



98 Sunnahs and Manners

Shaykh-e-Tareeqat Amoer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

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Translated into English by
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98 Sunnatayn aur Aadaab

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98 Sunnahs and Manners
An English translation of '98 Sunnatayn aur Aadaab'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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 doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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This compilation is derived from various sections from pages 3 to 54 of '550 Sunnatayn aur Aadaab'

98 Sunnahs and Manners

Du'a of Attar

O, Lord of Mustafa! Whosoever reads or listens to the 27 page booklet '98 Sunnahs and Manners', make them a practical embodiment of the Sunnah, and make them and their upcoming generation's true devotees of Holy Rasool.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The blessings of Salat upon the Prophet ﷺ

The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'On the Day of Judgement, there will be no shade besides the shade of the 'Arsh of Allah Almighty. Three people will be in the shade of the 'Arsh of Allah Almighty' It was asked: 'O, Messenger of Allah! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Who will those people be?' He stated in reply: 'He who removes a difficulty from a member of my *Ummah*, he who revives my Sunnah, and he who recites Salat

upon me in abundance.’ (*Al-Budoor-us-Safira fi Umoor-il-Aakhirah-lil-Suyuti, p. 131, Hadith 366*)

15 Sunnah and manners related to walking

1. In the 15th Part of the Holy Quran, Surah Bani Isra’eel, verse 37, Allah Almighty states:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And do not walk arrogantly on the earth; undoubtedly, you will indeed never tear apart the earth and will never reach the mountains in height.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra’eel, verse 37)

2. It is narrated in the third chapter of Bahar-e-Shari’at, page 435, that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: One individual, with two shawls upon him, was walking in a pompous manner, in a state of arrogance. He was pushed into the earth, and will continue to be pushed further until the Day of Judgement. (*Muslim, p. 1156, Hadith 2088*)
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when walking, would on occasion hold the hand of one of his honourable Companions رَضِيَ اللهُ عَنْهُ with his own blessed hand. (*Mu’jam-e-Kabeer, vol. 7, p. 277, Hadith 7132*)

4. When the Messenger of Allah ﷺ walked, he would lean forward to such an extent that it would seem as though he was descending from a place of height. *(Al-Shamaa`il Al-Muhammadiyah Lil Tirmizi, p. 87, Raqm 118)*
5. To wear a gold or metal chain around the neck, to have one's shirt open to show off to others and to walk in an arrogant fashion must all be avoided. These are the ways of foolish, arrogant and sinful people. It is forbidden for a man to wear a gold chain or bracelet, and those made from other metals are also impermissible.
6. If there is no obstruction in doing so, one should walk on the side of a pathway at medium pace. You should not walk so fast that people's attention is drawn to you and they wonder where you are running to, nor should you walk so slowly that you appear unwell. The hand of an Amrad (a young lad whose beard has not yet appeared) or a young boy should not be held, as shaking, holding hands or hugging another male out of lust is Haraam, and an act that leads towards the Hellfire.
7. It is not Sunnah to look here and there without any reason when walking. Lower your gaze and walk in an honourable manner. An incident regarding this: Sayyiduna Hassaan Bin Abi Sinaan رَضِيَ اللهُ عَنْهُ once set out to offer Eid prayer. Once returning to his blessed home, his noble wife enquired from him: 'How many woman did

you look at today?’ He رَحِمَهُ اللهُ عَلَيْهِ remained quiet, but when she insisted, he replied saying: ‘From leaving the home until returning back to you, for this entire time, I maintained my gaze on the toes of my feet.’ (*Kitab Al-Wara’ Ma’ Mausu’ah Ibn Abi Al-Dunya, vol. 1, p. 205*)

سُبْحَانَ اللهِ! Those close to Allah Almighty would not look here and there when going anywhere, without reason lest their gaze fell upon something impermissible in Shar’iah! This was their fear of Allah Almighty – the ruling is that if the gaze falls upon a woman, and it is immediately averted, there is no sin in this.

8. It is inappropriate to look towards the balcony or the windows of others’ homes without any reason.
9. When walking or climbing stairs, precaution should be taken to ensure that one’s shoes do not make noticeable sounds.
10. Whenever a man encounters two women standing on a path, or walking thereupon, he should not walk between them, as doing so has been forbidden in a blessed hadith. (*Abu Dawood, vol. 4, p. 470, Hadith 5273*)
11. When walking, standing or sitting in front of others, one should not spit, clear out their nose, place their finger in their nose or ear, remove dirt from the body with their

fingers, or scratch their private area etc, as this is against good conduct.

12. Some people have a habit of kicking whatever comes across their path; doing so is an extremely uncultured act. There is also fear one may injure their feet by doing so. To kick newspapers or boxes with writing upon them, or empty bottles of mineral water with labels etc, is an act of disrespect.
13. When travelling on foot, if one encounters traffic, then zebra crossings or overhead bridges should be used wherever possible when crossing the road.
14. One should look in whichever direction cars are coming from when crossing roads. If you are in the island of a road, and a car is approaching, then instead of running across, you should look at the situation accordingly and remain where you are, waiting for an opportunity to safely cross. When trains are passing by, it is inviting one's own death to cross the railway tracks at that time. Those who consider the train to be far away, in their haste or lack of attention, may have their foot or leg caught in something, and there is a danger that they may fall and get hit by the train, as it takes a long period of time for trains to come to a halt. This should always be kept in mind. There are also some places where coming onto the railway tracks is a

legal offence, especially at train stations. Governmental rules should be observed in this regard.

15. In order to attain strength to worship Allah Almighty, whenever and wherever possible, one should spend 45 minutes walking every day, engaging in remembrance of Allah Almighty and sending Salat upon the Prophet ﷺ in this time. *إِنْ شَاءَ اللَّهُ*, by doing so, your health will benefit and you will remain well. The best way to walk in this regard, is 15 minutes at a speedy pace, 15 minutes at medium pace, and the final 15 minutes again at speed. By doing this, the body receives a form of exercise, the digestive system remains in good condition, and issues of flatulence, constipation, obesity, heart-related illnesses and other diseases can be safeguarded from, *إِنْ شَاءَ اللَّهُ*.

In order to learn more of Sunnahs, kindly purchase the book 'Sunnatayn aur Aadaab' and part 16 from volume 3 of Bahar-e-Shari'at published by Maktaba-tul-Madinah, and spend time reading it with utmost attention. Another method of learning the Sunnah, is to travel in the Madani Qafilahs of Dawat-e-Islami, in the company of devotees of Holy Rasool.

Lutnay rahmatayn, Qaafilay mayn chalo
Seekhnay Sunnatayn, Qaafilay mayn chalo
Hun gi hal mushkilayn, Qaafilay mayn chalo
Khatm hun shamatayn, Qaafilay mayn chalo

You will receive mercy, travel in Madani Qafilah

You will learn the Sunnah, travel in Madani Qafilah

Your problems will cease to exist, travel in Madani Qafilah

All your calamities will finish, travel in Madani Qafilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

7 manners related to wearing shoes

1. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Utilize shoes profusely, for as long as someone wears shoes, it is as though he is riding (meaning, he will not tire as much).
(Muslim, p. 1161, Hadith 2096)
2. Before putting shoes on, one should shake and empty them, so any insect or stone etc, is extracted. An incident: It is said that a person finished from a meal he had been invited to and went to put his shoes on, when he let out a sudden scream, with blood flowing from his foot. In reality, somebody had thrown a bone with sharp edges which had landed in his shoe. Without checking his shoes, he put his foot inside, and as a result, received an injury.
3. It is Sunnah to put the right shoe on first, then the left. When taking them off, the left should be removed first, then the right. In a statement of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he explains: ‘When any of you puts shoes on, begin with

the right side, and when you remove them, start with the left side, so that the right side is first when putting them on, and last when removing them.’ (*Bukhari, vol. 4, p. 65, Hadith 5855*) It is written in Nuzhat-ul-Qaari: The ruling of entering the masjid is that the right foot should be placed therein first and when leaving, the left should be used to take the first step outside. When visiting a masjid, it may be difficult to act upon this hadith (regarding the order of putting on and removing shoes). A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ found a way to act upon this hadith, and explains thus: When you are to enter a masjid, take your left shoe off and place your left foot upon your shoe, thereafter remove your right foot from its shoe and place it inside the masjid. When leaving the masjid, place your left foot on top of the left shoe, and then directly place your right foot into the right shoe. After this, put your left shoe on.’ (*Nazah-ul-Qaari, vol. 5, p. 530*) Sayyiduna Ibn Jawzi رَحْمَةُ اللهِ عَلَيْهِ states: ‘Whoever always puts his right shoe on first and takes his left shoe off first will remain secure from disease of the spleen’ (*Hayah-ul-haywaan, vol. 2, p. 289*)

4. Men must wear male shoes and women must wear female shoes.
5. Someone said to Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا, ‘A woman wears shoes (like men),’ so she رَضِيَ اللهُ عَنْهَا said, ‘The

Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the woman who imitates men.’ (Abu Dawood, vol. 4, p. 84, Hadith 4099)

Meaning, women must not wear male shoes, in fact, in all those matters where there is a distinction between men and women, it is prohibited for them to imitate each other; men must not imitate women and women must not imitate men. (Bahar-e-Shari’at, vol. 3, p. 422)

6. Remove your shoes when you sit down; the feet feel comfort in this.
7. If a shoe that gets worn is upside down, put it the right way up. (One cause of poverty is to see an upside-down shoe and not put it the right way up).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

18 Sunnahs and etiquettes of sitting

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Those people who sit in a place for a lengthy period and then move from there without performing the Zikr of Allah or reciting Salat upon the Prophet, they have made a loss; if Allah Almighty wishes, He will inflict punishment, and if He wishes, He will forgive.’ (Mustadrak, vol. 2, p. 168, Hadith 1869)
2. Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُمَا states that he saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sitting in a state of ‘Ihtiba’

within the courtyard of the Ka'bah. (*Bukhari, vol. 4, p. 180, Hadith 6272*)

3. 'Ihtiba' is for a person to sit on the buttocks and to encircle both shins with both hands. This method of sitting is considered a form of humility. (*Bahar-e-Shari'at, vol. 3, p. 432, summarised*)
4. During this time, in fact, whenever you sit, the shape of the private region should not be visible, therefore, in order to cover yourself, a shawl should be placed from the knees to the feet. If the upper garment is up to half the shin in accordance with the Sunnah, one can use its lower part to cover themselves.
5. After the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would pray Fajr Salah, he would remain seated with his legs crossed until the sun had risen fully. (*Abu Dawood, vol. 4, p. 345, Hadith 4850*)
6. It is mentioned on page 67 of volume 1 of Jami' Karamaat Awliya: Imam Yusuf Nabhaani رَحِمَهُ اللهُ عَلَيْهِ had the habit of sitting on his knees (i.e. just as we sit in Attahiyyaat during Salah).
7. It is better to sit on the knees even outside of Salah. (*Mirat-ul-Manajih, vol. 8, p. 90*)
8. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The most honourable way of sitting in the presence of others is the

sitting in which the Qiblah is faced.’ (*Mu’jam-e-Awsat, vol. 6, p. 161, Hadith 8361*)

9. Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا would often sit whilst facing the Qiblah. (*Al-Adab Al-Mufard, p. 291, Hadith 1137*)
10. It is a Sunnah for a Muballigh and teacher to have their back towards the Qiblah whilst delivering a Bayan or teaching, so that those who are taking knowledge from them can face the Qiblah. Hence, Sayyiduna Allamah Hafiz Sakhawi رَحِمَهُ اللهُ عَلَيْهِ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have his back towards the Qiblah so that those whom he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was teaching or preaching to could face the Qiblah. (*Al-Maqasid Al-Hasanah, p. 88*)
11. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never sat in a gathering with his legs stretched out towards anyone; neither towards his children nor his blessed wives nor towards his slaves and servants. (*Mirat-ul-Manajih, vol. 8, p. 80*)
12. Sayyiduna Imam al-A’zam Abu Hanifah رَحِمَهُ اللهُ عَلَيْهِ states: I never stretched out my legs towards the home of my honourable teacher, Sayyiduna Hammad رَحِمَهُ اللهُ عَلَيْهِ, out of respect for him. (Even though there were a few streets between the home of Imam al-A’zam عَلَيْهِ اللهُ عَلَيْهِ and the home of his noble teacher). (*Manaqib Imam al-A’zam Abi Haneefah Lil Muaffaq, part: 2, p.7*)

13. Moving aside for a person who arrives is proven from Hadith; it is stated in Bahar-e-Shari'at, volume 3, page 432, Hadith 6: A person came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in the Masjid, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ moved from his space. Upon this, the man said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! There is plenty of space available (i.e. O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, there was no need for you to move aside).' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'It is a right of a Muslim that when his brother sees him, he moves aside for him.' (*Shu'ab-ul-Iman, vol. 6, p. 468, Hadith 8933*)
14. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When anyone from among you is in shade and then the shade moves from him, such that he is partly in the sun and partly in the shade, he should move from there.' (*Abu Dawood, vol. 4, p. 338, Hadith 4821*)
15. Ala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes, 'One should not sit in the seat of their Murshid (spiritual guide) or teacher, even when they are not present.' (*Fatawa Razawiyyah, vol. 24, pp. 369-424, Summarised*)
16. Whenever you attend an Ijtima or a gathering, do not climb over people in order to get to the front, rather, sit wherever you find space.

17. Remove your shoes when you sit down; the feet feel comfort in this. (*Jami' Sagheer, p. 40, Hadith 554*)
18. If the following Du'a is recited thrice at the end of a gathering, any mistakes will be done away with, and whosoever recites it in a gathering of goodness or a gathering of Zikr, a seal is placed upon that goodness for him. The Du'a is as follows: 'سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ'. (*Abu Dawood, vol. 4, p. 347, Hadith. 4857*) (Translation: Glory be to You, and o Allah, to You belongs all praise! There is none worthy of worship besides You, I seek your forgiveness and I repent to You).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

12 Sunnahs and etiquettes of leaving and entering the home

1. When leaving the home, recite the following Du'a: 'بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ'. Translation: In the name of Allah, I placed my trust in Allah, and there is no power and no might without Allah. (*Abu Dawood, vol. 4, p. 420, Hadith 5095-5096*) إِنَّ شَاءَ اللَّهُ, through the blessings of reciting this Du'a, you will remain upon the right path, be protected from calamities and the help of Allah Almighty will accompany you.

2. Du'a for entering the home: **اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ الْمَوْلَجِ، وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللّٰهِ وَ: 'وَسَلِّ اللّٰهُ عَلَيَّ وَآلِهٖ وَسَلِّمْ** (Abu Dawood, vol. 4, p. 420, Hadith 5095-5096)¹ After reciting this Du'a, give Salam to those within the home and then present your Salam in the court of the Beloved Prophet صَلَّى اللّٰهُ عَلَيَّ وَآلِهٖ وَسَلِّمْ. After this, recite Surah Ikhlas 3 times. **اِنَّ شَاءَ اللّٰهُ**, you will receive blessings in your sustenance, and be protected from domestic quarrels.
3. When leaving and entering the home, give Salam to your Maharim and Muharramaat (for example, father, mother, brother, sister, children, etc.)
4. The one who enters the home without mentioning the name of Allah Almighty, for example, without saying **'بِسْمِ اللّٰهِ'**, Satan enters with him too.
5. If one is to enter a place (even if it is his own home) which is empty, he should say: **'السَّلَامُ عَلَيْكَ يَا عِبَادَ الطَّيِّبِينَ'** (meaning, peace be upon us and the righteous slaves of Allah); the angels will reply to this Salam. (*Radd-ul-Muhtar*, vol. 9, p. 682) Or he should say this: **'السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ'** (meaning, O Prophet, peace be upon you), because the soul of the Beloved Prophet صَلَّى اللّٰهُ عَلَيَّ وَآلِهٖ وَسَلِّمْ is present within the

¹ Translation: O Allah! I ask you for the goodness of entering and exiting. We entered (the home) with the name of Allah, and we left with the name of Allah, and we placed our trust in Allah, our Lord.

homes of the Muslims. (*Bahar-e-Shari'at*, vol. 3, p. 453; *Sharah Al-Shifa` Lil-Qaari*, vol. 2, p. 118)

6. When you wish to enter a person's home, say this: 'السَّلَامُ عَلَيْكُمْ', can I enter?
7. If you do not receive permission to enter, then return happily; it is possible that the person did not give permission due to a necessity.
8. If someone knocks on your door, it is Sunnah to ask who it is, and the one who is outside should mention his name, for example, 'Muhammad Ilyas.' On this occasion, it is not Sunnah to say, 'Madinah!', 'It's me,' 'Open the door,' etc., instead of mentioning your name.
9. After mentioning your name, stand away from the door, so that your gaze does not fall inside the house as soon as the door is opened.
10. Peeping inside another person's home is forbidden. Some people have the homes of other people opposite them at a lower level, therefore, when looking from their balcony, such people should make sure that their gaze does not fall into the homes of others.
11. When visiting the homes of others, do not criticise the arrangements there, as it could hurt their feelings.

12. When returning, make Du'a for the people of the household, thank them, give Salam to them and, if possible, gift them a Sunnah-inspired booklet, etc.

19 Sunnahs and etiquettes of applying oil and combing the hair

1. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ states that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would often apply oil to his noble head, comb his blessed beard and would often place a cloth (Sarband) on his blessed head, which would become moist with the oil. (*Al-Shama`il Al-Muhammadiyah Lil Tirmizi, p. 40, Hadith 32*) Thus, we come to know that placing a cloth on the head is Sunnah; whenever Islamic brothers apply oil to their heads, they should tie a small cloth to it. In this way, إِنْ شَاءَ اللهُ, their hat and Imamah will be protected from being soiled by the oil. أَلْتَحَدُّ بِئِهِ, it has been a habit of Sag-e-Madina عُنِيَ عَنْهُ for many, many years to tie a cloth on the head with the intention of acting upon the Sunnah.

Tayl ki bondayn tapakti nahin balon say Raza

Subhah ariz peh lutatay hayn sitaray gayso

(Hadaiq Bakhshish, p. 121)

2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever has hair, he should honour it.' (*Abu Dawood, vol. 4, p. 103, Hadith 4163*) Meaning, he should wash it, oil it and comb it. (*Ash'iat Al-*

Lam'aat, vol. 3, p. 617) Those who do not have a habit of washing their hair and beard with soap, they often have a bad odour coming from their hair; although they do not sense the smell themselves, others do. It is Haraam to enter the Masjid whilst a bad smell is coming from the mouth, hair, body, clothes, etc., because the angels and the people are troubled by this. However, if the smell is concealed, like underarm odour, then it is permissible.

3. Sayyiduna Naf'ay رَضِيَ اللهُ عَنْهُ narrates that Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُمَا would apply oil twice a day. (*Musannaf Ibn Abi Shaibah, vol. 6, p. 117*) Frequently applying oil to the hair is particularly beneficial for the people of knowledge, for it prevents the head from becoming dry, the mind is refreshed and the memory is strengthened.
4. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whenever anyone of you applies oil, he should begin with the eyebrows, as this removes headaches.' (*Jami' Sagheer, p. 28, Hadith 369*)
5. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply oil, he would pour some on the palm of his left hand, then apply some to both of his eyebrows, then to both of his eyes and then to his blessed head. (*Kanz-ul-'Ummal, vol. 7, p. 46, Hadith 18295*)

6. According to a narration of Tabarani: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply oil to his blessed beard, he would begin with the 'عَنْقَقَه' (i.e. the hair between the lower lip and the chin). (*Mu'jam-e-Awsat, vol. 5, p. 366, Hadith 7629*)
7. It is Sunnah to comb the beard. (*Ashi'ah Al-Lam'aat, vol. 3, p. 616*)
8. It is against the Sunnah to apply oil without saying 'بِسْمِ اللهِ' and to leave the hair disheveled.
9. It is stated in a Hadith: Whosoever applies oil without reciting Bismillah, 70 devils accompany him. (*Amal Al-Yom Li Ibn al-Sani, p. 327, Hadith 173*)
10. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ narrates that Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said: Once, the devil of a believer and the devil of a disbeliever met; the disbeliever's devil was plump, fresh and wearing nice clothing. Whereas, the believer's devil was emaciated, had disheveled hair and was naked. The disbeliever's devil asked the believer's devil, 'Why are you so weak?' He replied, 'I am with an individual who recites 'بِسْمِ اللهِ' at the time of eating and drinking, so I am left hungry and thirsty, and when he applies oil, he recites 'بِسْمِ اللهِ', so my hair remains disheveled.'

Upon this, the disbeliever's devil said, 'I am with an individual who does not do anything of the sort, therefore, I take part with him in eating, drinking, wearing clothes and applying oil.' (*Ihya-ul-'Uloom, vol. 3, p. 45*)

11. Before applying the oil, recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' and pour a small amount of oil on the palm of the left hand, then apply it to the right eyebrow and then to the left. After that, apply some to the eyelashes of the right eye and then to the left, and now apply it on the head. If you apply oil to the beard then start with the hair that is between the lower lip and chin.
12. When the one who applies oil removes his hat or Imamah, a smell sometimes emanates. And the one who uses mustard oil should take extra care. Therefore, if one is able, he should apply a fragrant oil to his head. An easy method of preparing a fragrant oil is to add a few drops of your favourite fragrance into a jar of coconut oil and dissolve it. Wash the head and beard with soap, from time to time.
13. It is essential for a woman to conceal the hair that falls out during combing or when washing the hair, so that the gaze of a stranger (i.e. such an individual with whom Nikah is not forever Haraam) does not fall upon them. (*Bahar-e-Shari'at, vol. 3, p. 449*)

14. The Beloved Prophet ﷺ discouraged combing the hair every day. (*Tirmizi, vol. 3, p. 293, Hadith 1762*) This discouragement is at the level of Makruh Tanzeehi, and the reason for this is that men should not remain engaged in beautifying themselves. (*Bahar-e-Shari'at, vol. 3, p. 592*) Imam Manaawi رحمه الله عليه states, 'The one who has a need due to an abundance of hair, he can comb his hair daily, unrestrictedly.' (*Fayz-ul-Qadeer, vol. 6, p. 404*)
15. Read the following question and answer from the court of Imam Ahmad Raza Khan رحمه الله عليه: Question: When should the beard be combed? Answer: There is no specific time for combing stipulated by the Shari'ah, but there is a command to adopt moderation; it should not be the case that a person adopts a frightening appearance nor should he always be absorbed in adorning himself. (*Fatawa Razawiyyah, vol. 29, pp. 92-94*)
16. When combing, begin with the right side, as Sayyidatuna Aaishah Siddiqah رضي الله عنها states: The Beloved Prophet ﷺ preferred to begin every action from the right, even putting on shoes, combing and purification. (*Bukhari, vol. 1, p. 81, Hadith. 168*) The commentator of Bukhari, Allamah Badr-ud-Din Ayni Hanafi رحمه الله عليه writes the following under this Hadith: These three things were mentioned by way of example, in reality, it is Mustahab to begin every honourable action from the right

side, like entering the Masjid, putting clothes on, using Miswak, applying Kohl, cutting the nails, trimming the moustache, removing underarm hair, performing Ghusl and Wudu, exiting the washroom, etc., and it is Mustahab to begin every such action which does not involve this (i.e . honour) with the left hand, such as, exiting the Masjid, entering the washroom, cleaning the nose, when removing clothes, etc. (*'Umda-tul-Qaari*, vol. 2, p. 476)

17. It is Mustahab to apply oil and fragrance for Jumu'ah Salah. (*Bahar-e-Shari'at*, vol. 1, pp. 774-997)
18. It is not Makruh to apply oil to the beard and moustache whilst fasting, however, to apply oil to the beard to make it grow more when it is already a fist-length, is Makruh even when not fasting, and even more so when fasting. (*Bahar-e-Shari'at*, vol. 1, p. 774-997)
19. It is impermissible and a sin to comb the hair or beard of the deceased. Some people shave the beard of the deceased; this is also impermissible and a sin. (*Durr-e-Mukhtar*, vol. 3, p. 104) The sin is not upon the deceased; it is upon the one who cuts it and the one who commands it.

10 Sunnahs and etiquettes of cutting the nails

1. It is Mustahab to cut the nails on Friday. However, if they have grown too long then do not wait for Friday.

(Durr-e-Mukhtar, vol. 3, p. 104) It is narrated: Whosoever cuts his nails on Friday, Allah Almighty will protect him from calamities till the next Friday, and for another three days, i.e. for 10 days. In another narration, it also mentions that the one who cuts his nails on Friday, mercy will come and sins will depart. *(Durr-e-Mukhtar-o-Radd-ul-Mukhtar, vol. 9, pp. 668,669)*

2. The following is the summary of the narrated method of cutting the nails: Begin with the index finger of the right hand and cut your nails in order up to and including the little finger, but do not cut your thumb nail. Then beginning with the small finger of the left hand, cut your nails in order up to and including the thumb. In the end, cut the nail of the right thumb. *(Durr-e-Mukhtar, vol. 9, p. 670; Ihya-ul-'Uloom, vol. 1, p. 193)*
3. No specific order of cutting the toe nails has been narrated. It is better to start from the small toe of the right foot and cut in order including the big toe, then cut the nails of the left foot in order beginning with the big toe up to and including the small toe. *(Durr-e-Mukhtar, vol. 9, p. 670; Ihya-ul-'Uloom, vol. 1, p. 193)*
4. It is Makruh (Tanzehi) to cut the nails in a state of Janabah (i.e. in the case of Ghusl being Fard). *(Aalamgiri, vol. 5, p. 358)*

5. It is Makruh (Tanzeehi) to cut the nails with the teeth, and there is a fear of being afflicted with vitiligo by doing so. (*Aalamgiri, vol. 5, p. 358*)
6. The nails should be buried after they are cut, but there is no harm in throwing them away either. (*Aalamgiri, vol. 5, p. 358*)
7. It is Makruh (Tanzeehi) to place nails clippings in the toilet or bathroom, as doing so results in disease. (*Aalamgiri, vol. 5, p. 358*)
8. Nails should not be cut on a Wednesday as this may cause vitiligo. However, if someone has not cut their nails for 39 days and Wednesday happens to be the 40th day, i.e. if he does not cut his nails today, it will exceed 40 days and the 41st day will start tomorrow, it is Wajib upon him to cut his nails today as it is impermissible and Makruh Tahrimi to not cut the nails for more than forty days. (For more information, (*Fatawa Razawiyyah, vol. 22, pp. 574-685*))
9. Long nails are the seat of Satan, i.e Satan sits on them. (*Itehaf Al-Sadah, vol. 2, p. 652*)
10. There is no harm in clipping the nails at night. An account: Haroon Rashid asked Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ about clipping the nails at night. So, he رَحْمَةُ اللهِ عَلَيْهِ replied, 'It is permissible.' Haroon Rashid asked, 'What is the proof for this?' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'الْعَبِيرُ لَا يَوْمُهُمْ'. Meaning, a

good thing should not be delayed. (*Fatawa Aalamgiri, vol. 5, p. 358*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

17 Sunnahs and etiquettes regarding clothes

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The veil between the eyes of Jinns and the private area of the people is that when a person takes off his clothes, he should recite ‘بِسْمِ اللهِ’. (*Mu’jam-e-Awsat, vol. 2, p. 59, Hadith 2504*)
Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: Just as a wall and curtains become a barrier for the sight of people, similarly this Zikr of Allah Almighty will become a barrier for the gaze of Jinns. That is, the Jinn will not be able to see him (i.e. his private parts). (*Mirat, vol. 1, p. 268*)
2. Whosoever puts clothes on and then recites, ‘الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي¹، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ’ forforgiven. (*Shu’ab-ul-Iman, vol. 5, p. 181, Hadith 6285*)
3. The one who avoids exquisite clothing out of humility despite having the means to wear it, Allah Almighty will clothe him in the garments of honour. (*Abu Dawood, vol. 4, p. 326, Hadith 4778*)

¹ All praise to Allah Almighty who clothed me in this garment, and who granted it to me without any effort or strength on my part.

4. If a wealthy person wears fine clothing that is free from Shar'i defects, with the intention of displaying the bounty of Allah Almighty, he will be worthy of reward.
5. The clothing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mostly white. (*Kashf IITibaas Fi Istihbab il-Libas*, p. 39-41)
6. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The best clothing in which you present yourselves in the court of Allah in graves and Masjids is white clothing.' (*Ibn-e-Majah*, vol. 4, p. 146, Hadith 3568) Meaning, it is good to perform Salah and shroud the deceased in white clothing. (*Bahar-e-Shari'at*, vol. 3, p. 403)
7. Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ states: Whosoever keeps his clothes clean, his worries will decrease, and the one who applies perfume, his intellect will increase. (*Ihya Al-'Uloom (Urdu)*, vol. 1, p. 561)
8. Clothes should be from Halal earnings. Fard or Nafil Salah is not accepted in clothing which is earned through Haraam means. (*Kashf IITibaas Fi Istihbab il-Libas*, pp. 39-41)
9. It is narrated: Whosoever ties his Imamah whilst sitting, or puts on his lower garment whilst standing, Allah Almighty will afflict him with such a disease for which there is no cure. (*Kashf IITibaas Fi Istihbab il-Libas*, pp. 39-41) Sayyiduna Imam Burhan-ud-Din Zarnooji رَحْمَةُ اللهِ عَلَيْهِ writes: Tying the Imamah whilst sitting, or putting on the

lower garment whilst standing are causes of poverty.
(Ta'leem-ul-Muta'allim, pp. 43-126)

10. When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a shirt, put your right hand into the right sleeve first and then your left hand into the left sleeve. *(Ta'leem-ul-Muta'allim, pp. 43-126)*
11. Similarly, 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.
12. It is stated on page 409, volume 3 of 'Bahar-e-Shari'at': It is Sunnah to have the length of the lower garment up to halfway down the shin, the length of the sleeve up to the fingertips at most, and the sleeve width to be one hand-span. *(Radd-ul-Muhtar, vol. 9, p. 579)*
13. It is Sunnah for males to keep their sarong or lower garment above the ankles. *(Mirat, vol. 6, p. 94)*
14. Men should wear only masculine clothing and women should wear only feminine clothing, and this distinction should also be taken into account when dressing small children (otherwise, the one who clothes them in such will be sinful). However, regarding the clothing which is worn by both men and women, and by both boys and girls, and

in which there is no other Shar'i prohibition, both genders are permitted to wear it.

15. It is stated on page 481, volume 1 of Bahar-e-Shari'at: The part of man's body from below the navel up to below the knees is 'Awrat', i.e. concealing it is Fard. The navel is not included in this but the knees are included. (*Radd-ul-Muhtar, vol. 2, p. 93*) In this age, there are many people who wear a sarong or lower garment in such a manner that some of the body below the navel remains visible; if it is covered by the upper garment in such a way that the colour of the skin is not visible then this is fine, otherwise, it is Haraam. If a quarter of it remained exposed during Salah, the Salah is invalid. (*Bahar-e-Shari'at, vol. 1, p. 481*). Those who wear Ihram must take extra precaution in this regard.
16. Nowadays, some individuals openly wear shorts in front of other people, which exposes their knees and thighs; this is Haraam. To look towards the exposed knees and thighs of such people is Haraam too. These scenes are especially common in playing fields, places of exercise and beaches. Therefore, there is a severe need to protect the gaze when going to such places.
17. The clothing which is worn out of pride is not allowed. (*Bahar-e-Shari'at, vol. 3, p. 409; Radd-ul-Muhtar, vol. 9, p. 579*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

الْعَمَلُ بِرَبِّهِ الْمَلَكُوتِ وَالْمَعْلُومَاتُ وَالْمَعْلُومَاتُ عَلَى سَبِيلِ الْمُنْتَهَى لِكَيْلَمَا قَالُوا بِأَلْوَمِ مِنَ الْمُنْتَهَى الرَّبِّ بِشَرِّهِ الرَّبِّ



Salvation lies in remaining steadfast upon the Sunnah

Sayyiduna Imam Dahhaak رَحْمَةُ اللَّهِ عَلَيْهِ states: The example of the Sunnah within this world, is the same as Paradise in the hereafter. As such, the same way those who enter Paradise attain permanent peace, in the same way, those who are steadfast upon the Sunnah in this world remain in peace and security.

(Tafseer-e-Qurtubi, vol. 13, p. 365)



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