



A SECTION OF 550 SUNNATAYN AUR ADAB, A BOOK WRITTEN BY  
THE AMIR OF AHL AL-SUNNAH (ARABIC), ENTITLED:

WEEKLY BOOKLET: 275

# 18 Sunnahs and Etiquettes of Keeping Names

(Including other Important Sunnahs and Etiquettes)

Pages 33

5 Sunnahs and Etiquettes pertaining to 'Aqīqah  
5 Sunnahs and Etiquettes pertaining to the 'Imāmah

The 4 things whose burial has been ordered  
Rulings regarding the wearing of rings



Translated into English by  
Translation Department (Dawat-e-Islami)

The Amir of Ahl al-Sunnah and Founder  
of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razawi عبد القادر قادری رازی

نام رکھنے کی 18 سنتیں اور آداب

18 Sunnahs & Etiquettes of Keeping Names

## 18 Sunnahs & Etiquettes of Keeping Names

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Da‘wat-e-Islāmī ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Translation Department** (Da‘wat-e-Islāmī) 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 [*thawāb*].

### Translation Department (Da‘wat-e-Islāmī)

Aalami Madani Markaz, Faizān-e-Madīnah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bāb-ul-Madīnah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

## 18 Sunnahs and Etiquettes of Keeping Names

An English translation of '*Naam Rakhne Ki 18 Sunnaten Awr Adaab*'



### ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madīnah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madīnah.

**1<sup>st</sup> Publication:** Rabī‘ al-Aakhir, 1444 AH – (NOV, 2022)  
**Translated by:** Translation Department (Da‘ wat-e-Islāmi)  
**Publisher:** Maktaba-tul-Madīnah  
**Quantity:** -

### SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *isāl thawāb* of your deceased family members.

### Maktaba-tul-Madīnah

Aalami Madani Markaz, Faizān-e-Madīnah Mahallah Saudagran,  
Purani Sabzi Mandi, Bāb-ul-Madīnah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

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

## *Du‘ā’ for reading this book*

**R**ead the following *du‘ā’* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### *Translation*

O Allāh **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-Mustaṭraf*, vol. 1, p. 40)

#### **Note:**

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ā’*.

## Table of Contents

18 Sunnahs and Etiquettes of Keeping Names.....	1
(Including other important Sunnahs and Etiquettes).....	1
Supplication of the Amīr of Ahl al-Sunnah: .....	1
The excellence of reciting <i>ṣalāt</i> upon the Blessed Prophet ﷺ.....	1
18 Sunnahs and Etiquettes of Keeping Names.....	2
25 Sunnahs and Etiquettes pertaining to ‘ <i>Aqīqah</i> .....	10
4 Sunnahs and Manners of Applying Kohl.....	17
22 Sunnahs and Etiquettes related to hairstyles etc. ....	18
25 Sunnahs and Etiquettes pertaining to the ‘Imāmah.....	24
19 Sunnahs and Etiquettes related to wearing a Ring.....	29

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

*This topic has been extracted from the book “550 Sunnatayn aur Adaab”*

## 18 Sunnahs and Etiquettes of Keeping Names

*(Including other important Sunnahs and Etiquettes)*

### Supplication of the Amīr of Ahl al-Sunnah:

O Lord of Mustafā! Whoever reads or listens to the 33 page booklet ‘18 Sunnahs and Etiquettes of Keeping Names (Including other important Sunnahs and Etiquettes)’, grant them the ability to do every act according to the Sunnah and make them an embodiment of the Sunnahs of the Final Messenger of Allah ﷺ.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

### The excellence of reciting *ṣalāt* upon the Blessed

#### Prophet ﷺ

“The Final Prophet ﷺ said, “Whoever faces any difficulty should send *ṣalāt* upon me in abundance, as sending *ṣalāt* upon me averts calamities.”<sup>1</sup>

---

<sup>1</sup> Al-Qawl al-Bādi’, p. 414, Bostān al-wa‘izīn lil Jawzi, p. 274

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 18 Sunnahs and Etiquettes of Keeping Names

1. Two sayings of the beloved Prophet ﷺ:
  - i. “Name [the child] after good people.”<sup>1</sup>
  - ii. “On Judgement Day, you will be called by your names and your forefathers’ names. Therefore, keep good names.”<sup>2</sup>
2. Muftī Muhammad Amjad ‘Alī A‘zamī رحمه الله عليه has said:

“A child should be given a good name. In the Indian subcontinent, many people have such names which have no meanings or they have bad meanings. Therefore, refrain from such names. It is better to name a child after the blessed Prophets عليهم الصلوة والسلام, blessed companions, tābi‘īn and pious predecessors رحمهم الله. It is hoped that the child will receive blessing from them.”<sup>3</sup>

---

<sup>1</sup> Musnad Al-Firdaus, vol. 2, p. 58, ḥadīth 2,329

<sup>2</sup> Sunan Abī Dāwūd, vol. 4, p. 374, ḥadīth 4,948

<sup>3</sup> Bahār-i-Sharī‘at, vol. 3, p. 653

3. Whether the child is born alive or stillborn, his body is formed completely or not, he should be named; he will be raised on Judgement Day.<sup>1</sup>

It has become clear that the foetus from a miscarriage should also be named. On page 17 of ‘Rights of Children’, a booklet by Maktaba-tul-Madīnah, it is stated:

“Name even the foetus from a miscarriage, otherwise, he will complain in the court of Allah Almighty. The beloved Prophet ﷺ has said: “Name the foetus from a miscarriage, as Allah Almighty will make your mīzān (i.e. balance of deeds) heavy through him.”<sup>2</sup>

4. Three sayings of the Prophet ﷺ about naming a male child ‘Muhammad’:
  - i. “The one who has been blessed with the birth of a son and he names him ‘Muhammad’ due to my love and for gaining the blessing of my name, both he and his son will go to Paradise.”<sup>3</sup>
  - ii. “On Judgement Day, two people will be made to stand before Allah Almighty. It will be ordered: ‘Take them

---

<sup>1</sup> *Al-Durr al-Mukhtār*, vol. 3, pp. 153,154, *Bahār-i-Sharī‘at*, vol. 1, p. 841

<sup>2</sup> *Musnad Al-Firdaus*, vol. 2, p. 308, *ḥadīth* 3,392

<sup>3</sup> *Jam-‘ul-Jawami’*, vol. 7, p. 295, *ḥadīth* 23,255



to Paradise.’ They will humbly say: ‘O Allah Almighty! For which deed are we being sent to Paradise? We did not perform any deed that may lead us to Paradise!’ Allah Almighty will say: ‘Go to Paradise; I have taken an oath that the person whose name is Ahmad or Muhammad will not go to Hell.’<sup>1</sup>

- iii. “What loss will anyone from you incur if he has one Muhammad or two or three in his home!”<sup>2</sup>

The summary of what the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ wrote after narrating this blessed hadith is as follows:

Therefore, I named all my sons and nephews ‘Muhammad’ on the occasion of their ‘*aqīqah*. Then, to preserve the reverence of the blessed name and for the identification of the children, I gave them first names. مُحَمَّدٌ لِلّٰهِ Five ‘Muhammads’ are still alive; whereas, more than five have passed away.<sup>3</sup>

The Proof of Islam, Imām Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, his father and his grandfather all share the same name (Muhammad), hence, Muhammad b. Muhammad b. Muhammad. Sayyidunā Ayman Abū

---

<sup>1</sup> *Fatāwā Razawiyyah*, vol. 24, p. 687; *Musnad Al-Firdaus*, vol. 5, p. 535, ḥadīth 9,006

<sup>2</sup> *Al-Ṭabaqāt-ul-Kubrā Ibn Sa’d*, vol. 5, p. 40

<sup>3</sup> *Fatāwā Razawiyyah*, vol. 24, p. 689, summarised

al-Barakāt b. Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ is that great personality in whose lineage his father and forefathers, up to fourteen consecutive predecessors, share the name ‘Muhammad’.<sup>1</sup>

5. **The blessing of the person named Muhammad:** It has been narrated that if some people gather for a consultation about some issue, including a person named Muhammad, but the people do not request any advice from him, they will not succeed in achieving their aim.<sup>2</sup>
6. **Invocation for a male child:** A Tābīfī saint, Imām ‘Aṭa’ رَحْمَةُ اللَّهِ عَلَيْهِ has said, “The one who seeks a male child from his wife should keep his hand on the stomach of his pregnant wife and say: ‘If it is a boy, I have named him Muhammad.’ إِنَّ شَاءَ اللَّهُ A male child will be born.”<sup>3</sup>
7. Nowadays, مَعَاذَ اللَّهِ the misfortune of distorting names is common, and the distortion of the name ‘Muhammad’ is very painful. So, name every male child Muhammad or Ahmad, but for the purpose of calling them, give them first names after the pious predecessors. The pronunciation of the names should be easy.

---

<sup>1</sup> *Al-Durar-ul-Kāminah*, vol. 1, p. 431, raqm 1,134

<sup>2</sup> *Hāshiyah Hafnī ‘Ala Al-Jāmi‘ Al-Saghīr*, vol. 1, p. 149

<sup>3</sup> *Fatāwā Razawīyah*, vol. 24, p. 690, slightly amended

8. Do not name [your child] Jibrā'il or Mīkā'il, etc. The beloved Prophet ﷺ has said, "Do not name [the child] after angels."<sup>1</sup>
9. It is ḥarām to name [a child] Muhammad Nabī, Ahmad Nabī or Nabī Ahmad.<sup>2</sup>
10. Whenever you choose a name, ask any Islamic Sunni scholar about its meaning. Do not choose a name which has bad meanings. For example, Ghafūr-ud-Dīn means the eliminator of the religion; it is very bad to choose this name. Bad names have a bad effect. The Reviver of Islām, the Imām of Aḥl al-Sunnah, Imām Aḥmad Razā Khān رحمه الله عليه has said, "I have personally witnessed how bad names have a very bad effect. I have seen an outwardly upright Sunnī person become one who conceals the religion and strives for falsehood in the final stages of his life."<sup>3</sup>
11. The effects of the name can impact the future generations as well. It is mentioned on page 601, vol. 3 of Bahār-e-Sharī'at, hadith number 21:  
  
"It has been narrated in Saḥīḥ al-Bukhārī from Sayyidunā Sa'īd b. Musayyab رضي الله عنه: 'My grandfather

---

<sup>1</sup> *Shu'ab al-Īmān*, vol. 6, p. 394, ḥadīth 8,636

<sup>2</sup> *Fatāwā Razawīyyah*, vol. 24, p. 677, summarised

<sup>3</sup> *Fatāwā Razawīyyah*, vol. 24, pp. 681,682, summarised

went to the court of the Beloved Prophet ﷺ. He (ﷺ) asked, ‘What is your name?’ My grandfather replied, ‘Ḥuẓn.’ The Beloved Prophet ﷺ said, ‘You are Sahl.’ i.e. name yourself Sahl, which means soft, and Ḥuẓn means harsh. ‘My grandfather said, ‘I will not change the name which my father has given.’ Sa‘īd b. Musayyab رضى الله عنه said, ‘As a result, we still have harshness in us.’<sup>1</sup>

12. It is disallowed to name [a child] Yāsīn or Ṭāhā.<sup>2</sup> Do not even name [your child] Muhammad Yāsīn. However, if you want, you can name [your child] Ghulām Yāsīn and Ghulām Ṭāhā.
13. In Part 15 of ‘Bahār-e-Sharī‘at’, it is stated in the chapter on ‘*aqīqah*’:

“‘Abdullāh and ‘Abd al-Raḥmān are very good names, but in this age, it has quite often been observed that instead of calling the person whose name is ‘Abd al-Raḥmān by his name ‘Abd al-Raḥmān, many people call him ‘Raḥmān’, and it is ḥarām to call anyone ‘Raḥmān’ other than Allāh Almighty. Similarly, people call ‘Abd al-Khāliq, ‘Khāliq’ and ‘Abd al-Ma‘būd, ‘Ma‘būd’. Such an impermissible change should not be made at all in such types of names. Likewise, there is a

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 153, ḥadīth 6,193

<sup>2</sup> *Fatāwā Razawīyyah*, vol. 24, p. 680

trend of using diminutive forms of names, i.e. people distort names in a way that results in belittlement. Such names should not be made diminutive at all. So when there is a likelihood that names will be made diminutive, such names should not be chosen, rather other names should be chosen.”<sup>1</sup>

14. Bad names should be replaced with good names because the beloved Prophet ﷺ would change a bad name (with a good name).<sup>2</sup> There was a woman whose name was ‘Āṣiyah (i.e. sinful); the Beloved Prophet ﷺ changed her name to Jamīlah.<sup>3</sup>

15. Such names are forbidden which constitute self-praise. In verse 32 of Surah al-Najm, Juz 27, Allah Almighty has said: **فَلَا تَزُكُّوا أَنْفُسَكُمْ** <sup>ط</sup> and, ‘Therefore, do not make the claim of yourselves to be pure.’ Referencing ‘Fuṣūl-e-‘Imādī’, the Reviver of Islam, Imām Aḥmad Razā Khān **رحمۃ اللہ علیہ** has written:

“No one should choose such a name which expresses self-praise.”<sup>4</sup>

---

<sup>1</sup> Bahār-i-Sharī‘at, vol. 3, p. 356

<sup>2</sup> Jāmi’ al-Tirmidhi, vol. 4, p. 382, ḥadīth 2,848

<sup>3</sup> Ṣaḥīḥ Muslim, p. 1181, ḥadīth 2,139

<sup>4</sup> Fatāwā Razawīyyah, vol. 24, p. 684

It is stated in Ṣaḥīḥ Muslim: The beloved Prophet ﷺ changed the name of a woman named ‘Barrah’ (i.e. righteous woman) to ‘Zaynab’ and said, “Do not praise yourselves. Allah Almighty knows very well who among you are righteous.”<sup>1</sup>

16. It is not permissible to choose such names which are specific to non-Muslims. From page 663 to 664 of Fatāwā-e-Razawiyyah, vol. 24, it is stated:

“There are types of names which are specific to disbelievers, such as Jirjīs, Puṭ rus, Yūḥannā, etc., Therefore, it is not permissible for Muslims to choose such types of names [for their children], because it has a resemblance to the disbelievers, **والله تعالى اعلم**.”

17. It is permissible to name [the child] Ghulām Muhammad and Ahmad Jān, but it is preferable not to add Ghulām or Jān, etc. so that one can attain the virtues of the names ‘Muhammad’ and ‘Ahmad’ mentioned in blessed hadith.
18. It is permissible to choose names like Ghulām Rasūl, Ghulām Ṣiddīque, Ghulām ‘Alī, Ghulām Ḥusayn, Ghulām Ghawth and Ghulām Razā.

---

<sup>1</sup> Ṣaḥīḥ Muslim, p. 1182, ḥadīth 2,142

## 25 Sunnahs and Etiquettes pertaining to ‘*Aqīqah*’

1. The Beloved Prophet ﷺ said, “The boy is in pledge for his ‘*aqīqah*.” An animal should be sacrificed on his behalf on the seventh day, he should be named and the hair of his head should be shaved.”<sup>1</sup>

Being ‘in pledge for’ means full benefits will not be obtained from him unless his ‘*aqīqah*’ is performed, and some (muḥaddithūn) have said that a child’s safety, growth and good attributes in him are associated with the ‘*aqīqah*’.<sup>2</sup>

2. When an animal is slaughtered in gratitude for the birth of a child, it is called ‘*aqīqah*’.<sup>3</sup>
3. When a child is born, it is preferable to call *adhān* and *iqāmah* in his ears. Calling *adhān* will remove afflictions إِنْ شَاءَ اللَّهُ.
4. It is better to call *adhān* four times in the right ear and *iqāmah* three times in the left ear.
5. It is the custom of many people to call *adhān* only when a boy is born and not when a girl is born. This should

---

<sup>1</sup> *Jāmi’ al-Tirmidhi*, vol. 3, p. 177, ḥadīth 1,527

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 354,355, 357

<sup>3</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 354,355, 357

not be done; *adhān* and *iqāmah* should also be called when a girl is born.

6. On the seventh day of the birth, the child should be named and their head should be shaved; the *‘aqīqah* should be performed at the time of shaving the head. An amount of silver or gold equivalent to the weight of the shaved hair should be given as charity.<sup>1</sup>
7. Two billy goats in the *‘aqīqah* of a boy and one nanny goat in the *‘aqīqah* of a girl should be slaughtered, i.e. for a boy, male animals, and for a girl, a female animal are appropriate. However, there is no issue if nanny goats are slaughtered in the *‘aqīqah* of a boy and a billy goat in the *‘aqīqah* of a girl.<sup>2</sup>
8. If someone cannot afford to slaughter two goats for his son, one will also suffice.<sup>3</sup>
9. One can have shares of *‘aqīqah* even in a sacrificial (Qurbani like) camel, etc.
10. *‘Aqīqah* is neither farḍ nor wājib, but rather Sunnah mustahabbah (if you can afford it, you should do it and if you do not do it, you will not be sinful. However, you will be deprived of the reward for *‘aqīqah*.) It is not

---

<sup>1</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 354,355,357

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 354,355,357

<sup>3</sup> *Fatāwā Razawīyyah*, vol. 20, p. 586



permissible at all for a poor person to perform *‘aqīqah* after obtaining an interest-based loan.<sup>1</sup>

11. If a child has passed away before he reaches the age of seven days and his *‘aqīqah* was not performed, this will not affect his ability of intercession etc., because he has passed away before the time of *‘aqīqah*. However, if a child had reached the age of seven days, but his *‘aqīqah* was not performed without any genuine reason, despite the fact that his parents could afford it, it has been stated about such child that he will not be able to intercede for his parents.<sup>2</sup>
12. It is a Sunnah to perform *‘aqīqah* on the 7<sup>th</sup> day of the birth, and this is preferable. It can also be performed on the 14<sup>th</sup> or 21<sup>st</sup> day of the birth.<sup>3</sup> If someone cannot perform it on the 7<sup>th</sup> day, he can perform it whenever he wants; the Sunnah will be considered to have been performed.<sup>4</sup>
13. If someone’s *‘aqīqah* has not been performed, he can perform his *‘aqīqah* in his youth or in his old age.<sup>5</sup> The

---

<sup>1</sup> *Islāmi Zindagī*, p. 27

<sup>2</sup> *Fatāwā Razawīyyah*, vol. 20, pp. 586,596

<sup>3</sup> *Fatāwā Razawīyyah*, vol. 20, pp. 586,596

<sup>4</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 356

<sup>5</sup> *Fatāwā Razawīyyah*, vol. 20, p. 588

beloved Prophet ﷺ performed his 'aqīqah himself after the declaration of Prophethood.<sup>1</sup>

14. Some (Islamic scholars) have said it is better to perform 'aqīqah on either the 7<sup>th</sup> day, 14<sup>th</sup> day or 21<sup>st</sup> day etc. of the birth, i.e. consideration should be given to seven days. If a person does not remember it, he should remember the day when his child was born. When the day preceding the birthday of the child comes, this will be considered the seventh day. For example, if his child was born on Friday, then (every) Thursday (of his life) is (his) seventh day.<sup>2</sup> If he does not remember his child's birthday, he can perform 'aqīqah whenever he wants.
15. After shaving the head of the child, it is better to rub ground saffron on his head.<sup>3</sup>
16. It is better not to break the bones of the animal slaughtered for 'aqīqah, rather the meat should be removed from the bones. This bodes well for the safety of the child. If the meat is cooked after breaking the bones, there is no harm in it. The meat can be cooked in any way, but if it is cooked with a sweet taste, it is a good omen for the child to be well-mannered.<sup>4</sup>

---

<sup>1</sup> Musannaf Abd. Al-Razzaq, vol. 4, p. 254, ḥadīth 2,174

<sup>2</sup> Bahār-i-Sharī'at, vol. 3, p. 356

<sup>3</sup> Bahār-i-Sharī'at, vol. 3, p. 357

<sup>4</sup> Bahār-i-Sharī'at, vol. 3, p. 357

17. Two methods of cooking sweet meat:

- i. Pour oil or ghee as per need and put one kilogram of meat, half a kilogram of sweetened yoghurt, 7 pieces of cardamom and 50 grams of almonds into a pot. Thereafter, cook all the ingredients. After it is cooked, add sugar to it as per need. For garnishing, finely chopped carrots and raisins, etc. can also be added to it.
- ii. Put half a kilogram of beetroot with one kilogram of meat in a pot and cook them as per normal.

18. It is generally believed that the parents and paternal and maternal grandparents of a child should not eat the meat of *‘aqīqah*, which is quite wrong, and there is no proof for this.<sup>1</sup>

19. The rulings on the skin of *‘aqīqah* animals are the same as the rulings concerning the skin of sacrificial animals. One can use it personally, give it to the poor or donate it to any good cause like a masjid or madrasah.<sup>2</sup>

20. The *‘aqīqah* animal should meet the same conditions as stipulated for the sacrificial animal. Its raw meat can be distributed among the poor, relatives and close friends. It can also be given to them after cooking, or it can be

---

<sup>1</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 357

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 357

served to them at a feast. All these scenarios are permissible.<sup>1</sup>

21. Feeding the ‘*aqīqah*’ meat to kites and crows is meaningless; they are transgressors.<sup>2</sup>
22. ‘*Aqīqah*’ is [performed] in gratitude for a birth; therefore, ‘*aqīqah*’ cannot be performed after death.
23. On the occasion of the ‘*aqīqah*’ of the boy, his father should slaughter the animal and recite the following supplication:

اللَّهُمَّ هَذَا عَقِيقَةُ ابْنِي فُلَانٍ، دُمُهَا يَدَمُهَا وَلَحْمُهَا بِلَحْمِهِ، عَظْمُهَا بِعَظْمِهِ وَجُلْدُهَا بِجُلْدِهَا،  
وَشَعْرُهَا بِشَعْرِهَا، اللَّهُمَّ اجْعَلْهَا فِدَاءً لِي ابْنِي مِنَ النَّارِ، بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ-

Instead of saying so-and-so, mention the name of the son. If the ‘*aqīqah*’ is for a daughter, say the word ‘بِنْتِي’ instead of ‘ابْنِي’ at both places and ‘هَا’ instead of ‘هُ’ at five places. If anyone else other than the father slaughters the animal, he should replace the words ‘ابْنِي فُلَانٍ’ or ‘بِنْتِي فُلَانٍ’ with ‘فُلَانِ ابْنِ فُلَانٍ’ or ‘فُلَانَةُ بِنْتُ فُلَانٍ’. The boy should be

<sup>1</sup> Bahār-i-Sharī‘at, vol. 3, p. 357

<sup>2</sup> Fatāwā Razawīyah, vol. 20, p. 590

ascribed to his father and the girl should be ascribed to her mother.<sup>1</sup>

24. If you do not remember this supplication, just imagine in your heart without reciting the supplication that it is the ‘*aqīqah*’ of so-and-so boy or so-and-so girl. After this, recite **بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ** and then slaughter the animal. ‘*Aqīqah*’ will be considered to have been performed. It is not necessary to recite the supplication for ‘*aqīqah*’.<sup>2</sup>

25. Nowadays, relatives are usually invited to the ‘*aqīqah*’ ceremony and are served with a feast, which is a good act. The guests also bring gifts for the child, which is fine too. However, there are some details in this regard. If the guest does not bring any gifts, the host or his family members, sometimes, commit the sin of speaking ill of the guest.

If the guest is sure or has a strong presumption that he will face such a situation in case of attending the ceremony, he should not attend it unless he feels compelled. He should attend the ceremony only when it is necessary and there is no harm in him bringing gifts.

However, if the host receives the gift with the intention that if the guest had not brought gifts, he would have

---

<sup>1</sup> *Fatāwā Razawiyyah*, vol. 20, p. 585

<sup>2</sup> *Jannati Zaywar*, p. 323

spoken ill of him, or he does not have any such intention, but he has a bad habit of speaking ill of guests, then where the host has a strong presumption that the guest has brought him the gift to stay safe from being criticised, he will be a sinner and deserving of Hellfire. In this case the gift will be a form of bribery for him. However, if the host does not have the intention of speaking ill of the guest, nor does he have a habit of doing such a thing, there is no harm in receiving the gift.

#### 4 Sunnahs and Manners of Applying Kohl

1. Saying of the beloved Prophet ﷺ: “The best of your kohl is ‘Ithmid’ as it improves vision and causes eyelashes to grow.”<sup>1</sup>
2. There is no harm in using kohl made from stone. However, it is disliked for men to use black kohl or kajal with the intention of beautification, but it is not disliked if beautification is not intended.<sup>2</sup>
3. It is a Sunnah to use kohl while going to sleep at night.<sup>3</sup>
4. Here is the summary of the three narrated methods of using kohl:

---

<sup>1</sup> *Sunan Ibn Mājah*, vol. 4, p. 115, ḥadīth 3,497

<sup>2</sup> *Fatāwā ‘Ālamgīrī*, vol. 5, p. 359

<sup>3</sup> *Mirāt al-Manājīh*, vol. 6, p. 180

- i. Sometimes, apply it thrice to each eye.
- ii. Sometimes, apply it thrice to the right eye and twice to the left.
- iii. Sometimes, apply it twice to each eye and at the end, take the applicator and put it into the container so that the kohl goes onto it, then use the same applicator once on each eye. **إِنْ شَاءَ اللَّهُ** Applying it in this way will fulfil all three methods.<sup>1</sup>

O devotees of the Prophet! The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to begin all honourable acts from the right side, so apply kohl to the right eye first and then to the left eye.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## 22 Sunnahs and Etiquettes related to hairstyles etc.

1. The blessed hair of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would sometimes reach halfway down his blessed ears.
2. Sometimes, it would reach his blessed earlobes.
3. Other times, it would reach his blessed shoulders.<sup>2</sup>

---

<sup>1</sup> *Shu'ab al-Īmān*, vol. 5, pp. 218,219

<sup>2</sup> *Al-Shamā'īl Al-Muḥammadiyyah Li Al-Tirmidhī*, pp. 18, 34, 35

4. From time to time, we should act upon each of these three Sunnahs, i.e. sometimes, we should grow our hair to halfway down the ears, sometimes to our earlobes, and sometimes to our shoulders.
5. The Sunnah of growing hair to the shoulders is usually more difficult for our *nafs*. Nevertheless, everybody should act upon this Sunnah once or twice in his life. However, it is necessary to ensure that the hair do not go below the shoulders. The length of hair can be correctly seen when they are wet. So, in the days when you grow your hair in order to practice this Sunnah, comb your hair after having a shower and properly observe if your hair are going below your shoulders.
6. My master, the Reviver of Islam, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated:

“It is ḥarām for men to grow hair beyond the shoulders like women.”<sup>1</sup>

7. ‘Allāmah Maulānā Muftī Muḥammad Amjad ‘Alī A‘zamī رَحْمَةُ اللهِ عَلَيْهِ has stated:

It is not permissible for a man to grow long hair like women. Some pseudo-ṣūfis grow extremely long hair which hang on their chest

---

<sup>1</sup> Fatāwā Razawīyyah, vol. 21, p. 600 Tashīlan



like a snake and some of them braid their hair or tie their hair in a bun similar to women. All these are impermissible and against shari'ah. Taṣawwuf (spiritual wayfaring) does not lie in growing hair and wearing colourful dresses, rather it lies in obeying the beloved Prophet ﷺ completely and overcoming the desires of the *nafs*.<sup>1</sup>

8. It is ḥarām for a woman to get her head shaved.<sup>2</sup>
9. It is impermissible and a sin for a woman to get her hair cut like disbelieving women have started getting their hair cut; it has also been cursed. The same ruling will apply even if a husband asks his wife to do such a thing. A woman will become sinful if she does it, because no one (mother, father or husband, etc.) should be obeyed if it results in disobeying shari'ah. Do not get the hair of small girls cut according to masculine styles. Right from their childhood, make their mind to keep long hair like women.<sup>3</sup>

---

<sup>1</sup> *Bahār-i-Sharī'at*, vol. 3, p. 587

<sup>2</sup> *Fatāwā Razawīyyah*, vol. 22, p. 664

<sup>3</sup> *Bahār-i-Sharī'at*, vol. 3, p. 588

10. Some people make the parting of their hair either to the right or left side. This is against the Sunnah.
11. If one has hair on the head, the Sunnah is to make a parting in the centre.<sup>1</sup>
12. Men have the choice to either have their heads shaved or grow their hair and make the parting.<sup>2</sup>
13. Both things are proven to have been done by the Beloved Prophet ﷺ. Although having the head shaved is proven to have been done at the time of coming out of *iḥrām*, it is not proven on other occasions.<sup>3</sup>
14. Nowadays, hair is cut in a particular style, using scissors or machines, making some part of the hair long and some part short. It is not a Sunnah to have such a hairstyle.
15. The beloved Prophet ﷺ has said, “Whoever has hair should honour it.”<sup>4</sup> i.e. wash, oil and comb it.

---

<sup>1</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 588

<sup>2</sup> *Radd al-Muḥtār*, vol. 9, p. 672

<sup>3</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 586

<sup>4</sup> *Sunan Abī Dāwūd*, vol. 4, p. 103, ḥadīth 4,163

16. Sayyidunā Ibrāhīm Khalilullah عَلَيْهِ السَّلَام was the first to trim the hair of the moustache and the first to see a white hair. He عَلَيْهِ السَّلَام humbly asked, “O Lord! What is this?”

Allah Almighty replied, “O Ibrāhīm! This is your grandeur.”

He عَلَيْهِ السَّلَام then humbly said, “O my Lord! Increase my grandeur.”<sup>1</sup>

Regarding this blessed hadith, Muftī Aḥmad Yār Khān رَحِمَهُ اللّٰهُ عَلَيْهِ has said:

“Before him, the moustaches of any Prophet either did not grow, or if they grew, they trimmed them, but they were not commanded in their sharī‘ahs to cut their moustaches. Now, by virtue of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, this act has become an Ibrāhīmī Sunnah.”<sup>2</sup>

17. It is an evil innovation to get the hair shaved or plucked from both sides of the hair which is found between the lower lip and the chin.<sup>3</sup>
18. It is disliked to get the hair on the nape of the neck shaved.<sup>4</sup> This applies when one only gets the hair on the

---

<sup>1</sup> *Al-Muwatta’a*, vol. 2, p. 415, ḥadīth 1,756

<sup>2</sup> *Mirāt al-Manājīh*, vol. 6, p. 193

<sup>3</sup> *Fatāwā Hindīyyah*, vol. 5, pp. 357, 358

<sup>4</sup> *Fatāwā Hindīyyah*, vol. 5, pp. 357, 358

nape of the neck shaved and not the hair of the head, just as many people get the hair on the nape of the neck shaved when they have their beards trimmed. If the hair on the entire head is shaved, then along with this, the hair on the nape of the neck should also be shaved.<sup>1</sup>

19. We have been commanded to bury four things: hair, nails, the piece of cloth that a woman uses for cleaning menstrual discharge, and blood.<sup>2</sup>
20. It is recommended for men to dye the white hair of the beard or head, red or yellow. For this purpose, henna can be used.
21. One should not sleep with henna applied to the beard or hair. According to a *hakīm* (herbalist), sleeping after applying henna in this way may release the heat of the head to the eyes, which is detrimental to eyesight. This advice of the *hakīm* was verified in such a way that a blind person once came to the renowned spiritual guide and amīr of Ahl al-Sunnah, Maulana Ilyas ‘Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and said that he was not born visually impaired, but regrettably, he once applied black henna to his hair and then went to sleep. When he awoke, he had lost his eyesight.

---

<sup>1</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 587,588, ‘*Ālamgīrī*, vol. 5, p. 358

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 3, pp. 587,588, ‘*Ālamgīrī*, vol. 5, p. 358

22. The whiteness of the moustache, the hair under the lower lip, and the edges of the beard of the people who apply henna becomes apparent after only a few days and this does not look nice. Therefore, if you cannot repeatedly dye your entire beard, then after every four days, at least try to apply a small amount of henna to the parts on which whiteness is visible.

## 25 Sunnahs and Etiquettes pertaining to the ‘Imāmah

Seven sayings of the beloved Prophet ﷺ:

1. “Two raka‘āt (units) of salah offered wearing an ‘Imāmah are better than offering 70 raka‘āt without wearing an ‘Imāmah.”<sup>1</sup>
2. “Wearing an ‘Imāmah over a hat is the difference between us and polytheists. For every fold of the ‘Imāmah that a Muslim ties around his head, he will be given a light on the Day of Judgement.”<sup>2</sup>
3. “Undoubtedly, Allah Almighty and His angels send ṣalat on Friday upon those who wear an ‘Imāmah.”<sup>3</sup>

---

<sup>1</sup> *Musnad Al-Firdaus*, vol. 2, p. 265, ḥadīth 3,233

<sup>2</sup> *Al-Jāmi’ al-Ṣaḡhīr*, p. 353, ḥadīth 5,725

<sup>3</sup> *Musnad Al-Firdaus*, vol. 1, p. 147, ḥadīth 529

4. “Offering aalah wearing an ‘Imāmah is equivalent to 10,000 virtues.”<sup>1</sup>
5. “One Ṣalāt-ul-Jumu‘ah offered wearing an ‘Imāmah is equivalent to 70 Ṣalāt-ul-Jumu‘ah offered without an ‘Imāmah.”<sup>2</sup>
6. “‘Imāmahs are the crowns of the Arabs, so tie the ‘Imāmah, your dignity will be enhanced. Whoever ties an ‘Imāmah gains one virtue for every fold.”<sup>3</sup>
7. “Wear an ‘Imāmah, your forbearance will increase.”<sup>4</sup>

Explanation of the hadith:

By wearing an ‘Imāmah, your forbearance will increase and your chest will be expanded, because if a person’s appearance is good, it makes him serious-minded and dignified and saves him from being emotional and from disgraceful actions.<sup>5</sup>

8. On page 660 of *Bahār-e-Sharī‘at*, vol. 3, it is stated:

Wear an ‘Imāmah while standing, and put on trousers while sitting. Whoever does the

---

<sup>1</sup> *Musnad Al-Firdaus*, vol. 2, p. 406, *ḥadīth* 3805, *Fatāwā Razawīyyah*, vol. 6, p. 213

<sup>2</sup> *Tarikh Ibn-e-‘Asākir*, vol. 37, p. 355

<sup>3</sup> *Kanz-ul-Ummāl*, vol. 15, p. 133, *raqm* 41,138

<sup>4</sup> *Al-Mustadrak*, vol. 5, p. 272, *ḥadīth* 7,488

<sup>5</sup> *Fayḍ-ul-Qadīr*, vol. 1, p. 709, under *ḥadīth* 1,142

opposite (i.e. wears an ‘Imāmah while sitting, and puts on trousers while standing) will be afflicted with such a disease for which there is no cure (i.e. doctors are unaware of its cure).

9. Before wearing an ‘Imāmah, make good intentions. If there is not a single good intention, reward will not be given. So, make the following intentions as per the situation: acting upon Sunnah, I am wearing the ‘Imāmah for the pleasure of Allah Almighty (also make the following intention if you are preparing for salah while wearing it) and to adorn myself for salah.
10. It is appropriate to wrap the first fold of the ‘Imāmah towards the right side of the head.<sup>1</sup>
11. The *shamlah* (i.e. the loose end) of the blessed ‘Imāmah of the Beloved Prophet ﷺ would generally hang behind (on his blessed back), sometimes it would be on the right-hand side, and sometimes there would be two *shamlahs* between both of his blessed shoulders. To keep the *shamlah* on the left-hand side is against the Sunnah.<sup>2</sup>
12. The minimum length of the *shamlah* of an ‘Imāmah should be four fingers.

---

<sup>1</sup> *Fatāwā Razawiyyah*, vol. 22, p. 199

<sup>2</sup> *Ashī‘at-ul-Lam‘āt*, vol. 3, p. 582

13. The maximum length should be (down to the middle of the back, i.e. approximately) equal to the length of a cubit.<sup>1</sup> (From the tip of the middle finger to the elbow is one cubit.)
14. Tie the ‘Imāmah while standing, facing the Qiblah.<sup>2</sup> It is stated in Mir’āt:

“Whether you tie the ‘Imāmah in a masjid or any other place, it is a Sunnah to tie it while standing.”<sup>3</sup>

15. The Sunnah of ‘Imāmah is that it should not be shorter than 2½ yards, nor longer than 6 yards, and it should be tied in a dome-like shape.<sup>4</sup>
16. If you have a large piece of material with which you can make enough folds to cover the whole head, it will be considered an ‘Imāmah.
17. It is disliked to tie a small piece of material with which one can only make one or two folds.<sup>5</sup>

---

<sup>1</sup> *Fatāwā Razawiyyah*, vol. 22, p. 182

<sup>2</sup> *Kashf-ul-Iltibas Fī-Istihbāb Al-Libās*, p. 38

<sup>3</sup> *Mirāt al-Manājīh*, vol. 6, p. 106

<sup>4</sup> *Fatāwā Razawiyyah*, vol. 22, p. 186

<sup>5</sup> *Fatāwā Razawiyyah*, vol. 7, p. 299



18. If you want to tie the ‘Imāmah anew, untie it as you tied it. Do not take it off all at once.<sup>1</sup>
19. If you have to take it off due to a need and you have the intention to tie it again, one sin of yours will be removed for untying each fold.<sup>2</sup>

### **Six medical benefits of an ‘Imāmah:**

20. Cold and hot weather, sunlight, etc. directly affect the hair of bareheaded people. They not only affect their hair, but also their brain and face and may also harm their health. Therefore, if you wear an ‘Imāmah with the intention to follow the Sunnah, you will find well-being in both worlds.
21. According to medical research, it is beneficial to wear an ‘Imāmah for relieving headaches.
22. An ‘Imāmah gives strength to the brain and makes the memory strong.
23. By wearing an ‘Imāmah, one does not suffer from chronic cold, or if he is afflicted with it, it has less effect on him.

---

<sup>1</sup> *Fatāwā Hindiyyah*, vol. 5, p. 330

<sup>2</sup> *Fatāwā Razawiyyah*, vol. 6, p. 214, Summarised

24. The *shamlah* of an ‘Imāmah protects a person from the paralysis of the lower body because it protects the spinal cord from seasonal effects, such as cold, heat, etc.
25. The *shamlah* reduces the risk of the disease of Phrenitis. Phrenitis is a disease which causes swelling in the brain.

## 19 Sunnahs and Etiquettes related to wearing a Ring

1. It is ḥarām for a man to wear a gold ring. The beloved Prophet ﷺ forbade wearing a gold ring.<sup>1</sup>
2. It is ḥarām to have a non-pubescent boy wear gold and silver jewellery, and the one making the non-pubescent boy do so will be a sinner. Similarly, it is impermissible to apply henna unnecessarily to the hands and feet of boys. A woman can apply it to her hands and feet, but if she applies it to a boy, she will be sinful.<sup>2</sup>
3. The iron ring is the jewellery of the Hell-dwellers.<sup>3</sup>
4. It is permissible for men to wear only a gent’s ring, i.e., one with only a single gem. If there is more than one gem, it will be impermissible for men, even if it is made of silver.<sup>4</sup>

---

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 67, ḥadīth 5,863

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 428, *Al-Durr al-Mukhtār wa Radd al-Muḥtār*, vol. 9, p. 598

<sup>3</sup> *Jāmi’ al-Tirmidhi*, vol. 3, p. 305, ḥadīth 1,792

<sup>4</sup> *Radd al-Muḥtār*, vol. 9, p. 597

5. It is impermissible to wear a gem-less ring, because it is not a ring, rather it is a metal band.
6. It is permissible to wear the ring on which Ḥurūf-e-Muqattaʿāt (the letters at the beginning of some Quranic Sūrahs) are inscribed. However, it is not permissible to wear and touch this kind of ring without *wudu* (ablution). It is also not permissible for the one shaking hands to touch such a ring at the time of shaking hands without ablution.
7. Similarly, it is impermissible for men to wear more than one (permissible) ring or (one or more than one) metal band, because a metal band is not a ring. Women can wear metal bands.<sup>1</sup>
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. 4.374 grams) and 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 a permissible ring. As for (the one who needs to use it for) the purpose of stamping, not only is this type of ring permissible, but it is also a Sunnah to wear it. However, if somebody wears it to show arrogance or adopt a feminine style or for any other evil intention, it will not

---

<sup>1</sup> *Bahār-i-Sharīʿat*, vol. 3, p. 428

be permissible (for him) to wear even good clothes, let alone a ring.<sup>1</sup>

9. On the occasions of eid, it is recommended for men to wear a permissible ring.<sup>2</sup>
10. Wearing a ring is a Sunnah only for those who need to use it as an official stamp, such as the ruler, the judge and the Islamic scholars stamping fatāwā (with the ring). Except for these people, it is not a Sunnah for those not needing to use it as an official stamp, though it is permissible to wear it.<sup>3</sup>

Nowadays, rings are no longer used as stamps, but rather a particular stamp is made for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the judges, etc., who do not need to use it as a stamp.

11. Men should wear the ring in a way that the gem remains towards the palm while women should keep the gem towards the back of the hand.<sup>4</sup>

---

<sup>1</sup> *Fatāwā Razawiyyah*, vol. 22, p. 141

<sup>2</sup> *Bahār-i-Sharī'at*, vol. 1, pp. 779,780

<sup>3</sup> *Fatāwā Hindiyyah*, vol. 5, p. 335

<sup>4</sup> *Al-Hidāyah*, vol. 4, p. 367

12. A silver ring without a gem is a piece of jewellery specifically worn by women. For men, it is makrūh (taḥrīmī, impermissible and a sin).<sup>1</sup>
13. Women can wear as many silver and gold rings as they like, with or without a gem. For them, there is no limit on the weight (of silver and gold) and the number of gems.
14. If an iron ring is plated with silver so that the iron is not visible at all, it is not prohibited (for both men and women) to wear such a ring.<sup>2</sup>
15. One can wear the ring on either hand, but one should wear it on the little finger.<sup>3</sup>
16. It is impermissible and a sin for men to wear a metal bracelet, even related to a religious vow or *dam*.
17. Likewise, it is not permissible to wear a gem-less ring made of silver or any other metal or a steel ring brought from Madīnah Munawwarah or the sacred city of Ajmer.

---

<sup>1</sup> *Fatāwā Razawīyyah*, vol. 22, p. 130

<sup>2</sup> *Fatāwā Hindīyyah*, vol. 5, p. 335

<sup>3</sup> *Radd al-Muḥtār*, vol. 9, p. 596

18. It is not permissible either, for men to wear a silver ring or any other metal ring without a gem, on which dam has been made for the cure of piles and other diseases.
19. If an Islamic brother is wearing a bracelet, a gem-less ring made of any metals, an impermissible ring or a metal chain of any type, he should remove it without any delay, repent immediately and make an intention not to wear it in future.

## The Name Most Liked by Allah

The final Prophet (ARABIC) said, "From your names, the most liked by Allah is 'Abdullah and 'Abd al-Rahmān."



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)