

163 Madani Pearls



Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
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163 مَدَنِي پُھول

163 Madani Phool

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THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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An English translation of '163 Madani Phool'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Durood upon the Beloved Rasool ﷺ once before and after the Du'a.

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163 MADANI PEARLS

No matter how hard Satan makes you feel lazy, read this booklet completely. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will learn many Sunnahs.

Excellence of Duood Shareef

The Revered and Renowned Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, 'O people! Undoubtedly, from the terror and accountability of the Day of Judgement, the person who would attain the quick salvation will be the one amongst you who would have recited Duood upon me abundantly in the world'.

(Al-Firdaus bima Soor-il-Khattab, vol. 5, pp. 277, Hadees 8175)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Now, here are some Madani pearls related to different subject matters. Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. Remember this ruling that no deed can be

declared to be the ‘Sunnah of the Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’ unless it is known for sure.

Every Muslim can act upon all Madani pearls contained in this booklet and hope to attain Paradise by acting upon them. All preachers Islamic brothers and Islamic sisters are requested that after delivering Sunnah-inspiring Bayan please read out on any one topic the Madani pearls of this booklet according to situation. Also read out the lines mentioned at the beginning and end of every topic.

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a blessed Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.’ (*Ibn-e-‘Asakir, vol. 9, pp. 343*)

*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat may parausi mujhay tum apna banana*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

13 Madani pearls of drinking water

Two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Do not drink [water] in a one breath like a camel. But rather, drink it in two or three breaths. Recite ﴿بِسْمِ اللَّهِ﴾ before you drink it and when you have drunk it, recite ﴿الْحَمْدُ لِلَّهِ﴾. (*Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892*)
2. The Noblest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade from taking breath or blowing into the pot. (*Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728*)

Commenting on aforementioned blessed Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Breathing in container is an act done by animals, moreover, keep your mouth away from container when you breathe as the breath is sometimes poisonous (i.e. keep glass away from mouth when exhaling breath). Do not blow on hot tea or milk in order to cool it down, but wait for a while, when it gets a little cold, then drink it.

(*Mirat-ul-Manajih, vol. 6, pp. 77*)

Nevertheless, there is no harm in blowing onto water after reciting Durood Shareef etc., with the intention of seeking cure.

3. Recite ﴿بِسْمِ اللَّهِ﴾ before drinking water.

4. Drink in small sips by sucking the water, big sips cause liver disease.
5. Drink water in three breaths.
6. Drink water using the right hand and in sitting position.
7. Drinking water left in ewer after Wudu (ablution) is a cure for 70 diseases, as it resembles Zamzam water. Except for these two (i.e. leftover water of Wudu and Zamzam water), drinking any kind of water while standing is Makruh. *(Derived from: Fatawa Razawiyyah, vol. 4, pp. 575; vol. 21, pp. 669)* Drink leftover water of Wudu and Zamzam water whilst standing and facing Qiblah.
8. Make sure that there is no harmful thing etc. in the drink (water etc.) before you drink it. *(Ithaf-us-Sadah vol. 5, pp. 594)*
9. Having drunk water, say ﴿الْحَمْدُ لِلَّهِ﴾.
10. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Recite ﴿بِسْمِ اللَّهِ﴾ before starting to drink [water], ﴿الْحَمْدُ لِلَّهِ﴾ at the end of first breath, ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ after the

second breath and recite ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ﴾ after the third breath. (*Ihya-ul-'Uloom, vol. 2, pp. 8*)

11. Leftover clean drinking water by a Muslim in a glass should not be thrown away unnecessarily, while it is usable.
12. It is narrated ‘سُورَةُ الْمُؤْمِنِينَ شِفَاءٌ’ i.e. the leftover of a Muslim contains cure. (*Al-Fatawa Al-Faqihi-tul-Kubra li Ibn Hajar Al-Haytami, vol. 4, pp. 117; Kashf-ul-Khifa, vol. 1, pp. 384*)
13. After some moments of drinking water, if you see the empty glass, you will notice a few drops of water gathered in the bottom of glass, drink them as well.

To learn thousands of Sunnahs on various topics, buy and read the books *Bahar-e-Shari'at* Part 16, a 312-page book, and *Sunnatayn aur Adaab*, a 120-page book, published by Maktaba-tul-Madinah. One of the best ways to learn the Sunnahs is to travel with the Madani Qafilahs of Dawat-e-Islami in the company of the devotees of the Beloved Rasool.

Lootnay rahmatayn Qafilay mayn chalo
Seekhnay Sunnatayn Qafilay mayn chalo
Haun gi hal mushkilayn Qafilay mayn chalo
Khatm haun shamatayn Qafilay mayn chalo

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*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat may parausi mujhay tum apna banana*

15 Madani pearls of walking

1. Allah عَزَّوَجَلَّ has said in Surah Bani Israel, part 15, Ayah number 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And do not walk arrogantly on the earth; you can never split the earth, nor be as high as the mountains. [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 37)

2. The fragrant saying of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been narrated on page 435 of *Bahar-e-Shari'at*, volume 3, the 1197-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A man covered with two shawls was strutting and was

puffed up with pride. He was made to sink into the earth, and he will continue to sink until the Day of Judgement.

(Sahih Muslim, pp. 1156, Hadees 2088)

3. The Beloved Rasool ﷺ would sometimes hold the hand of any of his companion in his blessed hand while walking. *(Al-Mu'jam-ul-Kabeer, vol. 7, pp. 277, Hadees 7132)*
4. When the Holy Rasool ﷺ walked, he ﷺ would lean a little bit forward as if he ﷺ was descending from a height. *(Shumaail-ul-Muhammadiyah lit-Tirmizi, pp. 87, Raqm 118)*
5. Never walk with pride; wearing chains of gold or any other metal around your neck, with the front buttons [of the shirt] open as if to show off. This is the style of the unwise, arrogant, and transgressors. It is Haraam for men to wear bracelet and a gold chain around the neck. Wearing other metallic chains is not permissible either.
6. If there is no hindrance, walk on the side of the pathway at a medium pace. Don't be so fast that people start looking at you thinking that where is he going in such haste. Do not walk too slowly either that people may assume that you are ill. One should not hold the hand of an attractive lad, because holding or shaking hands or

hugging any Islamic brother out of lust is Haraam and an act leading to the Hell.

7. It is not Sunnah to look here and there unnecessarily while walking. Walk with dignity and with your gaze lowered. Sayyiduna Hassaan Bin Abi Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went for the Eid Salah. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came back home, his wife asked him: How many women did you see today? He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ observed silence. When she insisted, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: I kept looking at the toes (of my feet) from exiting the home till my return to you. *(Kitab-ul-Wara' ma' Mawsu'ah Imam Ibn Abid Dunya, vol. 1, pp. 205)*

رَبِّهِمْ اللَّهُ تَعَالَى! سُبْحَانَ اللَّهِ عَزَّوَجَلَّ The blessed saints رَحْمَةُ اللَّهِ تَعَالَى did not look here and there unnecessarily while walking, especially when it was crowded, lest they look at someone not permitted by the Shari'ah to look at. This was the piety of our saints رَحْمَةُ اللَّهِ تَعَالَى. The ruling is that if your glance falls on a woman unintentionally and you avert your glance immediately, you will not be sinful.

8. It is not appropriate to look at balcony or window of somebody's home unnecessarily.
9. While walking or coming up or down the stairs, take care that your shoes do not make noise. Our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not like the sound created by shoes.

10. If there are two women standing or going on a way, do not pass between them. It has been prohibited in blessed Hadees. (*Abu Dawood, vol. 4, pp. 470, Hadees 5273*)
11. It is against manners to spit, blow your nose, put your finger inside the nose, clean the dirt of your body with your fingers, keep itching your ears or private parts etc. while walking, sitting down or standing in front of people.
12. Some people have the habit of kicking whatever comes in their way. This is a very ill-mannered practice. There is also a danger of your foot getting injured. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water having inscriptions on them is also very disrespectful.
13. While walking, abide by the laws that do not oppose the Shari'ah. For example, whilst the traffic is moving, if zebra crossing or the over-head bridge is available, use them in order to cross the road.
14. Cross the road by looking in the direction of the traffic. If you are in the middle of a road and the vehicle is approaching, rather than running away, try to stay there as this is a safer approach. Furthermore, to cross the tracks at times when trains are usually passing is like inviting your death. The one who considers train to be very far and crosses the track should keep in mind the

danger of getting entangled in wires etc. and falling over due to haste or carelessness and being crushed by train. There are places where it is against the law to cross the track. Obey these laws; especially on the stations.

15. Walk for 45 minutes doing Zikr and reciting Durood Shareef every day with the intention of gaining strength to worship. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remain healthy.

The best way to walk is to walk at fast pace for the first 15 minutes, medium pace for next 15 minutes and then fast again for the last 15 minutes. By walking this way, the whole body will be exercised. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the digestive system will be fine, you will be safe from constipation, gas, overweight, heart diseases and countless other diseases, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

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*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat may parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

19 Madani pearls of applying oil and combing hair

1. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often apply oil to the blessed head and comb the blessed beard and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often put a cloth (Sarband Shareef) over the blessed head, even to the extent that the cloth used to get moist with oil. (*Ash-Shumaail-ul-Muhammadiyah, pp. 40, Hadees 32*)

From this, we come to know that the use of ‘Sarband¹’ is Sunnah. Islamic brothers should wear a small piece of cloth over their heads whenever they oil their heads, by this, *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* cloth cap and turban will remain

¹ A piece of cloth put over head.

protected from the oiliness to a large extent. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, Sag-e-Madinah **عَنْهُ** has been routinely using ‘Sarband’ with the intention of acting upon Sunnah for many years.

2. Saying of the Holy Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**: Whoever has hair should respect them. (*Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163*) i.e. he should wash, oil and comb them.

(*Ashi'a-tul-Lam'aat, vol. 3, pp. 617*)

The foul smell often emanates from the hair of those who do not routinely wash their hair and beard from soap etc., although they themselves are unaware of it but others can sense it. It is Haraam (forbidden) to enter Masjid if foul smell emanates from mouth, hair, body and clothes etc., as it causes trouble to the angels and people.

3. Sayyiduna Naafi' **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated: Sayyiduna Ibn 'Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** used to oil [his hair] twice a day. (*Musannaf Ibn Abi Shaybah, vol. 6, pp. 117*)

Oiling hair frequently is useful especially for intellectuals as it keeps dandruff away, refreshes the brain and builds strong memory.

4. Saying of the Beloved Rasool ﷺ: When one amongst you oils, he should begin with eyebrows, it relieves headache. (*Al-Jami'-us-Sagheer*, pp. 28, *Hadees* 369)
5. It is stated in 'Kanz-ul-'Ummal': Whenever our Beloved Rasool ﷺ applied oil, he ﷺ would first pour oil onto his left palm, then oil both blessed eyebrows, further both blessed eyes [i.e. his blessed eyelashes] and then the blessed head. (*Kanz-ul-'Ummal*, vol. 7, pp. 46, *Raqm* 18295)
6. It is narrated in *Tabarani*: When the Holy Rasool ﷺ oiled the blessed beard, he ﷺ would begin with 'Anfaqah (i.e. hair grown between lower lip and chin). (*Al-Mu'jam-ul-Awsat*, vol. 5, pp. 366, *Hadees* 7629)
7. It is Sunnah to comb beard. (*Ashi'a-tul-Lam'aat*, vol. 3, pp. 616)
8. It is against Sunnah to oil without reciting ﴿بِسْمِ اللّٰهِ﴾ and to keep hair dry and uncombed.
9. It is stated in a blessed Hadees: The one who oils without reciting ﴿بِسْمِ اللّٰهِ﴾, 70 Satans accompany him. (*'Amal-ul-Yawm wal-Laylah*, vol. 1, pp. 327, *Hadees* 173)

10. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Once upon a time, a Satan accompanying a true Muslim met a Satan accompanying an unbeliever. The Satan accompanying an unbeliever was healthy and well-dressed, whereas the Satan accompanying a Muslim was weak, undressed and his hair were uncombed. The Satan accompanying unbeliever asked the Satan accompanying Muslim: Why are you so weak? He replied: I accompany such a person who recites ﴿بِسْمِ اللَّهِ﴾ while eating and drinking so I am left hungry and thirsty. He recites ﴿بِسْمِ اللَّهِ﴾ while oiling so my hair is left uncombed. Upon hearing it, the Satan accompanying unbeliever said: I accompany such a person who does nothing [i.e. does not recite ﴿بِسْمِ اللَّهِ﴾] while doing these acts so I get involved with him in eating, drinking (water etc.), dressing and oiling. (*Ihya-ul-'Uloom, vol. 3, pp. 45*)
11. Before applying oil, recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ and pour some oil onto the palm of left hand. Then, first oil the eyebrow of right eye, then of left eye, then eyelashes of right eye, then of the left eye, and then oil hair. If oiling beard, begin with the hair grown between lower lip and chin.

12. When the one who uses mustard oil takes cap or turban off, sometimes foul smell emanates. Therefore, whoever can afford, should apply fragrant oil to head. An easy way to make fragrant oil is to add some drops of your favourite 'Itr into the bottle of coconut oil and dissolve it, fragrant oil is now ready to use. Wash the hair of head and beard with soap from time to time.
13. Women must hide the hairs that fall while combing or washing, so that no stranger (i.e. the person to whom Nikah is not Haraam forever) could see them.

(Bahar-e-Shari'at, vol. 3, pp. 449)

14. The Noble Rasool ﷺ has forbidden to comb daily. *(Sunan-ut-Tirmizi, vol. 3, pp. 293, Hadees 1762)*

This prohibition is (Makruh) Tanzeehi¹ and its purpose is that a man should not remain busy adorning himself. *(Bahar-e-Shari'at, vol. 3, pp. 592)*

Imam Manaawi رحمه الله تعالى عليه has said: If one needs it due to a mop of hair, he can absolutely comb daily. *(Fayd-ul-Qadeer, vol. 6, pp. 404)*

¹ An act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

15. Stated here is a question with its answer asked to the leader of Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته اللہ تعالیٰ علیہ.

Question: At what time should the beard be combed?

Answer: There is no particular time appointed in Shari'ah to comb, it has been commanded to adopt moderation, neither a man should make him look strange nor should he remain busy adorning himself all the time.

(Fatawa Razawiyyah, vol. 29, pp. 92, 94)

16. Begin with the right side while combing. Umm-ul-Mu'mineen, Sayyidatuna 'Aaishah Siddiqah رضی اللہ تعالیٰ عنہا has said: The Holy Rasool صلی اللہ تعالیٰ علیہ والہ وسلم liked to begin doing everything with the right side; even wearing shoes, combing, and attaining purity. *(Sahih Bukhari, vol. 1, pp. 81, Hadees 168)*

A commentator of *Sahih Bukhari*, 'Allamah Badruddin 'Ayni Hanafi رحمته اللہ تعالیٰ علیہ has written regarding this Hadees: These three things have been cited just as examples, otherwise it is Mustahab to begin every respectable and righteous act with the right side. Such as entering a Masjid, wearing dress, using Miswak, applying kohl, trimming nails and moustaches, shaving armpits, performing Wudu, taking bath, leaving toilet, etc., and the

acts which are not special like leaving Masjid, entering toilet, blowing nose, removing trousers (Shalwar) and dresses, it is Mustahab to begin with the left side. (*'Umdatul-Qaari*, vol. 2, pp. 476)

17. It is Mustahab to apply oil and fragrance for Jumu'ah Salah. (*Bahar-e-Shari'at*, vol. 1, pp. 774)
18. It is not Makruh to apply oil to the beard and moustaches when fasting, however if one applies oil with the intention to grow beard despite the fact that he already wears a fist-length beard, now it is Makruh even if he is not fasting, and a degree higher if he is fasting. (*Bahar-e-Shari'at*, vol. 1, pp. 997)
19. It is impermissible and sinful to comb the hair of beard or head of the deceased. (*Durr-e-Mukhtar*, vol. 3, pp. 104)

People use to shave the beard of the deceased, this is also impermissible and sin. The deceased will not be sinner but those who shaved or those who ordered to shave.

*Tayl ki boondayn tapakti nahin baalon say Raza
Subh-e-'aariz pay lutatay hayn sitaray gayso*

(*Hadaiq-e-Bakhshish*)

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صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a blessed Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيَّ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn-e-'Asakir, vol. 9, pp. 343*)

Seenah tayri Sunnat ka Madinah banay Aqa
Jannat may parausi mujhay tum apna banana

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22 Madani pearls of hair and Sunnah-conforming hairstyle etc.

1. The Zulfayn [hairstyle] of the Noblest Rasool ﷺ would sometimes be to the half of the blessed ears,
2. sometimes, to the blessed earlobes
3. and sometimes, would reach the blessed shoulders.
(Shumaail-ut-Tirmizi, pp. 34, 35, 18)
4. From time to time, we should act upon each of these three Sunnahs. So, sometimes, we should keep our Zulfayn down to the half of ears, sometimes to the earlobes, and sometimes to the shoulders.
5. The Sunnah of keeping the Zulfayn [Sunnah-conforming hairstyle] to the shoulders is often more difficult for our Nafs. Nevertheless, everybody should act upon this Sunnah at least once in his life. However, it is necessary to take care that hair do not go below the shoulders. The length of hair can be correctly seen when hair are wet. So in the days when hair are grown to practice this Sunnah, comb hair after having a shower and properly observe that hair is not going below the shoulders.

6. My master, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is Haraam for men to keep hair below the shoulders, like women do. (*Fatawa Razawiyyah, vol. 21, pp. 600*)
7. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is not permissible for a man to have long hair like women. Some so called Sufis [mystic] keep extremely long hair which hang on their chest like a snake, and some of them braid their hair similar to women. This is all impermissible and against the Shari'ah. Mysticism does not lie in growing hair and wearing colourful dresses, it rather lies in obeying the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ completely and sacrificing the desires of Nafs. (*Bahar-e Shari'at, vol. 3, part 16, pp. 587*)
8. It is Haraam for a woman to shave the head. (*Summarized from: Fatawa Razawiyyah, vol. 22, pp. 664*)
9. Do not have the young girl child's hair cut as masculine style. Give them the mindset of keeping long hair right from their childhood.
10. Some people make the parting of hair either to the right or left side. This is against the Sunnah.
11. If one has hair on head, the Sunnah is to make centre parting. (*Bahar-e Shari'at, vol. 3, part 16, pp. 587*)

12. A man has a choice either to shave his head or not and have hair-parting.
13. Both are proven from the Beloved Rasool ﷺ. Although shaving is only proven at the time of removing Ihram, it is not on any other occasion. (*Bahar-e-Shari'at vol. 3 pp. 586*)
14. Nowadays, hair is cut in particular style, using scissors or machines, making some part of hair long and some part of it short. It is not Sunnah to have such hairstyle.
15. Saying of the Beloved Rasool ﷺ: Whoever has hair should honour them (i.e. wash, oil and comb them). (*Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163*)
16. Sayyiduna Ibraheem Khaleelullah ﷺ was the first to trim the hair of moustache, and the first to see a white hair. He ﷺ said, 'O Lord عَزَّوَجَلَّ! What is this?' Allah عَزَّوَجَلَّ replied, 'O Ibraheem! This is your grandeur.' He ﷺ then said, 'O my Lord! Increase my grandeur.' (*Muwatta, vol. 2, pp. 415, Hadees 1756*)

The prominent Mufassir Hakeem ul Ummat Hadrat Mufti Ahmed Yar Khan رَحْمَةُ الرَّحْمٰنِ ﷺ states under this Hadees: Before him (Sayyiduna Ibraheem Khaleelullah ﷺ) no moustache of any Nabi ﷺ grew longer or it grew and was trimmed by them but it was not

ordered in their Shari'ah to trim moustache. Now due to him (Sayyiduna Ibraheem Khaleelullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام), this act became an Ibraheemi Sunnah.

17. It is a Bid'ah [innovation] to shave or pluck hair from the area between the bottom lip and the chin. (*Fatawa Aalamgiri, vol. 5, pp. 358*)
18. It is Makruh to get the hair on the nape of the neck shaved. (*Ibid pp. 357*) But it applies when one only gets the hair on the nape of the neck shaved and not the hair of the head. As many people get the hair on the nape of the neck shaved when they have their beard trimmed in a Sunnah-conforming way. If the hair on entire head is shaved, then along with this, the hair on the nape of the neck should also be shaved. (*Bahar-e Shari'at, vol. 3, part 16, pp. 587*)
19. It has been commanded to bury four things, hair, nails, the piece of cloth that a woman uses for cleaning menstrual blood off, and blood. (*'Aalamgiri, vol. 5, pp. 358*)
20. It is Mustahab for men to turn the white hairs of the beard and head reddish or yellowish in colour. For this purpose, Mehndi [henna] can be used.
21. One should not sleep with henna applied to the beard or hair. According to a Hakeem [herbalist], sleeping after applying henna in this way may cause side effect on eyes,

this is detrimental to the eyesight. This advice of the Hakeem [herbalist] was verified in such a way that a blind person once came to Sag-e-Madinah [i.e. Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ]. He said that he was not born blind, but regrettably, he once applied henna to his hair and then went to sleep. When he awoke, he had lost his eyesight.

22. The whiteness of the hair of moustache, the bottom lip, and the edges of the beard of those people who apply henna becomes apparent after only a few days and this does not look nice. Therefore, if you cannot repeatedly colour the entire beard, then after every four days, at least try to apply a small amount of henna to the parts where the whiteness becomes apparent.

It is stated in Sharh-us-Sudoor that Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated: ‘The one who used to apply henna (a type of hair-dye other than black, e.g. red or yellow) to his beard, Munkar Nakeer will not question him after death. Munkar will say, ‘O Nakeer! How can I question a person who has the noor (radiance) of Islam on his face? (*Sharh-us-Sudoor*, pp. 152)

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14 Madani pearls of clothing

Firstly, three blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are presented:

1. The veil between the eyes of jinns and the Satr of people is that when anyone takes off his clothes, he should recite

﴿بِسْمِ اللَّهِ﴾.

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 59, Hadees 2504)

A great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah عَزَّوَجَلَّ will be a barrier to the sight of jinns. That is, the jinns will not be able to see (his private parts).

(Mirat-ul-Manajih, vol. 1, pp. 268)

2. Whoever puts his clothes on and recites the following, his future and past sins will be forgiven:

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

(Shu'ab-ul-Iman, vol. 5, pp. 181, Hadees 6285)

3. Despite having the means to wear elegant clothes, whoever avoids them due to humility, Allah عَزَّوَجَلَّ will clothe him in the attire of Karamah.

(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)

4. The sacred dress of the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was usually of white cloth. *(Kashf-ul-Iltibas, pp. 36)*

5. Clothing should be from Halal earnings. No Salah – whether Fard or Nafil – is accepted if offered wearing the clothing obtained from Haraam earnings.

(Kashf-ul-Iltibas, pp. 41)

6. It is narrated: Whoever ties his ‘Imamah whilst sitting, or wears his lower garment (i.e. pyjamas or trousers) whilst standing, Allah ﷻ will make him suffer from such a disease for which there is no cure. *(Kashf-ul-Iltibas, pp. 39)*

7. When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a Kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve. *(Kashf-ul-Iltibas, pp. 43)*

8. In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.

9. It is stated on page 409, volume 3 of the book *Bahar-e-Shari’at*, the 1197-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is Sunnah to have the length of the Kurta up to halfway down the shin, the length of the sleeve up to the fingertips at most, and its width should be one hand-span. *(Rad-dul-Muhtar, vol. 9, pp. 579)*

10. It is Sunnah for men to keep the bottom of their trousers / Tahband above the ankles. (*Mirat-ul-Manajih, vol. 6, pp. 94*)
11. Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.
12. It is stated on page 481, volume 1 of the book *Bahar-e-Shari'at*, the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The part of man's body from below the navel up to below the knees is 'Awrat i.e. concealing it is Fard. Navel is not included in it but the knees are included.
(*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 93*)

These days, many people wear pyjamas or Tahband below the navel in such a way that some part below the navel remains uncovered. If the Kurta etc., covers that area to such an extent that the colour of the skin is not visible, then it is fine, otherwise it is Haraam. If one-fourth of such part remains uncovered in Salah, then the Salah will not be valid. (*Bahar-e-Shari'at, vol. 1, part 3, pp. 481*) Anyone who is wearing Ihram for Hajj or 'Umrah should particularly take great care of it.

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Haraam. Looking towards the exposed knees and thighs of such people is also Haraam. Riversides, playgrounds and gyms are the common sights of these scenes. Therefore, one must take great care if he has to visit such places.
14. The dress that is worn to show arrogance is forbidden. Whether or not one has become arrogant can be determined by pondering over one's state. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows that he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very bad trait. (*Bahar-e-Shari'at*, vol. 3, pp. 409; *Rad-dul-Muhtar*, vol. 9, pp. 579)

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17 Madani pearls regarding 'Imamah

6 blessed Sayings of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. 2 Rak'at of Salah performed whilst wearing an 'Imamah are better than offering 70 Rak'at without wearing 'Imamah.' (*Al-Firdaus bima Soor-il-Khitab, vol. 2, pp. 265, Hadees 3233*)

2. Wearing an 'Imamah over a cap is the difference between us and the polytheists. For every fold of the 'Imamah that a Muslim wraps around his head, he will be given one Noor [light] for it on the Day of Judgement. (*Al-Jami'-us-Sagheer*, pp. 353, *Hadees 5725*)
3. Without doubt, Allah ﷻ and His angels send Durood, on Friday, on those who wear an 'Imamah. (*Al-Firdaus bima Soor-il-Khitab*, vol. 1, pp. 147, *Hadees 529*)
4. Offering Salah whilst wearing an 'Imamah is equivalent to 10,000 virtues. (*Al-Firdaus bima' Soor-il-Khitab*, vol. 2, pp. 406, *Hadees 3805*; *Fatawa Razawiyyah*, vol. 6, pp. 220)
5. One Salat-ul-Jumu'ah performed whilst wearing an 'Imamah is equivalent to 70 Salat-ul-Jumu'ah performed without an 'Imamah.
(*Tareekh-e-Madinah Dimashq li Ibn 'Asakir*, vol. 37, pp. 355)
6. 'Imamahs are the crowns of Arabs, so wear 'Imamah and your dignity will be enhanced. Whoever ties an 'Imamah gains one virtue for every fold [of the 'Imamah that he wraps around his head]. (*Jam'-ul-Jawami*, vol. 5, pp. 202, *Hadees 14536*)
7. It is mentioned in the 1197-page book *Bahar-e-Shari'at*, published by Dawat-e-Islami's publishing department,

Maktaba-tul-Madinah, on page 660, volume 3: Tie ‘Imamah whilst standing, and put on the pyjamas [i.e. trousers] whilst sitting. Whoever does the opposite to this (i.e. he ties the ‘Imamah whilst sitting, and puts on the trousers whilst standing); he will suffer from such a disease, for which there is no cure.

8. Before tying Imamah make good intentions, in case of no good intentions you will not get Sawab; therefore, at least make this intention that I am tying Imamah to act upon Sunnah and to please Allah Almighty.
9. It is appropriate to wrap the first fold of the ‘Imamah towards the right side of the head. (*Fatawa Razawiyyah, vol. 22, pp. 199*)
10. The Shimlah [i.e. unwrapped end] of the blessed ‘Imamah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would generally hang behind (his blessed back), sometimes it would be on the right hand side, and sometimes there would be two Shimlahs between his two blessed shoulders. To hang the Shimlah on the left hand side is against the Sunnah. (*Ashi’a-tul-Lam’aat, vol. 3, pp. 582*)
11. The length of the Shimlah of the ‘Imamah should be equal to at least four fingers in width, and up to the middle of the back at most, i.e. approximately the length of one arm. (*Fatawa Razawiyyah, vol. 22, pp. 182*)

12. Tie the ‘Imamah whilst standing facing the Qiblah. (*Kashf-ul-Itibas, pp. 38*)
13. The Sunnah of ‘Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and it should be tied in a dome-like shape. (*Fatawa Razawiyyah, vol. 22, pp. 186*)
14. If you have a large kerchief with which you can make enough folds to cover the whole head, it will be considered as an ‘Imamah.
15. It is Makruh to tie a small kerchief with which one can only make one or two folds.
(*Fatawa Razawiyyah, vol. 7, pp. 299*)
16. When you want to re-tie the ‘Imamah again then untie each fold one by one instead of taking it off all at once and throwing it on floor. (*Fatawa Hindiyyah, vol. 5, pp. 330*)
17. If it has been removed due to necessity and you intend to tie it again then one sin would be removed on untying each fold.

Please read the 6 health benefits of ‘Imamah:

1. The hairs of the people who remain bare-headed are directly exposed to the effects of winter, summer and sun. It not only causes harm to hair but also brain and face and

can cause loss to one's health. Therefore, tying Imamah with the intention of Sunnah is beneficial for both the worlds.

2. According to a medical research, wearing Imamah is very beneficial for headache.
3. Imamah strengthens brain and memory.
4. Wearing Imamah keeps one safe from chronic cold, if the wearer suffers from cold, its effects are minimal.
5. The Shimla of Imamah saves from the lower body paralysis, because Shimla provides protection to the spinal cord from weather effects e.g. winter, summer etc.
6. Shimla minimizes the risk of “سرسام” Cerebral edema. The disease of brain swelling is called “سرسام” Cerebral edema.

‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘The blessed ‘Imamah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was often white, sometimes black and sometimes green.’
(*Kashf-ul-Iltibas*, pp. 38)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also worn the green ‘Imamah. And what a reverend colour is green! The great blessed dome on the sacred Mausoleum of Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also green.

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.

*Nahin hay chand sooraj ki Madinay ko koi haajat
Wahan din raat un ka sabz Gumbad jagmagata hay*

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Sunnah, loves me, and whoever loves me will be with me in Jannah.’ (Ibn ‘Asakir, vol. 9, pp. 343)

*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat may parausi mujhay tum apna banana*

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19 Madani pearls regarding ring

1. It is Haraam for men to wear a gold ring. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden wearing a gold ring. (Sahih Bukhari, vol. 4, pp. 67, Hadees 5863)
2. It is Haraam to have a minor (boy) wear the jewellery made of gold and silver, and the one having the minor doing so will be a sinner. A woman can apply henna to her hands and feet but if she applies it to a boy, she will be a sinner. (Bahar-e-Shari’at, vol. 3, pp. 428; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 598) There is no harm in applying henna to the hands and feet of minor (girls).
3. The iron ring is the jewellery of the damned (i.e. the Hell-dwellers). (Jami’ Tirmizi, vol. 3, pp. 305, Hadees 1792)
4. It is permissible for men to wear only a masculine ring i.e. the one with only one gem. If there is more than one gem

or there are many gems, then it will not be permissible for men even if it is made of silver. (*Rad-dul-Muhtar*, vol. 9, pp. 597)

5. It is not permissible [for men] to wear a ring without a gem as a gemless ring is not actually considered a ring.
6. It is permissible to wear the ring inscribed with Huroof-e-Muqatta'at [the letters in the beginning of some Quranic Surahs] but it is not permissible to wear or touch such a ring without Wudu. Likewise, it is not also permissible for the one shaking hands with such a ring-wearing person to touch it without Wudu.
7. Similarly, it is not permissible for men to wear more than one (permissible) ring. Women can wear gemless rings. (*Bahar-e-Shari'at*, vol. 3, pp. 428)
8. Even without the need of using the ring as a stamp, it is permissible to wear a silver ring that weighs less than 4.5 Masha (i.e. 4 grams and 374 mg) and that has only one gem. However, for the one who does not need to use it as his official stamp, it is preferable not to wear even the permissible ring. As for the one who needs to use it as his official stamp, not only is it permissible but also a Sunnah to wear such type of ring for the very same purpose. However, if somebody wears it displaying arrogance or adopting feminine style or with any other evil intention,

then it will not be permissible to wear even a beautiful dress, let alone the ring. (*Fatawa Razawiyyah, vol. 22, pp. 141*)

9. It is preferable to wear a ring on the occasions of Eid¹ but men can wear only the permissible one.
10. To wear a ring is a Sunnah only for those who need to use it as an official stamp such as the king, the Qadi and the Mufti stamping Fatawa (with the ring). Except for these people, it is not Sunnah for those not needing to use it as an official stamp though it is permissible to wear it. (*Fatawa 'Aalamgiri, vol. 5, pp. 335*) Rings are no longer used as stamps but rather a particular stamp is used for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the Qadi etc., who do not need to use it as a stamp.
11. Men should wear the ring in the way that the gem remains towards the palm while women should keep the gem towards the back of the hand. (*Al-Hidayah, vol. 4, pp. 367*)
12. A gemless silver 'ring' is typical of feminine ornament and, for men, it is Makruh (Tahrimi, impermissible and sin). (*Fatawa Razawiyyah, vol. 22, pp. 130*)

¹ (*Bahar-e-Shari'at, vol. 1, pp. 779, 780*)

13. Women can wear as many silver and gold rings as they like whether with or without a gem. For them is no limit on the weight of silver and gold and on the number of gems.
14. If an iron ring is plated with silver so that the iron is not visible at all, then it is not prohibited (both for men and women) to wear such a ring. (*Fatawa 'Aalamgiri, vol. 5, pp. 335*)
15. One can wear the ring on any hand but should wear it on the little finger. (*Rad-dul-Muhtar, vol. 9, pp. 596*)
16. It is also impermissible and a sin for men to wear a metal bracelet even related to *Mannat* or *Dam*.
17. Likewise, it is not permissible to wear a gemless ring made of silver or any other metal or a steel ring brought from Madinah Munawwarah رَادِمَا اللّٰهُ شَرَفًا وَتَعْظِيمًا or Ajmer.
18. It is not also permissible for men to wear a gemless ring made of silver or any other metal, to which *Dam* has been made, for the cure of piles and other diseases.
19. If an Islamic brother is wearing a metal-made bracelet or gemless ring or chain or any type of impermissible ring, he is obliged by Shari'ah to take them off immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer. Do not also give it to any other Islamic brother to wear.

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Seenah tayri Sunnat ka Madinah banay Aqa

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20 Madani pearls regarding Miswak

Firstly, two blessed sayings of the Holy Nabi ﷺ are presented below:

1. Two Rak'aat offered after performing Miswak are better than 70 Rak'aat offered without Miswak. (*Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18*)
2. Make it obligatory for yourself to use Miswak because it is the cause for the cleanliness of mouth and pleasure of Allah ﷻ.
(*Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869*)
3. On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned: The reverent scholars say that the one who uses Miswak regularly, will be blessed with the recitation of Kalimah at the time of his death, and the one who consumes opium will not be blessed with the recitation of Kalimah at the time of his death.
4. Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that Miswak has ten qualities: It cleans the mouth, strengthens the gums, improves the eyesight, eliminates phlegm, eliminates bad breath, it is the observance of the Sunnah,

angels become happy, Allah ﷻ is pleased, it increases good deeds and improves the functioning of the stomach.

(Jam'-ul-Jawami', vol. 5, pp. 249, Hadees 14867)

5. Sayyiduna 'Abdul Wahhab Sha'rani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ narrated: Once, Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ needed a Miswak whilst performing Wudu. He looked for it but could not find it. So he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ bought a Miswak for one dinar (i.e. a gold coin) and used it. Some people said to him, 'You have spent too much on this! Should one spend so much on Miswak?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Without doubt, this world and all that it contains is not even of the value equivalent to the wing of a mosquito in the court of Allah ﷻ. How will I answer if, on the Day of Judgement, Allah ﷻ asks me, 'Why did you abandon the Sunnah (Miswak) of My Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? The reality of the money and wealth that I gave you was not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such unimportant wealth for accomplishing that great Sunnah (Miswak)?'*(Derived from: Lawaqa-ul-Anwaar, pp. 38)*
6. Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'Four things enhance intellect: abstaining from useless conversation, use of Miswak, company of pious people

and acting upon your [religious] knowledge.’ (*Hayat-ul-Haywan, vol. 2, pp. 166*)

7. Miswak should be from Peelu, Zaytoon, or Neem tree having bitter taste.
8. Thickness of Miswak should be equal to that of the little finger.
9. Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
10. The strands of the Miswak should be soft. Otherwise they cause space between teeth and gums.
11. If Miswak is fresh, then it is excellent. Otherwise soak it in a glass of water to make it soft.
12. It is appropriate to trim the strands of Miswak every day because they are beneficial for as long as they have some bitterness.
13. Brush your teeth horizontally with Miswak.
14. Whenever you use Miswak, use it three times.
15. And rinse it after each time.
16. Hold Miswak in the right hand in such a manner that the little finger remains at the bottom, the middle three fingers remain on top of it while the thumb remains at the top (near the soft strands that are used to brush the teeth).

17. First brush (with Miswak) the upper teeth of the right side and then the left. Thereafter, clean the lower teeth starting from the right side and then the left.
18. Using Miswak holding in fist poses risk of piles.
19. Miswak is a Sunnah to be performed before Wudu, but if one has foul smell in the mouth, then using Miswak becomes Sunnat-ul-Muakkadah.

(Derived from: Fatawa Razawiyyah, vol. 1, pp. 623)

20. Do not throw away a used Miswak as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea after tying it to stone or something heavy etc. *(For detailed information please read pages 294 & 295 of Bahar-e-Shari'at, vol. 1, published by Maktaba-tul-Madinah)*

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Visiting graves: 16 Madani pearls

1. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘I used to forbid you from visiting graves, but now, you should visit graves, because this brings about disinterest in the world and makes one remember the Hereafter.’ (*Sunan Ibn Majah, vol. 2, pp. 252, Hadees 1571*)

2. Visiting the graves of Muslims is a Sunnah and it is a great privilege to visit the shrines of blessed Awliya and martyrs *رَحْمَةُ اللَّهِ تَعَالَى*, and sending them Sawab is liked and an act of reward. (*Fatawa Razawiyyah, vol. 9, pp. 532*)
3. If anybody wants to visit the grave of a Muslim (or the blessed shrine of any saint *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*), it is Mustahab that he offers two Rak'at Nafil Salah at his home (at a non-Makruh) time. In every Rak'at, he should recite Ayat-ul-Kursi once and then Surah Al-Ikhlās three times after Surah Al-Fatihah. He should then send the reward of this Salah to the deceased of the grave. Allah *عَزَّوَجَلَّ* will create Noor (light) in the grave of the deceased and grant immense rewards to that person (i.e. the sender of the rewards). (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
4. Whoever goes to visit the blessed shrine or grave should not indulge himself in unnecessary conversation on the way. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
5. Neither kiss the grave nor put your hands on it. (*Fatawa Razawiyyah, vol. 9, pp. 522, 526*) Instead, stand some distance away from the grave.
6. To perform Sajdah to a grave out of respect is Haraam, and if done with the intention of worship, it is Kufr (unbelief). (*Derived from: Fatawa Razawiyyah, vol. 22, pp. 423*)

7. Use the common path of the graveyard where there were no graves of the Muslims in past. Do not walk on a newly-made path.

It is stated in *Rad-dul-Muhtar*: It is Haraam to walk on the new path that is made (by demolishing the graves in the graveyard).’ (*Rad-dul-Muhtar, vol. 1, pp. 612*) In fact, even when there is doubt regarding that new path, it is impermissible and a sin to walk on it. (*Durr-e-Mukhtar, vol. 3, pp. 183*)

8. It has been observed at many shrines of saints that in order to facilitate visitors, new pavements and floors are made by destroying the graves of Muslims. It is Haraam to lie, walk, stand, and even to sit etc., in order to perform Zikr or recite the Quran on such floors. Fatihah should just be recited from a distance.
9. The visitor should stand in front of the face of the buried person. He should come near the grave from the direction of the feet of the buried person so that he is in the sight of the buried person. He should not come from the direction of the head of the deceased so that the deceased has to lift his head to see the visitor.

(*Fatawa Razawiyyah, vol. 9, pp. 532*)

10. Stand in the graveyard in such a way that your back is towards the Qiblah and your face is towards the faces of the grave-dwellers. Then, say:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثَرِ

Translation: Salam be to you, O people of the graves! May Allah عَزَّوَجَلَّ forgive us and forgive you. You have come here before us and we are to follow you.

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

11. Whoever enters the graveyard and recites this Du'a:

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ
مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ أَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَسَلَامًا مِّمَّنِي

Translation: O Allah عَزَّوَجَلَّ! O Lord of the bodies that have deteriorated and of the bones that have decayed! Bestow Your mercy upon those who departed from this world in the state of faith and give my Salam to them.

Then all the believers, who have passed away since Sayyiduna Adam عَلَيْهِ السَّلَام until the time of that Du'a, will

make Du'a for the forgiveness of the one who recited the Du'a. (*Musannaf Ibn Abi Shaybah, vol. 8, pp. 257*)

12. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If a person enters the graveyard, recites Surah Al-Fatihah, Surah Al-Ikhlās and Surah At-Takāsūr and then he prays, 'O Allah عَزَّوَجَلَّ! Whatever Quran I have recited, give its reward to Mu'min men and women of this graveyard', then all those Mu'mins will be his (the sender of reward) intercessors on the Day of Judgement. (*Sharh-us-Sudoor, pp. 311*)
13. It is stated in blessed Hadees: Whoever recites Surah Al-Ikhlās 11 times and sends its rewards to deceased people, he will attain rewards equal to the number of deceased. (*Durr-e-Mukhtar, vol. 3, pp. 183*)
14. Do not light incense sticks onto the grave as it is disrespectful and inauspicious (and causes trouble to the deceased). If pleasant fragrance is intended for the visitors, then these incense sticks should be lit at unoccupied space away from the grave, as spreading pleasant fragrance is a preferable act. (*Fatawa Razawiyyah, vol. 9, pp. 482, 525*)
15. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on another occasion: It is narrated by Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ in

the book *Sahih Muslim* that at the time of his death, Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُ instructed his son, ‘When I die, neither any wailing woman nor fire should accompany me.’ (*Sahih Muslim, pp. 75, Hadees 192*)

16. Do not place an oil lamp or a lit candle etc. on the grave as this is fire and placing fire on the grave causes trouble to the deceased. If light is intended for pedestrians at night, then you can put a candle or a lamp at one side of the grave.

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