through Sha'baan). These are two reprehensible innovations and the hadeeth which speaks of them is mawdooh' (fabricated). It is forbidden to offer these prayers either individually or in congregation."

The Hanafis and Shaafa'is stated that praying salaat al-raghaa'ib on the first Friday of Rajab, or on Laylat al-nurf min Sha'baan, in a specific manner or with a specific number of rak'ahs, is a reprehensible innovation.