



سُنَّتیں اور آداب

Sunnahs & Manners

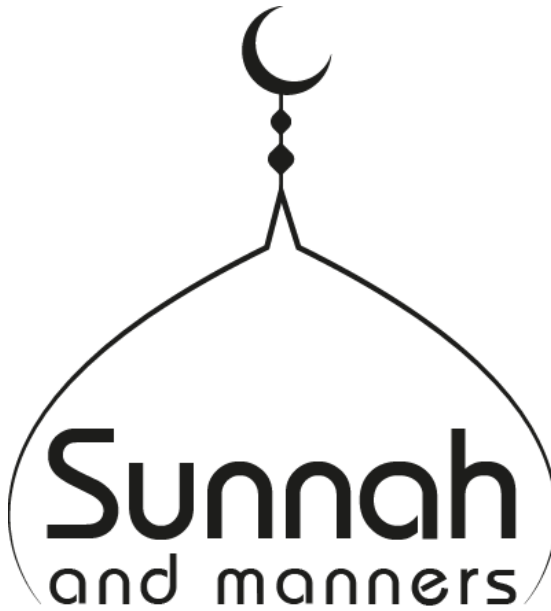


Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Darul-e-Islami)

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

'Whoever loved my Sunnah, loved me, and whoever loved me, will be with me in Paradise.'

(Ibn 'Asakir, vol. 1, p.55, Hadith 175)



Presented By

Majlis AL-Madina-tul-'Ilmiyyah
(Islamic Research Center)

Publisher

Maktaba-tul-Madinah Karachi

Sunnahs and Manners

An English translation of ‘Sunnatayn Aur Aadab’



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1st Publication:	-
Translated by:	Translation Department (Dawat-e-Islami)
ISBN:	-
Quantity:	-

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

The Holy Prophet ﷺ said:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

‘The Muslim’s intention is better than his act.’

(Al-Mu’jam Kabeer-lil-Tabarani, vol. 6, p. 185, Hadith 5942)

Two Madani Pearls

1. There is no reward for a good deed without a good intention.
2. The more good intentions one makes, the more reward one gets.

Here are 12 Intentions

of reading a book, with relation to 12 letters of ‘سنتیں اور آداب’

1. I will always begin with Hamd,

2. Salat and
3. Ta'awwuz
4. and Tasmiyah. (Reciting the aforementioned two Arabic lines is considered acting upon all four intentions.)
5. I will read this book completely to please Allah.
6. I will try to read it being in the state of Wudu.
7. I will view verses of the Holy Quran
8. and blessed Ahadith.
9. Wherever I find Allah's name, I will say عَزَّوَجَلَّ
10. And wherever I find the name of the Holy Prophet, I will recite صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
11. I will note down important points on the pages designated for this purpose.
12. Upon finding any Shar'i mistake, I will notify the publisher through a letter. (A verbal notification to writers and publishers about mistakes found in their books is not beneficial).

Al-Madina-tul-'Ilmiyyah

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyai رحمۃ اللہ علیہ

Dawat-e-Islami, a global non-political movement for the preaching of the Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari'ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been founded including Majlis 'Al-Madina-tul-'Ilmiyyah' which consists of 'Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving the religion in the areas of knowledge, research and publication. It is comprised of the following six departments:

1. Department of books of A'la Hadrat رحمۃ اللہ علیہ.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madina-tul-'Ilmiyyah is to present the precious books of A'la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of the Sunnah, eliminator of Bid'ah, scholar of Shari'ah, 'Allamah Maulana Al-Haaj, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ in an easily understandable way according to the needs of the present age. All Islamic brothers and sisters should whole-heartedly cooperate in the development of the work of knowledge, research and publication. Also, study every book published by the Majlis and motivate others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-'Ilmiyyah progress well! May Allah Almighty bestow success upon us in the worldly life as well as in Hereafter by granting us the enablement to perform every good deed with sincerity! May all of us be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi' and space in Firdaus Paradise!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Translation Department
(Dawat-e-Islami)

Please read this first

Dear Islamic brothers! Acting upon the Sunnah of the Beloved Prophet ﷺ is a means of attaining countless blessings of the world and Hereafter. Sayyiduna Anas Bin Maalik رضى الله عنه narrated that the Holy Prophet ﷺ said,

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

'Whosoever loved my Sunnah, loved me, and whosoever loved me, will be with me in Paradise.' (Kitab-ul-'Ilm, vol. 4, p. 309, Hadith 2687)

We are living in an age when obscenity is constantly shown in the media, and an obsession with fashion has caused many Muslims to become non-practicing. Moreover, ignorance is widespread due to a lack of interest in religious knowledge, the masses' and elites' inclination towards the worldly education, and a lack of familiarity with Islamic rulings. The misguidance and secularism are uprising; the situation of the world of Islam is getting miserable. In such circumstances, we should implement Sunnahs in our lives.

It was narrated by Sayyiduna Ibn 'Abbas رضى الله عنه that the Holy Prophet ﷺ said,

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

'Whosoever acts upon my Sunnah at the time of mischief in my Ummah, will receive the reward of one hundred martyrs.'

(Kitab-uz-Zuhd Al-Kabeer Lil-Imam Al-Bayhaqie, vol. 1, p. 118, Al-Hadith 207)

The book 'Sunnatayn aur Adaab', which is before you, contains various Sunnahs and manners in 23 categories so that

one can get sufficient knowledge even after a short read. In addition to the other works, ‘Faizan-e-Sunnat’, a book of Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, has helped a great deal in forming this work. Wherever possible, the references to the narrations have also been included. To get a passion for acting upon the Sunnah, it will prove to be very beneficial to travel with Madani Qafilahs of Dawat-e-Islami, a global non-political movement for preaching of the Quran and Sunnah.

This book has been prepared by brothers who are Madani and in the department of reforming-books (Islahi kutub), Majlis al-Madinah al-Ilmiyyah (Dawat-e-Islami). Any good that you find in it, is due to the grace of Allah Almighty, the merciful glance of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessings of the noble scholars رَحِمَهُمُ اللَّهُ, particularly those of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. Any inadequacies are undoubtedly due to our own shortcomings.

We pray to Allah Almighty that He enable us to carry out the Pious Deeds and travel with the Madani Qafilahs in order to reform ourselves and the people of the entire world. Moreover, we pray that He grant all the departments of Dawat-e-Islami, including Majlis al-Madina-tul-‘Ilmiyyah, continuous success.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reforming-books Department (Majlis al-Madina-tul-‘Ilmiyyah)

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

SUNNAHS & MANNERS

Sunnahs and manners of saying Salaam

Dear Islamic brothers! Saying Salaam is a very beautiful Sunnah of our Noble Prophet ﷺ.¹ Unfortunately, this Sunnah is also becoming extinct now. When Islamic brothers meet each other, instead of starting their conversation by saying **السَّلَامُ عَلَيْكُمْ**, they start the conversation with words such as ‘*how do you do?*’, ‘*how are you?*’, ‘*good morning*’, ‘*good evening*’ etc., this is contrary to the Sunnah. While departing as well, one should say **السَّلَامُ عَلَيْكُمْ** instead of saying ‘Khuda Haafiz’ [i.e. May Allah Almighty be your Protector], ‘goodbye’ and ‘ta-ta’ etc. However, there is no harm in saying ‘Khuda Haafiz’ after saying **السَّلَامُ عَلَيْكُمْ**. Listed below are some Sunnahs and manners of saying Salaam:

1. The best words of Salaam are **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** i.e., may peace be upon you, and may Allah’s mercies and blessings descend!²

¹ Bahar-e-Shari’at, part. 16, p. 88

² Derived from Fatawa Razawiyah, vol. 22, p. 409

2. The person, who says Salaam, should be given a reply with better words than his. Allah Almighty says:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا^ط

And when someone greets you with some words (of greeting), respond therefore with words better than that or return the same;¹

3. The best words for the reply to Salaam are as follows
 وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ i.e. And may peace be upon you too,
 may Allah's mercies and blessings descend!²
4. Saying Salaam is also a blessed Sunnah of Sayyiduna Aadam
 عَلَيْهِ السَّلَام.³

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: When Allah Almighty created Sayyiduna Aadam عَلَيْهِ السَّلَام, He عَزَّوَجَلَّ instructed him, 'Go to the group of angels sitting there and say Salaam to them, then listen carefully to what they reply to you; because that is your Salaam and the Salaam of your offspring.' Sayyiduna Aadam عَلَيْهِ السَّلَام said to the angels, أَلْسَلَامُ عَلَيْكُمْ. They replied وَ رَحْمَةُ اللَّهِ and they added وَ رَحْمَةُ اللَّهِ.⁴

¹ Kanz-ul-Iman (Translation of Quran)] Part 5, Surah Al-Nisa, Verse 86

² Derived from Fatawa Razawiyyah, vol. 22, p. 409

³ Mirat-ul-Manajih, vol. 6, p. 313

⁴ Sahih Al-Bukhari, vol. 4, p. 164, Hadith 6227

5. Generally, **اَلسَّلَامُ عَلَيْكُمْ** alone is regarded as ‘Salaam’ but there are some other words of Salaam as well. For instance, if someone comes and only says ‘Salaam’, Salaam gets done and if it is replied to with the same word ‘Salaam’ or **اَلسَّلَامُ عَلَيْكُمْ** is said, or just **وَعَلَيْكُمْ** is said, the reply is still valid.¹
6. Salaam creates love among people. Sayyiduna Abu Hurayrah **رَضِيَ اللّٰهُ عَنْهُ** said that the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** stated, ‘You will not enter Paradise until you have faith and you cannot be a true Muslim until you love one another; should I not tell you something by carrying out which you will love one another? Spread Salaam among yourselves.’²
7. Every Muslim should be greeted with Salaam whether we know him or not. Sayyiduna Abdullah Bin ‘Amr Bin Al-‘Aas **رَضِيَ اللّٰهُ عَنْهُ** narrated: A man humbly asked the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم**, ‘What is the best thing of Islam?’ The Blessed Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** replied, ‘Feed (the poor), and say Salaam to every person whether you know him or not.’³

Dear Islamic brothers! If possible, when you travel on a bus, visit a hospital, enter a restaurant, say Salaam wherever you find people sitting alone and wherever Muslims are gathered.

¹ Derived from Bahar-e-Shari’at, Part. 16, p. 93

² Sunan Abi Dawood, vol. 4, p. 448, Hadith 5193

³ Sahih Bukhari, vol. 4, p. 168, Hadith 6236

These two words are very easy to say but carry enormous benefits and reward.

8. Some Sahabah رَضِيَ اللهُ عَنْهُمْ would go to the market just for the purpose of saying Salaam. Sayyiduna Tufail Bin Abi Ka'b رَضِيَ اللهُ عَنْهُ narrated that whenever he went to meet Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا, he would take him along with himself and head towards the market. The narrator said, 'When we headed towards it, Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ would say Salaam to every scrap dealer, shopkeeper or poor person he passed by.' Sayyiduna Tufail Bin Abi Ka'b رَضِيَ اللهُ عَنْهُ said, 'One day I went to meet Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ. He asked me to accompany him to the market. I asked him, 'What are we going to do there as you don't stop to buy anything, inquire about things, ask prices and you do not even sit in the gathering in the market. I request you to sit with me here, we will talk.' He replied, 'O man with a big belly! (Sayyiduna Tufail had a big belly) I go to the market just for saying Salaam. I say Salaam to whoever I meet.'¹
9. We should develop a habit of saying Salaam before starting a conversation. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, السَّلَامُ قَبْلَ الْكَلَامِ i.e. Salaam precedes conversation.²

¹ Riyad-us-Saliheen, Kitab-ul-Salaam, p. 249, Al-Hadith 850

² Jami' Tirmizi, vol. 4, p. 321

10. A younger person should take the lead in saying Salaam to the elder one, a walker to sitting people, a small group of people to a large group of people and a rider should take the lead in saying Salaam to the pedestrian. The Beloved Prophet ﷺ has stated, 'The rider should say Salaam to the pedestrian, the pedestrian to the one sitting, a small group of people to a large group of people and a younger person should say Salaam to the elder one.'¹
11. The person who is coming from behind should say Salaam to the one who is ahead.²
12. When a person brings someone's Salaam, reply in this manner **عَلَيْكَ وَ عَلَيْكَ السَّلَام** i.e. peace be upon you and upon him too. Sayyiduna Ghalib رضى الله عنه reported: We were sitting at the door of Sayyiduna Hasan Basri رضى الله عنه, a man said: My father sent me to the blessed court of the Beloved Prophet ﷺ and said, 'Give my Salaam to the Beloved Prophet ﷺ.' He said, 'I went to the blessed court of the Beloved Prophet ﷺ and humbly said, 'O Allah's Rasool! ﷺ My father has sent you Salaam.' The Holy Prophet ﷺ said, **عَلَيْكَ وَ عَلَى آبَيْكَ السَّلَام** i.e. Peace be upon you and upon your father.'³

¹ Sahih Muslim, p. 1191, Hadith 2160

² Fatawa Hindiyyah, vol. 5, p. 225

³ Sunan Abi Dawood, vol. 4, p. 458, Hadith 5231

13. The person who precedes others in Salaam is close to Allah Almighty. Sayyiduna Abu Umamah Suday Bin ‘Ajlaan Al-Baahili رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘The person closer to Allah Almighty among the people is the one who precedes them in saying Salaam.’¹

Sayyiduna Abu Umamah رَضِيَ اللهُ عَنْهُ narrated, it was humbly asked to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Who should precede in Salaam when two people meet one another?’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The one who is closer to Allah Almighty.’²

14. The one, who says Salaam first, is free from arrogance. Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one, who says Salaam first, is free from arrogance.³
15. Upon entering the home, say Salaam to the family members; blessings are showered due to this. Upon entering an empty home, say اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which means ‘O Prophet! Peace be upon you!’

Hadrat Mulla Ali Qaari رَحِمَهُ اللهُ عَلَيْهِ has stated: The Blessed Soul of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the home of every believer.⁴

¹ Ibid, vol. 4, p. 449, Hadith 5197

² Jami’ Tirmizi, vol. 4, p. 318, Hadith 2803

³ Shu’ab Al-Iman, vol. 6, p. 433, Hadith 8786

⁴ Sharh Shifa, vol. 2, p. 118

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O son! Say Salaam when you enter your home, it will be a source of blessings for you and your family.’¹

Say Salaam when you enter or leave your home. Sayyiduna Qatadah رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you enter your home, say Salaam to your household, when you leave your household, leave by saying Salaam.’²

16. Nowadays, if someone says Salaam after coming to a gathering or congregation etc. while leaving, he says ‘I am going’, ‘Khuda Haafiz’ [i.e. May Allah Almighty be your Protector!], ‘see you later’, ‘bye-bye’ etc. You should say Salaam at the end of a gathering instead of using any of these words as Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated from the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘When any one of you reaches a gathering, he should say Salaam, if he feels the need, he should sit there. And when he stands up, he should say Salaam, because the first Salaam is not better than the second Salaam.’³
17. If some people are gathered and an individual comes and says اَلْسَّلَامُ عَلَيْكُمْ, a reply from any person is sufficient; and if no one replies, then all of them will be sinners. If Salaam is said to a

¹ Jami’ Tirmizi, vol. 4, p. 320, Hadith 2707

² Mishkat-ul-Masabih, vol. 2, p. 165, Hadith 4651

³ Jami’ Tirmizi, vol. 4, p. 324, Hadith 2715

particular person by calling his name or addressing him, then he will have to reply. A reply from the others will not suffice.¹

Sayyiduna ‘Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمُ narrated, ‘When someone says Salaam while passing and one person out of the people sitting replies, it suffices on behalf of all of them.’²

18. By saying الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ you earn 10 virtues, by saying الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ you earn 20 virtues, and by saying الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ you earn 30 virtues. Sayyiduna ‘Imran Bin Husayn رَضِيَ اللَّهُ عَنْهُ narrated: A man came to the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said, الْسَّلَامُ عَلَيْكُمْ. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘10 virtues have been written.’ Another man entered and humbly said: الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied to his Salaam, the man sat down too. Then the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘20 virtues have been written.’ Then another man came to the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied to his Salaam and said, ‘30 virtues have been written.’³

19. A’la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ mentioned on page 409 in volume 22 of *Fatawa Razawiyyah*, ‘At least say الْسَّلَامُ عَلَيْكُمْ but it would be

¹ Derived from Bahar-e-Shari’at, part 16, p. 89

² Sunan Abi Dawood, vol. 4, p. 452, Hadith 5210

³ Sunan-ut-Tirmizi, vol. 4, p. 315, Hadith 2698

better to add **وَرَحْمَةُ اللَّهِ** and the best way is to add **وَبَرَكَاتُهُ** and there is no addition to this. The same number of words used by the one who says Salaam, is compulsory to use in reply but it would be more excellent to add words. If the first person says **السَّلَامُ عَلَيْكُمْ**, the second person should reply with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ**. If the first person says **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**, the second person should reply with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** and if the first person says Salaam up to **وَبَرَكَاتُهُ**, the second person should also reply with the same, as there is no addition to this. And Allah Almighty knows best!

20. Do not say Salaam to those who are asleep, rather, say Salaam to only those who are awake. Sayyiduna Miqdad **رَضِيَ اللَّهُ عَنْهُ** narrated: When the Beloved and Blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** came during the night, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would say Salaam. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would not wake up those who were asleep, rather he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would say Salaam to those who were awake. So, one day the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** came and said Salaam the way he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to say.¹
21. Instead of saying Salaam verbally, it should not be gestured using merely the fingers or the palm.²

Sayyiduna ‘Amr Bin Shu’ayb **رَضِيَ اللَّهُ عَنْهُ** narrated from his grandfather via his father, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

¹ Sahih Muslim, p. 1136, Hadith 2055

² Derived from Bahar-e-Shari’at, part 16, p. 92

stated, 'He who imitates anyone other than us is not one of us. Do not imitate the Jews or the Christians. The Salaam of Jews is by the gesture of fingers and the Salaam of Christians is by the gesture of palms.'¹

There is no harm if a person raises his hand while saying Salaam verbally.²

22. Say Salaam as loud as can be heard by the one to whom you have said Salaam.³
23. It is Wajib to reply to the Salaam immediately. Delaying without any reason will make one a sinner and the sin will not be forgiven by merely replying, he needs to repent as well.⁴
24. Give the reply of Salaam as loud as can be heard by the one who said Salaam.⁵
25. Do not say Salaam to a non-Muslim. If he says Salaam, then replying to his Salaam is not Wajib. Only say **وَعَلَيْكُمْ**.⁶
26. Bowing to the extent of Ruku' (i.e. bowing so much that the hands reach the knees) while saying Salaam is Haram and

¹ Jami' Tirmizi, vol. 4, p. 319, Hadith 2704

² Ahkam-e-Shari'at, p. 60

³ Bahar-e-Shari'at, vol. 16, p. 90

⁴ Rad-ul-Muhtar ma' Durr-e-Mukhtar, vol. 9, p. 683

⁵ Bahar-e-Shari'at, vol. 16, p. 92

⁶ Bahar-e-Shari'at, part 16, p. 90

bowing less than this is Makruh.¹

Unfortunately, nowadays people usually bow down while saying Salaam. However, there is no harm in kissing the hands of a pious man, rather it is an act of reward and this is not possible without bowing; so bowing is required here. Whereas, for only saying Salaam, bowing is not needed.

27. An elderly woman's Salaam should be replied to in a voice audible enough, and a young woman's Salaam should be replied to in a very low voice that she cannot hear; however, it should be loud enough that the one who replies may listen to it himself.²
28. When two Islamic brothers meet, they should say Salaam. If a tree, a wall or a pillar comes between them and they meet again, they should say Salaam again. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'When any one of you meets his Islamic brother, he should say Salaam to him. If a tree, a wall or a rock, etc. comes between them and he meets him again, he should say Salaam to him again.'³
29. It is also compulsory to reply to the Salaam that is written in a letter. There are two ways to do this: One is that the reply is

¹ Derived from Bahar-e-Shari'at, part. 16, p. 92

² Derived from Bahar-e-Shari'at, part 16, p. 90

³ Sunan Abi Dawood, vol. 4, p. 450, Hadith 5200

given verbally and the second is that the reply to Salaam is sent in writing but since it is Wajib to reply to the Salaam immediately, and reply to a letter gets somewhat delayed, so make a verbal reply to the Salaam immediately. When Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ read letters, he would first reply verbally to اَلْسَّلَامُ عَلَيْكُمْ written in the letters and then would proceed to read it further.¹

30. If someone asks you to give his Salaam to so-and-so, you should not make an immediate reply to the Salaam, your reply is of no use, rather convey Salaam to the person for whom it is said.
31. If someone says Salaam to you, then if both the conveyer and the sender of Salaam are men, you should reply in this way: عَلَيْكَ وَعَلَيْهِ السَّلَام. If both are women, reply in this way: عَلَيْكِ وَعَلَيْهَا السَّلَام. If the conveyer is a man and the sender is a woman, reply in this way: عَلَيْكَ وَعَلَيْهَا السَّلَام. If the conveyer is a woman and the sender is a man, reply in this way: عَلَيْكِ وَعَلَيْهِ السَّلَام. (The meaning of all these phrases is 'peace be on you and him/her').
32. Upon entering a Masjid, when you see Islamic brothers busy reading the Holy Quran, making Zikr, reciting Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or waiting for the congregational

¹ Derived from Bahar-e-Shari'at, part 16, p. 92

Salah, do not say Salaam to them as it is not the occasion of saying Salaam, nor is replying compulsory for them.¹

In *Fatawa Razawiyyah*, volume 23, on page 399, Imam-e-Ahl-e-Sunnat, Ahmad Raza Khan رحمۃ اللہ علیہ has mentioned: Saying Salaam to a Zaakir [i.e. person doing Zikr] is categorically disallowed. If anyone does so, it is up to the Zaakir whether he replies or not. However, if not replying to Salaam or a permissible talk causes someone pain, then he should reply; as pleasing a Muslim's heart is greater and more important than remaining silent during Zikr.

33. If an Islamic brother is busy repeating his lesson or making scholarly conversation or learning and teaching, do not say Salaam to him.²
34. If a speech is going on in a congregation and Islamic brothers are listening to it, the person who comes should not say Salaam.
35. Do not say Salaam to a person, who is urinating, defecating, walking after urinating with a clod in his hand to dry the private part, having a bath while unclothed in the bathroom, singing a song, flying pigeons or eating food.³

¹ Al-Fatawa Al-Hindiyyah, vol. 5, p. 225

² Bahar-e-Shari'at, Part 16, p. 91

³ Bahar-e-Shari'at, part 16, p. 91

36. In those situations, in which saying Salaam is disallowed, if someone says it, replying is not compulsory.¹
37. If Salaam is said to the person who is eating and he does not have a morsel in his mouth, he should reply.
38. It is not compulsory to reply to a beggar's Salaam. (When beggar has come to beg).²

O our Beloved Allah! Grant us abundant blessings of Salaam.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnahs and manners of shaking hands and embracing

Dear Islamic brothers! When two Islamic brothers meet each other, firstly, they should say Salaam and then shake hands because shaking hands upon meeting (each other) is the Sunnah of the blessed companions رَضِيَ اللهُ عَنْهُمْ. It is also the Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

Sayyiduna Abul Khattab رَضِيَ اللهُ عَنْهُ said: I asked Sayyiduna Anas رَضِيَ اللهُ عَنْهُ, 'Was [the act of] shaking hands prevalent among the blessed companions رَضِيَ اللهُ عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? He رَضِيَ اللهُ عَنْهُ replied, 'Yes.'⁴

¹ Bahar-e-Shari'at, part 16, p. 91

² Bahar-e-Shari'at, part 16, p. 90

³ Mirat-ul-Manajih, vol. 6, p. 355

⁴ Sahih Bukhari, vol. 4, p. 177, Hadith 6263

1. Shaking hands with each other eliminates malice, and exchanging gifts causes love and removes hostility. Sayyiduna ‘Ata Khurasani رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Shake hands with one another. This relieves malice. And, send gifts, this will create love for one another and remove hostility.’¹
2. There is a glad-tiding for the people who shake hands at the time of meeting that their Du’a is accepted and forgiveness is bestowed upon them even before they separate their hands. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: When two Muslims meet, hold each other’s hands (i.e. shake hands), it is upon the generous responsibility of Allah Almighty to answer their Du’a and they will be forgiven before they separate their hands. And the people who gather and make Zikr of Allah Almighty having no purpose except for pleasing Allah Almighty, then a proclaimer announces from the sky, ‘Stand up! You have been forgiven; your sins have been turned into virtues.’²
3. By the blessings of shaking hands, the sins of both Islamic brothers are forgiven. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When a Muslim meets his Muslim brother and holds his hand (i.e. shakes hands), their sins fall like the leaves of a dry tree fall in a strong windstorm. And their sins are forgiven even if they are equal to the foam of the ocean.³

¹ Mishkat-ul-Masabih, vol. 2, p. 171, Hadith 4693

² Al-Musnad lil Imam Ahmad Bin Hanbal, vol. 4, p. 286, Hadith 12454

³ Shu’ab-ul-Iman, vol. 6, p. 473, Hadith 8950

The Holy Prophet ﷺ said, ‘When two friends meet with each other, shake hands and recite Salat upon the [Holy] Prophet ﷺ, all their sins are forgiven before they leave.’¹

4. First of all, Yemeni Islamic brothers had the privilege to shake hands with the Holy Prophet ﷺ. Sayyiduna Anas رضى الله عنه said: When the people of Yemen came to the blessed court of the Beloved Prophet ﷺ, the Beloved Prophet ﷺ said, ‘The people of Yemen have come to you and they are the first men to come and shake hands.’²
5. Shaking hands along with saying Salaam completes Salaam. Sayyiduna Abu Umamah رضى الله عنه narrated that the Holy Prophet ﷺ said, ‘A complete visit to a sick person is that one places his hand on the sick person’s forehead and asks how he is, and complete Salaam is that one should shake hands too.’³

Dear Islamic brothers! Meeting people with a smiling face is courtesy and politeness. The Blessed and Beloved Prophet ﷺ said, ‘You cannot please people with your wealth but your courtesy and good character can please them.’⁴

¹ Shu’ab-ul-Iman, vol. 6, p. 471, Hadith 8944

² Sunan Abi Dawood, vol. 4, p. 453, Hadith 5213

³ Jami’ Tirmizi, vol. 4, pp. 334, Hadith 2740

⁴ Shu’ab-ul-Iman, vol. 6, p. 253, Hadith 8054

6. Embracing others on happy occasions is a Sunnah.¹

Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللّٰهُ عَنْهَا said: Zayd Bin Haaris رَضِيَ اللّٰهُ عَنْهُ came to Madinah and the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was in my house. Sayyiduna Zayd رَضِيَ اللّٰهُ عَنْهُ came there and knocked on the door. The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stood up and while pulling his garment, he went towards him, embraced him and kissed him.²

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم called Sayyiduna Abu Zar Ghifari رَضِيَ اللّٰهُ عَنْهُ. When he came, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم embraced him with great affection. Sayyiduna Ayyub Bin Basheer رَضِيَ اللّٰهُ عَنْهُ narrated that a man said that he asked Sayyiduna Abu Zar رَضِيَ اللّٰهُ عَنْهُ: Would the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shake hands with you when you met him? He رَضِيَ اللّٰهُ عَنْهُ replied, ‘I never met him except that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would shake hands with me.’ (i.e. whenever I had the privilege to meet him, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did shake hands.) One day, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent a message for me when I was not at home. When I came, I was informed so I presented myself in his court. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was sitting on a wooden-bed. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم embraced me and that was (extremely) better and (much) better.³

¹ Mirat-ul-Manajih, vol. 6, p. 359

² Jami’ Tirmizi, vol. 4, p. 335, Hadith 2741

³ Sunan Abi Dawood, vol. 4, p. 453, Hadith 5214

When Sayyiduna Ja'far رَضِيَ اللَّهُ عَنْهُ came in the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced him too. Sayyiduna Sha'bi رَضِيَ اللَّهُ عَنْهُ narrated: When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met Ja'far Bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced him and kissed him between his eyes.¹

Dear Islamic brothers! The fortunate and blessed companions رَضِيَ اللَّهُ عَنْهُمْ used to have the honour of kissing the blessed hands of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Narrating an account, Sayyiduna Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا said: We came close to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and kissed his (blessed) hands.²

The blessed companions would kiss the blessed hands and feet of the Holy Prophet ﷺ

Sayyiduna Zaari' رَضِيَ اللَّهُ عَنْهُ narrated that when the delegation of 'Abdul Qays tribe came to the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he was also the part of the delegation. He رَضِيَ اللَّهُ عَنْهُ said: When we reached Madinah from our places, we quickly came to the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and kissed the blessed hands and feet of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

¹ Ibid, vol. 4, p. 455, Hadith 5220

² Sunan Abi Dawood, vol. 4, p. 456, Hadith 5223

³ Ibid, vol. 4, p. 456, Hadith 5225

The great spiritual guide and mentor of the magnificent Chishtiyyah spiritual chain, Sayyiduna Baba Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ said: Kissing the hands of Shuyookh and scholars رَحْمَةُ اللَّهِ is undoubtedly a source of blessings in the world and Hereafter. Someone once saw a pious man in his dream after his death and asked him: مَا فَعَلَ اللَّهُ بِكَ؟ i.e. how did Allah Almighty treat you? He replied: All good and bad deeds of the world were put in front of me, and the situation reached such an extent that it was ordered that I should be taken to Hell. This command was about to be carried out, but then it was said, 'Stop! Once he kissed the hands of Khuwajah Shareef رَحْمَةُ اللَّهِ عَلَيْهِ in Jami' Masjid of Damascus, because of that, We have forgiven him.¹

رحمتِ حق "بہا" نہ می جوید رحمتِ حق "بہانہ" می جوید

Translation: The mercy of Allah Almighty demands no price. Only an excuse is enough for His عَزَّوَجَلَّ mercy to shower.

Furthermore, the Shaykh of Shuyookh Baba Fareed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ said: On the Day of Judgement, a lot of sinners will be forgiven and they will gain salvation from the torment of Hell due to the blessing of kissing the blessed hands of pious men رَحْمَةُ اللَّهِ.²

7. Use both hands for a handshake.³

¹ Asraar-e-Awliya, p. 113

² Asraar Awliya` Hasht-e-Bahsht, p. 113

³ Bahr-e-Shari'at, part 16, p. 98

8. It is Mustahab to shake hands every time you meet.¹
9. Also shake hands while leaving. Sadr-ush-Shari'ah Badr-ut-Tareeqah Hadrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ has written: The confirmation of this being a Sunnah has not ever come into my view, but the origin of the handshake is proven by a blessed Hadith; so, this will also be considered permissible.²
10. Shaking hands does not merely refer to touching the fingers. The Sunnah is to use both hands for the handshake and while doing so, there should not be any cloth, etc. between the hands.³
11. It is a Sunnah while shaking hands that there should not be a handkerchief, etc. between the hands; both palms should be bare and one palm should touch the other.⁴
12. Shake hands smiling and warmly. Recite Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and if possible, read this Du'a too يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ (May Allah Almighty forgive us and you!)
13. After every Salah, people shake hands with one another, this is permissible.⁵

¹ Bahr-e-Shari'at, part 16, p. 97

² Bahar-e-Shari'at, part 16, p. 98

³ Bahar-e-Shari'at, part 16, p. 98

⁴ Bahar-e-Shari'at, part 16, p. 98

⁵ Rad-dul-Muhtar, vol. 9, p. 682

14. Embracing is called Mu'anaqah [مُعَانَقَه], and this is also proven, having been done by the Holy Prophet ﷺ.¹
15. Do not embrace wearing only a Tahband (a piece of cloth used to cover the lower part of the body) or wearing a pair of trousers. Rather, one should be wearing a shirt or at least a shawl.²
16. Embracing on the occasions of Eids is permissible.³
17. Kissing the hand and feet of a scholar is permissible.⁴
18. Kissing one's own hand after shaking hands is Makruh.⁵
19. A necessary caution to adopt while kissing hands and feet is that one should refrain from the place of mischief. مَعَادَ اللَّهِ, if somebody shakes hands, hugs, kisses the hands and feet or forehead of an Islamic brother out of lust, it is impermissible.⁶
20. Kissing the hands and feet of parents is also permissible.
21. Standing up out of respect for a practising scholar and pious Islamic brother is not only permissible but also preferable but that scholar or righteous person should not consider himself

¹ Bahar-e-Shari'at, part 16, p. 98

² Bahar-e-Shari'at, , part 16, p. 98

³ Ibid, p. 90

⁴ Ibid, p. 99

⁵ Ibid, p. 99

⁶ Ibid, p. 98; summarized

worthy of respect and should not wish people to stand for him. If somebody does not stand out of respect, he should not bear malice at all.¹

O our beloved Allah Almighty! Give us the enablement to say Salaam to every Muslim sincerely and whole-heartedly and to shake hands with them humbly!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of talking

Dear Islamic brothers! We need to talk in this life. Rather, we keep talking even unnecessarily; it is very harmful to speak unnecessarily though. It is better to keep silent than to talk unnecessarily. Therefore, in connection with the blessed conversation of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sunnahs, manners and excellences of silence are mentioned below.

1. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would talk so impressively with pauses that the listener would memorise it easily. Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللّٰهُ عَنْهَا has stated, ‘The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to talk so clearly and with pauses that every listener would memorise it.’²
2. Talk with a smile on your face, and cordially. Be affectionate towards younger people and respectful towards elders. Allah

¹ Derived from Fatawa Razawiyah, vol. 23, p. 719

² Al-Musnad Imam Ahmad, vol. 10, p. 115, Hadith 26269

Almighty willing, you will remain respected for both.

3. Speaking aloud, as friends do nowadays with one another in an informal manner, is extremely unpleasant.
4. It is not right to clap someone on the hand in the middle of the conversation as clapping and whistling are mere time-wasting, useless fun and the way of disbelievers.¹
5. While talking, it isn't good to repeatedly insert a finger in the ear or nose and spit in someone's presence.
6. As long as someone is speaking, listen to him patiently. Don't interrupt him to start your conversation.
7. Don't mimic if someone stammers because it will dishearten him.
8. Don't laugh aloud while talking because the Holy Prophet ﷺ never did that. (Here it means an act of laughing loud enough to be heard by others).²
9. Talking too much and laughing aloud repeatedly weaken one's honour.
10. The Holy Prophet ﷺ said: When you see a person uninterested in the world and find him taciturn, do sit with him because wisdom descends upon him.³

¹ Tafseer-e-Na'eemi, vol. 9, p. 549

² Derived from Mirat-ul-Manajih, vol. 6, p. 402

³ Sunan Ibn-e-Majah, vol. 4, p. 122, Hadith 4101

11. A blessed Hadith says: Whoever remained silent, gained salvation.¹
12. When speaking to someone, there should be a specific purpose of the conversation; and, always talk to the people according to their psychology and capacity as it is said: *كَلِّمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ* (i.e. *speak to people according to their intellects*). That is, the conversation should not be made in a way that others do not understand; your words should also be simple and clear. Difficult words should not be used because difficult words will establish your superiority of knowledge on others, but they will not understand a single word.
13. Always protect your tongue from a foul conversation. Sayyiduna ‘Uqbah Bin ‘Aamir *رَضِيَ اللَّهُ عَنْهُ* said: I asked, ‘O Beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*! What is salvation?’ He *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* answered, ‘Keep your tongue away from a foul conversation.’²
14. Dear Islamic brothers! If we use our tongue the right way, whatever blessings we obtain will benefit our entire body. If we do not use it the right way and abuse others, such as, then whether the tongue suffers or not, other body parts will bear the suffering. Sayyiduna Abu Sa’eed Khudri *رَضِيَ اللَّهُ عَنْهُ* narrated that the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* stated: When a human wakes up in the morning, his limbs say to the tongue while

¹ Shu’ab-ul-Iman, vol. 4, p. 254, Jami’ Tirmizi, chapter (number 5), vol. 4, p. 225, Hadith 2509

² Jami’ Tirmizi, vol. 4, p. 182, Hadith 2414

bowing, ‘Fear Allah Almighty concerning us; because we are associated with you, if you remain straight we will also remain straight, and if you are crooked, we will also be crooked.’¹

15. The habit of laughing and joking with one another sometimes costs [people] dear. Sayyiduna Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ عَنْهُ said, ‘Do not laugh and joke with one another; it (laughing in joke) instils hatred in your hearts and the foundations of evil acts strengthen in the hearts.’²
16. Always avoid bad and obscene language. Avoid abusive words and bear this in mind, it is Haram to curse your brother and Paradise is Haram on the one who uses obscene language.³ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Paradise is Haram for a person who uses obscene language.’⁴

O our Beloved Allah Almighty! Grant us the enablement to act upon the Sunnahs and manners of talking.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnahs and manners of entering and leaving home

Dear Islamic brothers! We go to our home daily or need to visit our relatives and close ones or friends. We should know the Sunnah-

¹ Al-Musnad Imam Ahmad Bin Hanbal, vol. 4, p. 190, Hadees 11908

² Kimiya-e-Sa’adat, vol. 2, p. 563

³ Fatawa Razawiyyah, vol. 21, p. 127

⁴ Kimiya Sa’adat, Rukn Sum Bab Fahash, vol. 2, p. 568

compliant way of entering the home. When we go to somebody's home, should we stand in front of one's door or aside? And how to seek permission? If the permission is not granted, what should be done? What are the blessings of reciting Du'a while leaving the home? What should be recited if nobody is at home? There are numerous Sunnahs and manners with regard to entering home and seeking permission, etc.

1. Say Salaam while entering and leaving your home. The Holy Prophet ﷺ said, 'When you enter the home, say Salaam to the household, and say Salaam when you leave.'¹
2. Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned on page 9, volume 6 of *Mirat-ul-Manajih*: Some pious men have been observed to recite بِسْمِ اللَّهِ and قُلْ هُوَ اللَّهُ when they enter their homes for the first time in the day, because it brings profusion to sustenance and unity to the home.

Whoever enters the home without invoking the name of Allah Almighty, Satan also enters with him. Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet ﷺ stated: When a person does the Zikr of Allah Almighty at the time of entering the home and eating food, Satan says [to himself], 'You can neither spend the night here nor can you eat food.' And when the man enters the home without mentioning the name of Allah Almighty, Satan says, 'Tonight will be spent here.' And

¹ Shu'ab-ul-Iman, vol. 6, p. 447, Hadith 8845

when the man does not mention the name of Allah Almighty at the time of eating food, Satan says, ‘You have found both, the shelter and food.’¹

3. When a fortunate person recites the Du’a of leaving home at the time of leaving his home, he remains safe from every calamity until he returns. **الْحَمْدُ لِلَّهِ** there are countless blessings in following the Sunnah of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** said that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: When a man comes out of the door of his home, two angels are appointed on him. When he recites **بِسْمِ اللَّهِ**, the angels say, ‘You have adopted the right path.’ When the man recites **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**, angels say, ‘Now you are safe from every calamity.’ When the man recites **تَوَكَّلْتُ عَلَى اللَّهِ**, angels say, ‘You do not need the assistance of anybody else now.’ Then the two Satans who are appointed with him, meet him; angels say, ‘Now what do you want to do with him? He has chosen the right path, gained safety from all calamities, and he has become needless of others’ help, except for Allah Almighty’s help.’²
4. When you need to go to someone’s home, the right way is to seek his permission to enter the home first. When you enter, say Salaam first then start the conversation.³

¹ Sahih Muslim, vol. 4, p. 1116, Hadith 2078

² Sunan Ibn Majah, vol. 4, p. 292, Hadith 3886

³ Bahar-e-Shari’at, part 16, p. 83; summarized

It's narrated by Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Seek permission thrice; it is fine if it is granted, otherwise go back.'¹

5. Whoever seeks permission to enter the home without saying Salaam, should not be granted permission to enter. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not grant permission to him who doesn't start with Salaam.'²

The wisdom behind seeking permission to enter a home is that the person from outside does not see inside the home immediately. While the person coming says Salaam and seeks permission from outside, the household can manage to take the veil, etc. Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The command of seeking permission has been given due to eyes (so that the secrets of the private life of the household cannot get disclosed).'³

6. Seeking permission before entering someone's home is a Sunnah. It is better to seek permission in this way, 'اَلْسَّلَامُ عَلَيْكُمْ'; *may I come in?*'⁴

Sayyiduna Rib'ee Bin Hiraash رَضِيَ اللهُ عَنْهُ said: A man from Banu 'Aamir told us that he had sought permission from the Noble

¹ Sahih Muslim, p. 1186, Hadith 2153

² Shu'ab-ul-Iman, vol. 6, p. 441, Hadith 8816

³ Sahih Muslim, p. 1189, Hadith 2156

⁴ Mirat-ul-Manajih, vol. 6, p. 346

Prophet ﷺ, the Holy Prophet ﷺ was at home. He asked, 'May I enter?' The Holy Prophet ﷺ said to his servant, 'Go out to this man and teach him how to ask permission. Ask him to say it in this way, 'اَسَلَامُ عَلَيْكُمْ' may I enter?' The man heard the saying of the Beloved Prophet ﷺ and asked, 'اَسَلَامُ عَلَيْكُمْ' may I enter?' The Holy Prophet ﷺ permitted him and he entered.¹

Sayyiduna Kaladah Bin Hanbal رضى الله عنه said: I reached the blessed court of the Beloved Prophet ﷺ. When I entered and did not say Salaam, the Beloved Prophet ﷺ said, 'Return, then say this: اَسَلَامُ عَلَيْكُمْ; may I come in?'²

7. If somebody sends someone to call you, and you go along with the person [who came to call you], then there is no need to seek permission, the person with you is the permission himself.

Sayyiduna Abu Hurayrah رضى الله عنه said that the Holy Prophet ﷺ stated: When any one of you is called and he comes along with the messenger, then this is his permission.³

In another narration, it is stated that a man sent for calling someone is the permission from him.⁴

8. One should clear his throat in order for others to sense his

¹ Sunan Abi Dawood, vol. 4, p. 443, Hadith 5177

² Ibid, vol. 4, p. 442, Hadith 5176

³ Ibid, vol. 4, p. 447, Hadith 9815

⁴ Ibid, Hadith 9815

presence. Sayyiduna ‘Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيم said: I would visit the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once at night and once during the day. When I visited him at the night, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would clear his throat for me.¹

Dear Islamic brothers! When visiting somebody’s home, while passing through the door and moving towards the room if necessary, we should clear our throats so that the members of that family can sense our presence and move elsewhere.

9. Stand aside when there is no curtain on the door. Sayyiduna Abdullah Bin Busr رَضِيَ اللَّهُ عَنْهُ narrated: When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived the door of anyone, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not stand in front of the door. On the contrary, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand at the right or the left side and say, ‘الْسَّلَامُ عَلَيْكُمْ، الْسَّلَامُ عَلَيْكُمْ’ and this was because there were no curtains on the doors in those days.²
10. When somebody visits someone’s home, the person answering the door from inside should ask, ‘Who is there?’ The visitor should not say, ‘Me’, as is common these days. The visitor should state his name. Saying ‘Me’ in reply is not liked by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ narrated: I went to the court of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and knocked on

¹ Sunan Ibn Majah, vol. 4, p. 206, Hadith 3708

² Sunan Abi Dawood, vol. 4, p. 446, Hadith 5186

³ Bahar-e-Shari’at, part. 16, p. 83

the door, he ﷺ asked, ‘Who is it?’ I replied, ‘Me’. He ﷺ said, ‘Me, who?’ [i.e. What do you mean by me?] It was as if he ﷺ disliked it.¹

11. One shouldn’t peek into someone’s home. Sayyiduna Anas رضى الله عنه has narrated. The Beloved Prophet ﷺ was sitting in his blessed home. A man peeped in to see him. The Holy Prophet ﷺ pointed the tip of the spear at him. Therefore, he stepped back.²

Similarly, on another occasion, when the Holy Prophet ﷺ was at his blessed home, a person peeped through a hole. The Holy Prophet ﷺ expressed displeasure. Sayyiduna Sahl Bin Sa’idi رضى الله عنه narrated: A man peeped through a hole into the blessed home of the Holy Prophet ﷺ, while the Holy Prophet ﷺ was scratching his blessed head with an iron comb. He ﷺ said, ‘If I had my attention towards you that you were looking [through the hole], I would have pierced your eye with it [i.e. the comb]. The order of taking permission is surely for protection from sight.’³

Dear Islamic brothers! Alongside refraining from peeping into others’ homes, we should keep the doors and windows of our

¹ Sahih Bukhari, vol. 4, p. 171, Hadith 6250

² Sunan-ut-Tirmizi, vol. 4, p. 325, Hadith 2717

³ Sunan-ut-Tirmizi, vol. 4, p. 325, Hadith 2717

houses closed or draw plain curtains etc. on the doors and windows so that it prevents unveiling.

12. Do not criticize the arrangements of [others'] home unnecessarily which may hurt the feelings of the host. However, if you see something impermissible such as pictures of living things hanging, make them understand in a nice way. If possible, present some gift no matter how low-cost it is, it will cause love.
13. Whatever is served to eat or drink, do accept it unless there is a genuine reason (for refusing it). Do not display a disapproving expression even if you do not like it. It will discourage and hurt the host.
14. Upon leaving, do supplicate for the host family and also thank them.
15. Leave after saying Salaam.
16. If you enter a home where no one is present (even if it is your own home), then say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

As the sacred and blessed soul of the Holy Prophet ﷺ is present in the homes of Muslims.¹

17. When leaving the home, recite this Du'a:

¹ Sharh-ush-Shifa lil-Qaari, vol. 2, p. 118

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: In the name of Allah Almighty, I have put my trust in Allah Almighty, there is no power (to abstain from evil) or might (to do good) except [the one] from Allah Almighty.¹

O our Beloved Allah Almighty! Grant us the enablement to act upon the Sunnahs of entering and leaving the home.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of travelling

Dear Islamic brothers! We often need to travel and many fortunate Islamic brothers are even honoured to travel in the path of Allah, with Madani Qafilah of devotees of Rasool. Therefore, we should try to learn some Sunnahs and manners of travelling too so that we can make our journey a source of reward by acting upon them.

1. If possible, a journey should be started on Thursday because it is a Sunnah to start a journey on a Thursday.²

Sayyiduna Ka'b Bin Maalik رَضِيَ اللّٰهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم set out for the Battle of Tabook on

¹ Mishkat-ul-Masabih, vol. 1, p. 456, Hadith. 2443

² Ashi'a-tul-Lam'aat, vol. 5, p. 161

Thursday and he ﷺ would prefer to set out on a journey on a Thursday.¹

2. If it is convenient, travel in the night because distance at night is covered quicker as Sayyiduna Anas رضى الله عنه narrated that the Beloved Prophet ﷺ stated, ‘Travel at night, as the earth is contracted at night.’²
3. If some Islamic brothers travel together in the form of a group, they should appoint one person as Ameer [leader]. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Beloved Prophet ﷺ stated, ‘When three men set out on a journey, they should appoint one of them as [their] Ameer.’³

Dear Islamic brothers! The Nigran of the Qafilah should be courteous, sincere and selfless and should look after his travelling mates. Supposing, if the travelling companions of the Qafilah are offended at something or have any discord or displeasure among one another, the Ameer should resolve it wisely but he must not disregard justice either. Furthermore, appointees must not be negligent in fulfilling the instructions of the Nigran of the Qafilah as long as he gives instructions in accordance with Shari’ah. Keep the morale high during the journey. Sometimes, fatigue of the journey or difference of opinions causes ill feelings. In these

¹ Sahih Bukhari, vol. 2, p. 496, Hadith 2950

² Sunan Abi Dawood, vol. 3, p. 40, Hadith 2571

³ Sunan Abi Dawood, p. 51, 52, vol. 3, Hadith 2609

situations, exercise a great deal of patience and forbearance and continue to resolve all issues and matters with affection.

4. Upon leaving, meet your friends and family and apologize to them for your faults; forgiving from the bottom of your heart is compulsory for those who are requested to forgive.¹

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘The one whose brother comes to him to apologize, should accept his apology whether he is right or wrong, whoever does not do so will not come to my pond [of Paradise].’²

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘On the Day of Judgement, when people will be standing for accountability, one proclaimer will make the announcement: Whoever is owed anything by Allah Almighty, stand up and enter Paradise. (But no one will stand up.) Then the proclaimer will make the announcement for the second time: Whoever is owed anything by Allah Almighty, stand up. (People will ask in amazement): How can one be owed anything by Allah Almighty? The reply will be: (Those) who used to forgive others. The proclaimer will make the announcement for the third time: Whoever is owed anything by Allah Almighty, stand up and enter Paradise. Thus, thousands of people will stand and enter Paradise without accountability.’³

¹ Bahar-e-Shari’at, part 6, p. 19

² Al-Mustadrak, vol. 5, p. 213, Hadith 7340

³ Al-Mu’jam-ul-Awsat, vol. 1, p. 542, Hadith 1998

5. If it is not a Makruh time, offer 4 Rak'aat Nafl Salah with 'أَلْحَمْدُ' and 'قُلْنَ' at home while wearing travelling clothes before going out. Those Rak'aat will protect the family and wealth until your return, then depart from your Masjid; if it is not a Makruh time, offer 2 Rak'aat Nafl in the Masjid too.
6. Whenever we go on a journey, we should entrust our family and wealth to Allah Almighty. Allah Almighty is the Best Protector. If possible, one should say the following words to his family before going on a journey:

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا يُضِيعُ وَدَائِعَهُ

Translation: I give you in the protection of Allah Almighty, Who does not destroy entrusted things.¹

7. The Islamic brothers who travel for business should recite the following 5 Surahs completely:
 1. Surah Al-Kafiroon
 2. Surah Al-Nasr
 3. Surah Al-Ikhlās
 4. Surah Al-Falaq
 5. Surah An-Naas

¹ Sunan Ibn Majah, vol. 3, p. 372, Hadith 2825

The Beloved and Blessed Prophet ﷺ said to Sayyiduna Jubayr Bin Mut'am رَضِيَ اللَّهُ عَنْهُ: O Jubayr! Do you want to be better among your companions and exceed them in having provisions for the journey when you go on a journey? (Meaning, you attain prosperity and become free from care and worries during the journey.) He ﷺ said, recite these five Surahs:

1. Surah Al-Kafiroon up to the end
2. Surah Al-Nasr up to the end
3. Surah Al-Ikhlās up to the end
4. Surah Al-Falaq up to the end
5. Surah An-Naas up to the end

Recite every Surah with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and complete it with بِسْمِ اللَّهِ. (In this way, بِسْمِ اللَّهِ will be recited 6 times with these 5 Surahs.) Sayyiduna Jubayr رَضِيَ اللَّهُ عَنْهُ said: I started reciting those [Surahs] and I began to remain the most prosperous and free from the care and worries of the provisions of the journey among all my travelling companions throughout my journey.¹

8. While traveling in a bus, train, etc., recite: اللَّهُ أَكْبَرُ, بِسْمِ اللَّهِ and لَا إِلَهَ إِلَّا اللَّهُ three times; سُبْحَانَ اللَّهِ one time, then recite:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

¹ Kanz-ul-'Ummal, vol. 6, p. 314, Hadith 1745

*'Glory be to Him Who has given this transportation in our control, and this was not to be in our control.' 'And indeed, we have to return to our Lord.'*¹

(Fatawa Razawiyyah, vol. 10, p. 728)

9. When you get on a boat, recite this Du'a, **إِنْ شَاءَ اللَّهُ** you will be protected from drowning:

بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٦٦﴾

*Allah's Name; with it is its sailing and its anchoring. Indeed, my Lord is surely Most Forgiving, Most Merciful.*²

(Fatawa Razawiyyah, vol. 10, p. 729)

10. Keep making Zikr of Allah Almighty during the journey. While traveling by a train, bus, etc. recite **بِسْمِ اللَّهِ**, **اَلْحَمْدُ لِلَّهِ**, **اَللَّهُ اَكْبَرُ** and **سُبْحَانَ اللَّهِ** three times each and recite **لَا إِلَهَ إِلَّا اللَّهُ** once.

Dear Islamic brothers! Whenever you travel, keep making Zikr and reciting Salat upon the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** or keep making individual efforts keeping this great aim in view, 'I must strive to reform myself and people of the entire world'. Angels will protect us throughout our journey if we remain busy making Zikr of Allah Almighty and if **مَعَآذَ اللَّهِ** we keep listening to music or making fun and jokes uselessly, Satan will join us. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

¹ [Kanz-ul-Iman (Translation of Quran)] Part 25, Surah Az-Zukhruf, Ayah 13, 14

² [Kanz-ul-Iman (Translation of Quran)] Part 12, Surah Hood, Ayah 41

has stated: Whoever pays his attention to Allah Almighty and remains engaged in Zikr of Allah Almighty, Allah Almighty appoints an angel for him; and whoever remains engaged in idle talks and indecent poetry, Allah Almighty designates a Satan for him.¹

Reward for travelling in the path of Allah

Sayyiduna Abu Umamah رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم stated: The person whose face is covered with dust in the path of Allah, Allah Almighty will grant him protection from the smoke of Hell on the Day of Judgement, and the person whose feet are covered with dust in the path of Allah, Allah Almighty will protect his feet from hellfire on the Day of Judgement.²

11. Whenever you travel with a Qafilah, always get off together at the same place because Sayyiduna Abu Sa'lah رضي الله عنه stated: When people got off at their destination, they would stay scattered. The Noble Prophet صلى الله عليه وآله وسلم said, 'Your act of staying having scattered is from Satan.' After that, whenever the blessed companions رضي الله عنهم got off at any destination, they would stay together.³

¹ Al-Hisn Al-Haseen, p. 83

² Al-Mu'jam-ul-Kabeer, vol. 8, p. 96, Hadith 7482

³ Sunan Abi Dawood, vol. 3, p. 58, Hadith 2628

12. During the journey, if you come across a needy person, you should help him. **إِنْ شَاءَ اللَّهُ**, this act will generate more reward because sometimes, a traveller himself becomes needy and if he still helps others, the reward for him is unimaginable then! Sayyiduna Abu Sa'eed Khudri **رَضِيَ اللَّهُ عَنْهُ** narrated: We were accompanying the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** on a journey when a person came riding an animal and began to move it to the left and the right side. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Whoever has an additional ride [animal] should give it to the one who does not have any ride [animal], and whoever has additional provision should give it to the one who does not have any provision.' We even felt that none of us had any right on his additional wealth.¹
13. It is a Sunnah to say **اللَّهُ أَكْبَرُ** when going upstairs, walking upwards or if our bus etc. is passing from such a road that goes upwards. Moreover, it is a Sunnah to say **سُبْحَانَ اللَّهِ** when coming downstairs, or walking downwards. Sayyiduna Jabir **رَضِيَ اللَّهُ عَنْهُ** narrated: We would say **اللَّهُ أَكْبَرُ** while climbing up, and we would say **سُبْحَانَ اللَّهِ** while coming downwards.²
14. A traveller should not be unmindful of Du'a, because as long as he is on the journey, his Du'a is accepted. In fact, his Du'a is accepted until he reaches his home. Similarly, Du'a of an oppressed person and Du'a of parents in their children's favour

¹ Sunan Abi Dawood, vol. 2, p. 175, Hadith 1663

² Sahih Bukhari, vol. 2, p. 307, Hadith 2994

are also answered. Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم stated, ‘Three kinds of prayers are accepted, there is no doubt about their acceptance: The prayer of the oppressed, the prayer of a traveller, and the prayer of father for his son.’¹

15. When you get off at the destination, recite the following Du’a from time to time, إِنْ شَاءَ اللَّهُ you will be safe from every loss:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*I seek refuge with the perfect words of Allah Almighty from the harm of what He has created.*²

16. When [you are] scared of an enemy, recite Surah Quraysh. إِنْ شَاءَ اللَّهُ you will be safeguarded from every calamity.³
17. When help is required in any trouble, it is stated in the blessed Hadith: Call out three times in this way: أَعِينُونِي يَا عِبَادَ اللَّهِ O bondsmen of Allah! Help me. (*Ibid*, p. 82)
18. When returning from the journey, it is a blessed Sunnah to bring a gift for the family. The Holy Prophet صلى الله عليه وآله وسلم has stated, ‘When one returns from a journey, he should bring

¹ Sunan-ut-Tirmizi, vol. 5, p. 280, Hadith 3459

² Kanz-ul-‘Ummal, vol. 6, p. 301, Hadith 17508

³ Al-Hisn Al-Haseen, p. 80

some gift for the family, no matter if it is stones that he gets in his sack.’¹

19. Upon returning from a journey, it is a Sunnah to offer two Rak’aat Nafl in your Masjid. Sayyiduna Ka’b Bin Maalik رَضِيَ اللهُ عَنْهُ narrated: Whenever the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned from a journey, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would first go to the Masjid and offer two Rak’aat (Nafl Salah) before sitting there.²

The method of reflecting on deeds collectively (72 Pious Deeds)

56 Daily Pious Deeds

1. Made good intentions?
2. Offered all five Salahs congregationally?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?

¹ Kanz-ul-‘Ummal, vol. 6, p. 301, Hadith 17502

² Sahih Bukhari, vol. 2, p. 336, Hadith 3088

6. Read or listened to three verses from Kanz-ul-Iman or two pages from Siraat-ul-Jinaan with translation and commentary?
7. Recited the Waza'if of Shajarah?
8. Recited Salat upon the Holy Prophet ﷺ 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gazes lowered saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madinah for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected on your acts?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madinah for adults?
19. Arrived home within two hours after Isha Jama'at?
20. Spent two hours on religious activities?
21. Woke up others for Fajr Salah?
22. Refrained from peering into others' homes?

23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance with Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Repented of a sin immediately after committing it?
29. Ate according to Sunnah?
30. Gave Salaam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before Fard?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen, Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr and 'Isha [Farz]?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from borrowing things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for some time at least?

40. Refrained from forming personal friendships?
41. Repaid the debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the session of the Qura'nic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed the reward [of good deeds] to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Obeyed laws of traffic?
51. Resolved issues according to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?

- 55. Wore Imamah?
- 56. Respected your parents?

10 Weekly Pious Deeds

- 57. Sent at least one Islamic sister from your home to the weekly congregation of Islamic sisters?
- 58. Watched or listened to the weekly Madani Muzakarah?
- 59. Attended the weekly congregation from beginning till end?
- 60. Conducted the holiday I'tikaf?
- 61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
- 62. Fasted on any day of the week?
- 63. Read or listened to the weekly booklet?
- 64. Performed area visit?
- 65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
- 66. Took part in the weekly Madani Halqah?

3 Monthly Pious Deeds

- 67. Submitted last month's booklet of Pious Deeds to your Nigran?

68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

1 Yearly Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

2 Lifelong Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 (consecutive) months and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course).

Dear Islamic brothers! Always remain associated with the Madani environment of Dawat-e-Islami in order to become pious, keep carrying out pious deeds, attend the weekly congregation of Dawat-e-Islami from the beginning to end after performing Salah with the first Takbeer in the Masjid where the congregation is held. In order to learn Sunnahs, every Islamic brother must travel with at least a 12-month Madani Qafilah of Dawat-e-Islami in his lifetime, a 30-day Madani Qafilah every 12 months, and a 3-day Madani Qafilah every month.

O our Beloved Allah Almighty! Whenever we have to travel, grant us enablement to make the entire journey according to the Sunnah

and bless us with the honour of travelling to Haramayn Tayyibayn again and again. Furthermore, bless us with the honour of travelling with the Madani Qafilah with the devotees of Rasool ﷺ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ ﷺ

Qafilay mayn Chalo (Travel with a Madani Qafilah)

(**From:** Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri (داعی بزرگائے اہل سنت والجماعہ))

Lootnay rahmatayn, Qafilay mayn chalo

Seekhnay Sunnatayn, Qafilay mayn chalo

Chaaho gar barakatayn, Qafilay mayn chalo

Pao gey ‘azmatayn, Qafilay mayn chalo

Haun gi hal mushkilayn, Qafilay mayn chalo

Khatm haun shaamatayn, Qafilay mayn chalo

Taybah ki justuju, Hajj ki gar aarzu

Hay bata doon tumhayn, Qafilay mayn chalo

Gar Madinay ka gham, chahiye chashm-e-nam

Laynay yeh na’matayn, Qafilay mayn chalo

Dukh ka darmaan milay aayain gey din bhalay

Khatm haun gardishayn, Qafilay mayn chalo

Daytay hayn fayz-e-‘aam Awliya-e-Kiraam

Khoob jalway milayn, Qafilay mayn chalo

Awliya ka karam, tum pay ho la-jaram

Mil kay sab chal parayn, Qafilay mayn chalo

Mann jo beemar ho, qarz ka baar ho

Ranj-o-gham mat karayn, Qafilay mayn chalo

Rab kay dar par jhukayn, iltijayain karayn

Bab-e-rahmat khulayn, Qafilay mayn chalo

Dil ki kaalak dhulay, marz-e-‘isyan talay

Aao sab chal parayn, Qafilay mayn chalo

Qarz hoga ada, aa kay maango Du’a

Pao gey barakatayn, Qafilay mayn chalo

Dukh ka darmaan milay, aayain gey din bhalay

Khatm haun gardishayn, Qafilay mayn chalo

Gham kay baadal chatayn khoob khushiyan milayn

Dil ki kaliyan khilayn, Qafilay mayn chalo

Ho qawee haafizah, theek ho haazimah

Kaam saaray banayn, Qafilay mayn chalo

‘Ilm haasil karo, jahl zaa’il karo

Pao gey rahatayn, Qafilay mayn chalo

Go qarzdar ho ya kay beemar ho

Chaho gar rahatayn, Qafilay mayn chalo

Gercheh haun garmiyan ya kay haun sardiyan

Chaahay haun baarishayn, Qafilay mayn chalo

Koondayn gar bijliyan ya chalayn aandhiyan

Chahay awlay parayn, Qafilay mayn chalo

Baarah maah kay liye, tees din kay liye

Her mahinay chalayn, Qafilay mayn chalo

Ay mayray bhaiyon! Rat lagatay raho

Qafilay mayn chalayn, Qafilay mayn chalo

Phone par baat ho ya mulaqat ho

Sab say kehtay rahayn, Qafilay mayn chalo

Aap bazar mayn haun ya kay daftar mayn haun

Sab say kehtay rahayn, Qafilay mayn chalo

Dars dayn ya sunayn ya Bayan jo karayn

Is mayn yeh bhi kahayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool, in say ham Madani phool

Aao laynay chalayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool aaye laynay Du’a

Aao mil kar chalayn, Qafilay mayn chalo

'Aashiqan-e-Rasool aaye hayn, marhaba
Khayr-khawhi karayn, Qafilay mayn chalo
'Aashiqan-e-Rasool layain jab Qafilah
Khayr-khawhi karayn, Qafilay mayn chalo
Khaana lay kar chalayn, thanda sherbat bhi layn
Khayr- khawhi karayn, Qafilay mayn chalo
Un pay ho rahmatayn, Qafilay ka sunayn
Khayr- khawhi karayn, Qafilay mayn chalo
Bakhsh day mayray Maula Tu in ko kay jo
Khayr- khawhi karayn, Qafilay mayn chalo
Ya Khuda har ghari rat ho Attar ki
Qafilay mayn chalayn, Qafilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and manners of applying kohl

Dear Islamic brothers! Applying kohl is a very beautiful Sunnah of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply kohl to his blessed eyes before going to sleep. Therefore, we should also apply kohl to our eyes before we sleep, with an intention to follow the blessed Sunnah of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By doing this, not only would we be

rewarded for acting upon the Sunnah but also get its worldly benefits.

It is a Sunnah to apply kohl while going to sleep

The Beloved Prophet ﷺ would apply kohl while going to sleep, Sayyiduna Abdullah Ibn ‘Abbas رضى الله عنهما narrated that the Beloved Prophet ﷺ used to apply Ismid kohl with a kohl stick to each [blessed] eye three times before sleeping.¹

Dear Islamic brothers! Through this blessed Hadith, we have learned that applying kohl while going to sleep is a Sunnah.²

So whenever we sleep at night, we should not forget to apply kohl. The wisdom behind applying kohl before sleeping is that it remains in the eyes for longer and gives benefit to the eyes by passing through the pores of the eyes.

Ismid kohl is the best

There is a narration mentioned in the book *Sunan Ibn Majah*: The best kohl among all is ‘Ismid’, as it strengthens the eyesight and causes the eyelashes to grow.³

Dear Islamic brothers! It is sufficient for the excellence of Ismid kohl that it was liked by the Beloved Prophet ﷺ. The

¹ Jam’ Al-Tirmizi, vol. 3, p. 294, Hadith 1763

² Mirat-ul-Manajih, vol. 6, p. 180

³ Sunan Ibn Majah, vol. 4, p. 115, Hadith 3497

Holy Prophet ﷺ not only used it himself but also motivated his followers to do so, and stated its advantages as well. Therefore, if it is possible, use only Ismid kohl. Moreover, through the blessed Hadith, we have also come to know that it strengthens the eyesight and grows the eyelashes. It is said that Ismid is found in Isfahan.

The blessed scholars commented that it is black and produced in the eastern countries. Anyhow, if it is available, it is better to use Ismid kohl. Otherwise, the Sunnah act will be fulfilled even if any other kind of kohl is used.

The method of applying kohl

It has also been stated in the aforementioned blessed Hadith that the Beloved Prophet ﷺ used to apply kohl three times to each blessed eye and this was what he frequently practised. Nevertheless, it is stated in some other narrations that he ﷺ used to apply it three times to the right eye and twice to the left eye.

It is mentioned in the same way in *Shamaail-e-Rasool* that the Holy Prophet ﷺ used to apply it twice to each eye and then apply one stick with kohl to both blessed eyes.¹

Therefore, we should apply kohl using different ways at different times i.e., sometimes apply it three times to each eye, sometimes apply it three times to the right eye and twice to the left eye, and

¹ Wasail-ul-Wusool, p. 77

sometimes apply it twice to each eye and at the end, take the applicator, put it into the container so that the kohl sticks to it, and then use that applicator once in each eye. By doing this, all three methods of Sunnah will be acted upon.

Remember that the Beloved Prophet ﷺ would start every honourable action from the right-hand side, so apply kohl to the right eye first and then to the left eye.¹

O our Beloved Allah Almighty! Grant us the enablement to always act upon the Sunnah of applying kohl while we are going to sleep.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnahs and manners of sneezing

Dear Islamic brothers! Sneezing is also an important action and there are also Sunnahs and manners of sneezing. Sadly! The majority of Muslims are unaware of this because of being distant from the religious environment. Whenever they feel the urge to sneeze, they sneeze loudly. Whenever they have a runny nose, they blow it in any way whatsoever. This shouldn't be done. We should learn the Sunnahs and manners of sneezing too.

1. When sneezing, lower your head, cover your face and sneeze in a low voice. Sneezing aloud is foolishness.²

¹ Ibid, p. 81

² Bahar-e-Shari'at, part 16, p. 103

Sayyiduna ‘Ubadah Bin Saamit, Shaddad Bin Aws, and Sayyiduna Waasilah رَضِيَ اللَّهُ عَنْهُمْ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When someone feels the urge to burp or sneeze, he should not raise the voice because it is liked by Satan that the voice [of sneezing or burping] is raised.’¹

2. When you sneeze and say اَلْحَمْدُ لِلّٰهِ, the angels will say رَبِّ الْعَالَمِينَ, and if you say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ then the infallible angels will make this Du’a يَرْحَمُكَ اللَّهُ i.e. may Allah Almighty have mercy on you!

Sayyiduna Abdullah Bin ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When someone sneezes and says اَلْحَمْدُ لِلّٰهِ, the angels say رَبِّ الْعَالَمِينَ, and if someone says اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ, then the infallible angels say يَرْحَمُكَ اللَّهُ i.e. may Allah Almighty have mercy on you!’²

3. It is a Sunnah to say اَلْحَمْدُ لِلّٰهِ after sneezing. It is better to say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. And it is Wajib for the listener to say يَرْحَمُكَ اللَّهُ (i.e. may Allah Almighty have mercy on you!) immediately in an audible voice so that the one who sneezed can hear it. If he delays in replying, he will be a sinner; the sin will not be forgiven by merely replying, he has to repent as well.³

¹ Shu’ab-ul-Iman, vol. 7, p. 32, Hadith 9355

² Tabarani Awsat, vol. 2, p. 305, Hadith 3371

³ Bahar-e-Shari’at, part 16, p. 102

4. Upon hearing **يَزْحَمُكَ اللَّهُ**, the person who had sneezed should say: **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ** i.e. *may Allah Almighty forgive us and you!* Or he should say: **يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ** i.e. *may Allah Almighty guide and reform you!*¹
5. The one sneezing should praise Allah Almighty [i.e. say **الْحَمْدُ لِلَّهِ**] audibly so that someone may listen to and reply to it. Thus, both will be rewarded.²
6. The reply [i.e. **يَزْحَمُكَ اللَّهُ**] is Wajib on the first sneeze. If the one sneezing says **الْحَمْدُ لِلَّهِ** on the second sneeze as well, it is not Wajib to reply, rather it is Mustahab. Sayyiduna Iyaas Bin Salamah **رَضِيَ اللَّهُ عَنْهُمَا** narrated from his father: A man sneezed when he was with the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. I was there too. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, **يَزْحَمُكَ اللَّهُ** i.e. *may Allah have mercy on you!* The man sneezed again, then the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘He has cold.’³
7. The reply is Wajib only when the one sneezing says **الْحَمْدُ لِلَّهِ**; if he does not say **الْحَمْدُ لِلَّهِ**, then it is not Wajib to reply.⁴ Sayyiduna Abu Musa **رَضِيَ اللَّهُ عَنْهُ** said: I heard the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** saying, ‘Whoever among you sneezes and says **الْحَمْدُ لِلَّهِ**, you

¹ Al-Fatawa Hindiyyah, vol. 5, p. 326

² Fatawa Hindiyyah, vol. 5, p. 326

³ Jami’ Al-Tirmizi, vol. 4, p. 341, Hadith 2752

⁴ Bhaari Shari’at, part 16, p. 102

should reply with **يُزَحِّكُكَ اللَّهُ** for him. If he doesn't say **أَلْحَمْدُ لِلَّهِ** then you don't (have to) say **يُزَحِّكُكَ اللَّهُ** either.¹

8. A man should respond to the [praising words of] sneeze of an elderly woman in an audible voice, and he should respond to the [praising words of] sneeze of a young woman in a low voice. (However, his voice should be audible enough to himself.)²
9. If the sneezer is behind a wall, you should still reply.³
10. If there are many Islamic brothers and some of them reply, then it will be taken as everyone's reply. However, it is better that all of them reply.⁴
11. If someone sneezes during Salah, he shouldn't say **أَلْحَمْدُ لِلَّهِ**.⁵
12. If you are offering Salah, meanwhile someone sneezes, and you reply, your Salah will become invalid.⁶
13. If a disbeliever says **أَلْحَمْدُ لِلَّهِ** upon sneezing, one should reply **يَهْدِيكَ اللَّهُ** i.e. *may Allah Almighty guide you!*⁷

¹ Sahih Muslim, p. 1596, Hadith 2992

² Bahr-e-Shari'at, part 16, p. 103

³ Bahr-e-Shari'at, part 16, p. 103

⁴ Al-Marja' Sabiq, p. 103

⁵ 'Aalamgiri, vol. 1, p. 98

⁶ Al-Fatawa Hindiyyah, vol. 5, p. 326

⁷ Bahar-e-Shari'at, part 16, p. 103

O our Beloved Allah Almighty! Grant us the enablement to act upon the Sunnahs and manners of sneezing.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Excellences of ‘Asr Salah

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: When the deceased enters the grave, he feels that the Sun is setting so he sits up rubbing his eyes and says دَعُوْنِيْ اُصَلِّيْ ‘Wait a minute! Let me perform Salah.’¹

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللّٰهِ عَلَيْهِ said about this part دَعُوْنِيْ اُصَلِّيْ of the blessed Hadith: O angels! Ask questions later, the time of ‘Asr Salah is ending so let me perform it. This will be said by the one who performed ‘Asr Salah regularly in the world. May Allah bless us with this! He further said: Maybe because of this, questions and answers will not be asked, or if they are, they may be with great ease because this conversation of the deceased is the answer to all the questions.²

Sunnahs and manners of a haircut, clipping nails and shaving off underarm hair, etc.

Dear Islamic brothers! Our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم loved cleanliness. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: الطُّهُوْرُ نِصْفُ الْاِيْمَانِ i.e. *cleanliness is half of faith*.³

¹ Sanaan Ibn Majah, p. 2736, Hadith 4272

² Mir’at-ul-Manajih, vol. 1 p. 143

³ Sunan-ut-Tirmizi, vol. 5, p. 308, Hadith 3530

Therefore, every Muslim should take good care of both, his physical and spiritual purity. As far as physical cleanliness is concerned, it includes keeping one's body and clothes, etc. clean from filth and dirt. Moreover, we should also keep our hair and beard tidy. Do not let nails grow too long because they get filled with dirt which reaches the stomach while eating, etc. As a result, it poses the risk of many kinds of diseases. Besides, one should also remove underarm hair and the hair below the navel. As far as spiritual cleanliness is concerned, one should necessarily keep his inner self protected from diseases like malice towards Muslims, arrogance, hatred, etc. Good company is very essential for getting purity of the inner-self. Madani pearls about physical purity (i.e. cleanliness of nails, removal of underarm hair, etc.) are as follows:

You must do the following acts within 40 days: Clipping moustache and nails; plucking armpit hair; and removing pubic hair.

Sayyiduna Anas رضي الله عنه said, 'A time limit has been prescribed for us for clipping the moustache and nails, plucking underarm hair and removing pubic hair, that it should not be left for more than forty days.'¹

Dear Islamic brothers! Through the aforementioned Hadith, we have learned that these acts must be done within 40 days. It is Mustahab to take a bath once a week, keep the body clean and remove pubic hair. Doing it on the 15th day is also permissible but

¹ Sahih Muslim, p. 153, Hadith 258

spending more than 40 days [without doing it] is Makruh and prohibited.¹

Dear Islamic brothers, if possible one should do these acts every Friday because it is stated in a blessed Hadith that the Beloved Prophet ﷺ used to get his blessed moustache trimmed and his blessed nails clipped on Friday before going to perform Salah.²

The method of cutting fingernails

Two methods of cutting fingernails are mentioned here. Whichever of the two methods you act upon, you will attain the reward of acting upon the Sunnah **إِنْ شَاءَ اللَّهُ**. At times, you can act upon one method, and at some other time, you can act upon the other. This way, you will act upon both Ahadith. Both methods are mentioned below:

1. The following Sunnah method of cutting nails is reported from Sayyiduna Ali al-Murtada **كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيم**: First, cut the nail of the little finger of the right hand, then the middle finger, then the thumb, then the ring finger and then the index finger. Now move onto the thumb of the left hand, then the middle finger, then the little finger, then the index finger and then the ring finger. In short, begin cutting the nails of the right

¹ Bahar-e-Shari'at, part 16, p. 196

² Shu'ab-ul-Iman, vol. 3, p. 24, Hadith 2763

hand with the little finger, and the nails of the left hand with the thumb.¹

2. The second method is simple and also proved to be done by the Holy Prophet ﷺ. The method is as follows:

Begin with the index finger of the right hand and cut the nails in order leading to and including the little finger, but leave the thumb. Now, start with the little finger of the left hand and cut the nails in order leading to and including the thumb. In the end, cut the nail of the right thumb that was left out. This way, you will start with the right hand and end with the right hand too.²

The method of cutting toenails

It is stated in Bahar-e-Shari'at with reference to Durr-e-Mukhtar: There is no reported method of cutting toenails. Nonetheless, the best way to cut toenails is the same as the order of passing fingers (khalal) between the toes in Wudu. Meaning, start with the little toe of the right foot and cut the nails in order leading to and including the big toe. Then, start with the big toe of the left foot and cut the nails in order leading to and including the little toe.³

¹ Derived From, Bahr-e-Shari'at, part 16, p. 195

² Derived From, Bahr-e-Shari'at, part 16, p. 196

³ Derived From, Bahr-e-Shari'at, part 16, p. 195

3. It is Makruh to bite nails. There is a fear of catching leprosy in doing so.¹
4. Long nails are a sitting place for Satan i.e. Satan sits on long nails.²
5. Bury the nails or the hair, etc. after clipping them. It is Makruh to throw nails in the toilet or bathroom, as this causes diseases.³
6. After cutting the nails, one should wash the tips of the fingers.
7. Plucking underarm hair is a Sunnah; yet, shaving it is not a sin either.⁴
8. Do not pluck nose hair; plucking it poses a risk of a wasting disease.⁵
9. It is Makruh to remove the hair that is on the back of the neck.⁶
i.e. to get the hair on the back of the neck removed and not the hair of head. However, when you get the hair of the entire head shaved, then you may get the hair on the back of the neck shaved as well.

¹ Rad-dul-Muhtar, vol. 9, p. 668

² Kimiya`ay Sa`adat, vol. 1, p. 168

³ Durr-e-Mukhtar, Rad dul Muhtar, vol. 9, p. 668

⁴ Durr-e-Mukhtar, vol. 9, p. 671

⁵ Al-Fatawa Al-Hindiyyah, vol. 5, p. 358

⁶ Durr-e-Mukhtar, vol. 9, p. 670

The Holy Prophet ﷺ has disallowed to get the hair on the back of the neck removed when not getting a haircut.¹

10. It is permissible to get eyebrows trimmed if they grow long.²
11. Making a Khat [Sunnah-compliant way of getting a beard trimmed] is permissible.³

Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ mentioned on page 296, volume 22 of *Fatawa Razawiyyah*: The beard grows on the jaws, chin and beneath the temples. And it covers the area between the ears and cheeks in width. Some people have small soft hair on the ears, it is excluded from beard. Similarly, small hair which grows on cheeks and near the eyes of some people is not included in the beard either. These strands of hair are naturally different from the hair of beard, and separate from the beard that grows in a conical shape from beneath the sideburns towards the chin. They are not firm like the hair of the beard, and there is no harm in removing them. Rather, their appearance is sometimes unsightly which is disliked by Shari'ah.

12. It is not prohibited to remove the hair of hands, legs and belly.⁴

¹ Al-Mu'jam-ul-Awsat, vol. 2, p. 187, Hadith 2969

² Durr-e-Mukhtar, vol. 9, p. 670

³ Rad-dul-Muhtar, vol. 4, p. 671

⁴ Bahar-e-Shari'at, part 16, p. 197

13. Removing or trimming hair from the chest and the back is disliked.¹
14. To grow the beard is a Sunnah of Ambiya and Mursaleen عَلَيْهِمُ السَّلَام.² Shaving the beard or trimming it to less than a fist length is Haram. If it gets longer than a fist length, then the extra length [beyond a fist] can be cut.³
15. There is no harm if the moustache is long on both sides. Some pious predecessors used to keep the moustache like this.⁴
16. Men should shave the pubic hair with a razor, etc.⁵
17. In order to remove pubic hair, using hair removing powder is permissible for both, men and women.⁶
18. Start removing the pubic hair from beneath the navel.⁷
19. Clipping nails or removing hair from any part of the body is Makruh in the state of impurity (i.e. when taking a bath is Fard).⁸

¹ Ibid

² Ibid

³ Durr-e-Mukhtar, Rad dul Muhtar, vol. 9, p. 671

⁴ Al-Fatawa Al-Hindiyyah, vol. 5, p. 358

⁵ Bahar-e-Shari'at, part 16, p. 196

⁶ Ibid, p. 197

⁷ Ibid

⁸ Ibid

20. Islamic sisters should not throw the hair of their head, etc. at such a place which is exposed to non-Mahram.¹
21. It has been commanded to bury four things: human blood, hair (of any part of the body), nails and the piece of cloth that has been used for cleaning menstrual blood.²

O our Beloved Allah Almighty! Grant us the enablement to keep our outer self and inner self clean and give us the strength to act upon the Sunnahs related to this matter happily.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِہٖ وَسَلَّم

Sunnahs and manners of keeping Sunnah-compliant hair

Dear Islamic brothers! The blessed Sunnah of our Beloved Prophet صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is that the Noble Prophet صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم always had a full amount of hair on his blessed head, sometimes up to half the ears, sometimes up to the earlobes and sometimes the blessed hair would grow so long that it would touch his blessed shoulders.

1. If you are willing, you may keep hair up to half of your ears as Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ عَنْہُ has stated: The Beloved and Blessed Prophet صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم had blessed hair reaching half of his blessed ears.³

¹ Derived from: Bahar-e-Shari'at, part 16, p. 81

² Durr-e-Mukhtar, vol. 9, p. 668

³ Sunan-ut-Tirmizi; Ash-Shamaail, p. 507, Hadith 24

Dear Islamic Brothers! As hair is something which keeps growing, so the blessed companions رَضِيَ اللَّهُ عَنْهُمْ narrated as they observed. Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ observed the blessed hair of Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ up to half of his ears, so he رَضِيَ اللَّهُ عَنْهُ narrated it, and those who observed the blessed hair of Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ longer than that, they narrated accordingly.

2. If you want, you may keep the hair reaching the earlobes, as Sayyiduna Bara Bin 'Aazib رَضِيَ اللَّهُ عَنْهُ has stated: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had medium height, there was a distance between his blessed shoulders and his blessed hair would reach his blessed ears.¹
3. If you want, you may grow the hair up to the shoulders, as Umm-ul-Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has stated: The Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had blessed hair a little below the earlobes and it would touch the blessed shoulders.²
4. It is a Sunnah to part hair in the middle. It is stated in *Bahar-e-Shari'at*, 'Some people part their hair to the left or the right side which is against Sunnah. The Sunnah is, if one has hair, he should part it in the middle.'³

¹ Shamaail-ut-Tirmizi, p. 17, Hadith 3

² Ibid, p. 35, Hadith 25

³ Bahar-e-Shari'at, part. 16, p. 199

Dear Islamic brothers, we learn from these Ahadith that our Prophet ﷺ always had long hair. It is not a Sunnah to keep short hair as is a common style nowadays.

Dear Islamic brothers, based on our love for the Holy Prophet ﷺ, instead of having our haircut in all sorts of different styles, we should either grow our hair halfway down the ears, up to the earlobes or the shoulders. An easy method of doing this is to take a thread from halfway down one ear (or one earlobe) to halfway down the other ear (or the other earlobe) and hold it tightly. Then, cut the hair that is below the thread.

O our Beloved Allah Almighty! Grant all the Muslims enablement to get rid of the mindset of growing and making others grow hair in a style contradictory to Sunnah and bless us with the mindset of growing hair in a Sunnah-compliant manner!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ ﷺ

Sunnahs and manners of applying oil and combing hair

Dear Islamic brothers! Our Beloved Prophet ﷺ would apply oil to the blessed head and the blessed beard, comb his blessed hair and part his blessed hair in the middle. Sayyiduna Abu Hurayrah رَضِيَ اللّٰهُ عَنْهُ narrated that the Noble Prophet ﷺ

stated: Whoever has hair, should honour it (i.e. wash, oil and comb it).¹

Now listen about the Sunnahs and manners of applying oil and combing hair.

1. It is a Sunnah to part hair in the middle.²
2. Before applying oil, one should recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
3. The method of applying oil to hair:

Before applying oil, recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and pour some oil onto the left palm. Then, first oil the eyebrow of the right eye, then of the left eye, then the eyelashes of the right eye, then of the left eye, and then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before applying oil to the hair.³

4. Whenever you apply oil, tie a piece of cloth under the Imamah. Since the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had very pure nature, whenever he applied oil to the blessed head, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use a cloth to protect his blessed Imamah, blessed cap and other garments from the effect of oil; and because the oil used to be in a great amount, the cloth used to be soaked with oil.⁴

¹ Sunan Abi Dawood, vol. 4, p. 103, Hadees 4163

² Bhaari Shari'at, part 16, p. 198

³ Shamaail Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 81

⁴ Shamaail-ul-Muhammadiyah, p. 40, Hadith 32

We also learn from the previous Hadith that after applying oil, it is a Sunnah to place a piece of cloth or tie a handkerchief under the cap and Imamah. Imam Tirmizi رَحْمَةُ اللهِ عَلَيْهِ has written a chapter regarding the Sunnah of tying a piece of cloth on the head in 'Shumail Tirmizi.'

5. When the one who uses mustard oil takes off the cap or Imamah, sometimes smell emanates. Therefore, whoever can afford, should apply the most excellent fragrant oil to the head. An easy way to make fragrant oil is to add some drops of your favourite 'Itr into a bottle of coconut oil and dissolve it, fragrant oil is now ready to use. Wash the hair of the head with soap frequently.
6. Pieces of food often stick to beard, and sometimes odorous saliva comes out of the mouth and reaches the beard during sleep; this causes a bad smell. Therefore, the beard should be washed daily with soap.

Some brothers are passionate about wearing a large Imamah. However, at times, they unknowingly become the cause of a foul smell spreading in the Masjid because of their lack of cleanliness. Therefore, the brothers who wear an Imamah or a piece of cloth on their heads, or those who use a shawl, should wash them every week, or depending on the weather, whenever required. Otherwise, these things begin to smell, as dirt, sweat and oil accumulate in them. Although one might not be able to notice the smell himself, others feel very

uncomfortable due to it. An individual may not notice the smell himself due to being accustomed to it.

7. Brothers with hair on their heads should comb it. Sayyiduna Abu Qatadah رضي الله عنه narrated: I said to the Holy Prophet صلى الله عليه وآله وسلم, 'I have a full head of hair, should I comb it?' The Holy Prophet صلى الله عليه وآله وسلم replied, 'Yes, and respect it.' Thus, due to this statement of the Holy Prophet صلى الله عليه وآله وسلم, Sayyiduna Qatadah رضي الله عنه would sometimes oil his hair twice a day.¹
8. Do not keep your hair dishevelled. Sayyiduna Ata Bin Yasaar رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم was once sitting in the Masjid when a man entered, whose hair and beard were dishevelled. The Holy Prophet صلى الله عليه وآله وسلم gestured towards him in such a manner which clearly showed that he صلى الله عليه وآله وسلم was instructing him to set his hair. The man set his hair and returned, and the Holy Prophet صلى الله عليه وآله وسلم said, 'Is this not better than that a man comes with his hair dishevelled as if he is Satan?'²

Dear Islamic brothers! The aforementioned Ahadith refer to leaving the hair messy and dishevelled as something disliked. It has also been stated that we should honour the hair i.e. keep it

¹ Mu'atta Imam Malik, vol. 2, p. 435, Hadith 1818

² Mu'atta Imam Malik, vol. 2, p. 435, Hadith 1819

neat by oiling and combing it. In fact, the final Hadith says that one with dishevelled hair resembles Satan.

Therefore, alongside keeping our clothes clean, we should also keep our hair and beards neat. Our appearance should be clean and in accordance with Sunnah, such that when people see us, they do not feel an aversion to us, rather, they draw close to us.

9. When combing, start with the right side, because the Holy Prophet ﷺ would start every honourable act from the right side. It is mentioned in ‘al-Tirmizi’ that Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا stated, ‘The Holy Prophet ﷺ preferred to begin Wudu from the right side, and he would also start combing from the right side. Moreover, when he ﷺ intended to wear his footwear, he would place his right foot in the footwear first.’¹

What it is meant by that the Holy Prophet ﷺ preferred to perform Wudu from the right side, is that when he performed Wudu, he would wash his right hand first and then the left. Likewise, he ﷺ would wash his feet in the same order too. This Hadith also refers to starting from the right side when combing and wearing footwear; meaning, when the Holy Prophet ﷺ combed his hair and beard, he ﷺ would begin with the right side and then the left side. Also, when wearing his footwear, he

¹ Jami’aa-ut-Tirmizi, vol. 5, p. 509, Hadith 34

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would place his right foot in the footwear and then the left foot. This is not limited to these three acts, as he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would prefer to start every honourable act from the right side. Therefore, one should wear clothes, enter a Masjid, trim hair and moustache, use a Miswak, cut nails, apply kohl to the eyes, give something to or take something from someone, eat and drink with the right hand and from the right side respectively.

10. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would look at his face in the mirror when combing his beard and make the following supplication: ‘اللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ’. Translation: ‘O Allah, You have beautified my appearance, so beautify my character too.’¹

As the noble character of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was already flawless, this supplication was made for the purpose of educating his Ummah so that they continue to pray for the enhancement of their character. As for the beautiful character of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, this has been praised in the Quran. Hence, it is stated in part 29, Surah al-Qalam, verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقِيٍّ عَظِيْمٍ ﴿٤﴾

¹ Al-Musnad Imam Ahmad Bin Hanbal, vol. 9, p. 339, Hadith 24446

And (O Beloved), your (excellent) character is undoubtedly of a superb standard.¹

O our Beloved Allah! Grant us the enablement to oil and comb our hair and beard according to the Sunnah.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnahs and manners of adorning oneself

Dear Islamic brothers! Our Beloved Prophet ﷺ has a very graceful disposition and nature; and he ﷺ greatly liked cleanliness and purity. In this context, Sunnahs and manners of clipping nails, trimming moustache, applying oil to the head and beard and combing have been mentioned before. Now, in relation to this, Sunnahs and manners of adorning are being stated so that our Islamic brothers and sisters come to know which adornment is according to Sunnah and which adornment gets one into the dark pit of indecent fashion, crossing the boundary of Sunnah, leading to destructiveness in the world and Hereafter.

1. It is Haram for women to braid their hair with any other human hair. It has been cursed in a blessed Hadith. In fact, even the woman, who fastens an artificial braid made of human hair into another woman's hair, is also cursed.²

¹ [Kanz-ul-Iman (translation of Quran)] Part 29, Surah Al-Qalam, verse 4

² Durr-e-Mukhtar, vol. 9, pp. 614-615

2. If an artificial braid is made of a woman's own hair [that was separated] and it is then attached to her hair, it is still impermissible.¹
3. It is permissible for Islamic sisters to fasten an artificial braid into their hair that is made of black threads or wool.²
4. Piercing the nose and ears of girls is permissible.³
5. Some people even get the ears of boys pierced and make them wear an earring etc., this is impermissible i.e. getting their ears pierced and making them wear jewellery, etc. are both impermissible acts.⁴
6. It is permissible for women to apply henna to hands and feet. It is impermissible to apply henna to the hands and feet of young boys. There is no harm in applying henna to the hands and feet of young girls.⁵

Sayyiduna Abu Hurayrah رضي الله عنه narrated: An intersex person, who had dyed his hands and feet using henna, was brought to the Noble Prophet صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم asked: What is the matter with this person? (He meant 'why did he apply henna?') People humbly said: He imitates women. The Beloved Prophet صلى الله عليه وآله وسلم

¹ Ibid

² Durr-e-Mukhtar, vol. 9, pp. 614-615

³ Radd-ul-Muhtar, vol. 9, p. 598

⁴ Ibid, p. 598; summarized

⁵ Ibid, p. 599, Selected

ordered: Exile him. Therefore, he was exiled from Madinah Munawwarah to Naqee'.¹

Dear Islamic brothers! Did you notice that an intersex person imitated women and dyed his hands and feet with henna, upon that, the Holy Prophet ﷺ became displeased and exiled him. Through this blessed Hadith, those Islamic brothers should learn a lesson who dye their hands or fingers on occasions like weddings and Eid, etc.

Remember! As it is impermissible for men to imitate women, similarly, women are also prohibited to imitate men as Sayyiduna Ibn 'Abbas رضى الله عنه narrated: The Beloved Prophet ﷺ cursed men who imitate women, and women who imitate men.²

7. Neither must you wear clothing with the images of living beings, nor should you stick human or animal images stickers on clothes nor should you hang them [on the walls] at homes.
8. Do not clothe your children in such dresses that have pictures of animals and humans.
9. Women should adorn themselves with permissible things for their husbands, but within their homes. They should not go out of the home after adorning themselves, as the Noble Prophet ﷺ has stated: A woman is 'Awrat from top

¹ Sunan Abi Dawood, vol. 4, p. 368, Hadith 4928

² Al-Musnad Imam Ahmad, vol. 1, p. 540, Hadith 2263

to bottom (i.e. presence to be concealed). When a woman comes out, Satan stares at her.¹

10. Remaining bareheaded is not a Sunnah, so, Islamic brothers should grace their heads with Imamahs, as it is a very beautiful Sunnah of our Blessed Prophet ﷺ.²

Dear Islamic brothers and sisters! Adorn yourselves with whatever is permitted by Islamic Shari'ah and do not indulge in the vile fashion which causes the wrath of Allah Almighty.

O our Beloved Allah Almighty! Make us true followers of the Sunnahs of the Beloved Prophet ﷺ, and relieve us of the calamity of vile fashion.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ ﷺ

Applying fragrance is a Sunnah

Dear Islamic brothers! Our Beloved Prophet ﷺ liked fragrance very much so he ﷺ would remain fragrant all the time. He ﷺ would use fragrance a lot, so that his followers would also use fragrance with the intention of acting upon the Sunnah; otherwise, there is no doubt that the blessed body of the Beloved Prophet ﷺ was itself naturally fragrant

¹ Sunan-ut-Tirmizi, vol. 2, pp. 392, Hadith 1176

² Derived from: Bahar-e-Shari'at, part 16, p. 55

and the blessed sweat of the Beloved Prophet ﷺ was itself the best fragrance in the universe.

Sayyiduna Jabir Bin Samurah رضى الله عنه said that once the Beloved and Blessed Prophet ﷺ gently moved his luminous hand on my face. I found it cool and like such a fragrant breeze which comes from the fragrance box of a fragrance seller.¹

Applying a good kind of fragrance is a Sunnah

Dear Islamic Brothers! It is stated in Shamaail-e-Rasool ﷺ: Our Beloved Prophet ﷺ liked nice and excellent fragrance very much and he ﷺ disliked the unpleasant smell. He ﷺ would always use nice fragrance and instruct people to do the same. Sayyiduna Anas Bin Maalik رضى الله عنه said: The Holy Prophet ﷺ had a special kind of fragrance which he ﷺ used to apply.²

It is a Sunnah to apply fragrance to the head

It was the blessed habit of the Beloved Prophet ﷺ that he ﷺ would apply musk to his blessed hair of the head and beard.³

¹ Wasail-ul-Wusool, p. 85

² Al Marj' Al Saabiq, p. 87

³ Ibid

Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللّٰهُ عَنْهَا said: I used to apply such excellent fragrance to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that its glisten would be observed on his blessed head and beard.¹

Air Freshener

Dear Islamic brothers! It is now obvious that applying fragrance to the hair and beard is a Sunnah but we should take care that we apply only non-chemical fragrance to the head and beard. Unfortunately, the availability of such a fragrance is difficult these days. Now ‘Itrs are generally prepared with chemicals, applying them to clothes is permissible, but applying them to the head and beard is harmful. Air fresheners are very common nowadays. They are especially used in such rooms which remain closed. They emanate fragrance temporarily but spread the chemical substances into the air which reach lungs by inhalation and cause harm to health. According to medical research, the use of air fresheners causes skin cancer; so it is not wise to take such a great risk for the sake of fragrance for a few moments. Therefore, we should avoid using air fresheners.

Fragrance as a gift

It is stated in Shumaail-e-Tirmizi: Sayyiduna Anas Bin Maalik رَضِيَ اللّٰهُ عَنْهُ would not reject fragrance when given as a gift. He رَضِيَ اللّٰهُ عَنْهُ

¹ Sahih Bukhari, vol.4, p. 81, Hadith 5923

said that when fragrance was presented to the Beloved Prophet ﷺ as a gift, he ﷺ would not reject it.¹

It is narrated in *Shumaail-e-Tirmizi* on the authority of Sayyiduna Abdullah Bin Umar رضى الله عنهما that the Holy Prophet ﷺ has stated, ‘Three things should not be refused:

1. Pillow.
2. Fragrance and oil.
3. Milk.²

Dear Islamic brothers! The wisdom behind accepting fragrance, pillow and milk (and all other low-priced items are included in them) as gifts is explained by Muhaddiseen: Normally, these things are not too expensive. Moreover, low-priced things are obviously not a burden upon the one who is giving. But not receiving them might hurt the giver. The Holy Prophet ﷺ did not like to hurt anybody so he ﷺ would not reject fragrance given as a gift. Therefore, if somebody gives us a fragrance or any low-priced thing as a gift, we should accept it considering it a Sunnah. Moreover, if somebody presents a precious item, there is no harm in accepting it too. However, it is appropriate to ponder over it ensuring it is not being presented out of kind regard, that later it may become burdensome on the one who is giving it.

¹ Sunan-ut-Tirmizi, vol. 5, p. 540, Hadith 216

² Al Marj' Al Saabiq, Hadith 217

What type of fragrance should one use?

The Noble Prophet ﷺ has stated, ‘Fragrance for men is the fragrance that is apparent but its colour is not apparent, and fragrance for women is the fragrance whose colour is visible but the smell is not apparent.’¹

Dear Islamic brothers! Men should use such a fragrance which spreads but does not leave stains etc., such as rose, screw pine, sandalwood and such kind of colourless fragrance. Fragrance is prohibited for women in the case where this fragrance reaches Non-Mahram men. If they use fragrance at home and its smell reaches their husband, children or parents, then there is no issue in it.²

It has become obvious that Islamic sisters should not use such a fragrance whose smell reaches Non-Mahram men. Islamic sisters should learn a lesson from the following blessed Hadith.

Sayyiduna Abu Musa Ash’ari رضى الله عنه narrated: The Holy Prophet ﷺ stated, ‘When a woman passes by a gathering wearing a fragrance, she is like this and this’, i.e. she is an adulteress.³

Inhaling the fragrant smoke

Sayyiduna Naafi’ رضى الله عنه said that Sayyiduna Abdullah Bin Umar رضى الله عنهما would sometimes inhale the smoke of pure aloeswood.

¹ Sunan-ut-Tirmizi, vol. 4, p. 361, Hadith 2796

² Derived from: Mirat-ul-Manajih, vol. 6, p. 113

³ Tirmizi, vol. 4, p. 361, Hadith 2795

That is, he would not mix anything with aloeswood and sometimes, he رَضِيَ اللَّهُ عَنْهُ would mix camphor with aloeswood and inhale its smoke. And he said that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also inhale smoke like this.¹

O our Beloved Allah Almighty! Bless us with the honour to breathe in the scented air of the fragrant atmosphere of Madinah Munawwarah by virtue of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And, bless us with the honour to die a believer safely in the same fragrant atmosphere while seeing the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and bestow upon us the honour of being buried in the fragrant land of Jannat-ul-Baqi'.²

Intentions of applying a fragrance

(From: 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.)

Saying of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: The intention of a Muslim is better than his deed.³

1. I will apply a fragrance in order to follow the Sunnah of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ Sahih Muslim, p. 1237, Hadith 2254

² Mugheelan-e-Madina, p. 99

³ Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942

2. I will recite بِسْمِ اللَّهِ before applying the fragrance.
3. I will recite Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while applying the fragrance.
4. I will say اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ with an intention to express gratitude for the blessing after applying the fragrance.
5. I will please angels, and
6. Muslims [through the fragrance].
7. If my intellect increases, I will use this faculty to learn Shar'i commandments and Sunnahs. Imam Shaafi'i رَحِمَهُ اللَّهُ عَلَيْهِ has stated, 'Intellect increases by using excellent fragrance.'
8. I will save the Muslims from the sin of backbiting by removing foul smell from my clothes, etc. (because without a Shari'ah-justified reason, saying such a thing about a Muslim in his absence is backbiting: Foul smell was coming from his clothes or hands or mouth, etc.
9. These intentions can be made according to the situation:
10. I will adorn myself [by applying fragrance] for: Salah,
11. Masjid
12. Tahajjud Salah
13. Friday

14. Monday
15. Ramadan-ul-Mubarak
16. Eid-ul-Fitr
17. Eid-ul-Adha
18. the sacred night of Milad
19. Eid-e-Milad-un-Nabi ﷺ
20. Milad procession
21. Night of Mi'raaj
22. Shab-e-Bara'at
23. Blessed Giyarhween
24. Day of Urs-e-Raza
25. the lecture from the Holy Quran
26. the lecture from Hadith
27. the recitation of the Holy Quran
28. Awraad and Waza'if [invocations]
29. Salat upon the Holy Prophet
30. the study of an Islamic book
31. teaching of Islamic education

32. learning of Islamic education
33. writing a Fatwa
34. writing and compiling Islamic books
35. Sunnah-inspiring congregations
36. Congregation of Zikr and Na'at
37. the recitation of the Holy Quran in congregation
38. Dars from *Faizan-e-Sunnat*
39. Area visit for the call towards righteousness
40. delivering a Sunnah-inspiring Bayan
41. visiting a scholar
42. mother
43. father
44. Pious Believer
45. Murshid (Spiritual guide)
46. having the privilege of looking at the blessed hair of the Beloved Prophet ﷺ
47. visiting a shrine.

The more good intentions one makes, the greater reward one will attain; this is when there is an appropriate occasion for the intention

and which should also be correct according to Shari'ah. If you do not remember a good number of intentions, then you should at least make two or three of them.

Sunnahs and manners of eating

Dear Islamic brothers! Food is a very magnificent blessing of Allah Almighty. If we eat food in accordance with the Sunnah of the Holy Prophet ﷺ, we gain rewards along with having our fill. Therefore, we should make a habit of eating food according to the Sunnah. Some Sunnahs and manners of eating food are as follows:

1. Wash your hands up to the wrists before eating food:

Sayyiduna Anas Bin Maalik رضى الله عنه narrated that the Holy Prophet ﷺ stated: Whoever likes that Allah Almighty increases blessings in his home, should make Wudu when the meal is served, and also make Wudu when it is taken away.¹

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hadrat Mufti Ahmad Yar Khan رحمه الله عليه has stated: It (i.e. the Wudu before a meal) refers to cleaning the hands and the mouth, i.e. washing hands and rinsing the mouth.²

¹ Sunan Ibn Majah, vol. 4, p. 9, Hadith 3260

² Mirat-ul-Manajih, vol. 6, p. 32

2. Whenever one eats food, he should keep the left leg bent on the ground and keep the right knee drawn up; or keep both knees drawn up and sit on the buttocks.¹

3. Take off your shoes before eating.

Sayyiduna Anas Bin Maalik رضي الله عنه narrated that the Beloved Prophet صلى الله عليه وآله وسلم stated: Take off shoes when sitting to eat food, there is comfort for you in it.²

4. Recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before eating. Sayyiduna Huzayfah رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم stated: The food on which بِسْمِ اللَّهِ is not recited, Satan considers it Halal for him.³

5. If you forget to recite بِسْمِ اللَّهِ at the beginning of a meal, recite بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ when you remember it.

Sayyidatuna ‘Aaishah Siddiqah رضي الله عنها narrated that the Beloved and Blessed Prophet صلى الله عليه وآله وسلم stated: When anyone among you eats food, he should recite بِسْمِ اللَّهِ before [eating]. If he forgets to recite بِسْمِ اللَّهِ in the beginning, then he should recite بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.⁴

¹ Bahar-e-Shari’at, part 16, p. 19

² Mishkat-ul-Masabih, vol. 2, p. 454, Hadith 4240

³ Sahih Muslim, p. 1116, Hadith 2017

⁴ Sunan Abi Dawood, vol. 3, p. 487, Hadith 3767

6. Recite the following Du'a before eating. Even if the food is poisonous, it will not harm **إِنْ شَاءَ اللَّهُ**.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ

***Translation:** I begin with the name of Allah Almighty, with the blessing of Whose name, nothing from the earth or the skies can harm, O the One Who is Alive on His own accord and the Preserver of (all) others.¹*

7. Eat with the right hand.

The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: When anyone among you eats food, he should eat with his right hand, and when he drinks, he should drink with his right hand, for Satan eats and drinks with his left hand.²

8. Eat from your side.

Sayyiduna Anas Bin Maalik **رَضِيَ اللَّهُ عَنْهُ** narrated that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: Every person should eat from the portion of the container that is in front of him.³

Sayyiduna Abu Salamah **رَضِيَ اللَّهُ عَنْهُ** has stated that one day while eating food, I was moving my hand in all the bowl (i.e. in

¹ Firdaus-ul-Akhbar, vol. 1, p. 274, Hadith 1955

² Sahih Muslim, p. 1117, Hadith 2020

³ Sahih Bukhari, vol. 3, p. 521, Hadith 5377

picking a morsel from one place and then picking a morsel from another place). When the Beloved Prophet ﷺ saw me doing this, he ﷺ said, ‘O boy! Eat with your right hand after reciting **بِسْمِ اللَّهِ** and eat from [the part] in front of you.’ So after that, I started eating in the same way.¹

9. Do not find fault with food.

Do not say things such as, ‘It is not tasty’, ‘It is still raw’, ‘It does not have enough salt’, because finding fault with food is Makruh and contrary to the Sunnah. If you like it, eat it; if you don’t like it, leave it.

Sayyiduna Abu Hurayrah رضي الله عنه stated: The Beloved Prophet ﷺ never found fault with food. (i.e. he never said anything bad about it.)

If he ﷺ felt like eating it, he ﷺ would eat it, otherwise he ﷺ would leave it.²

Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمته الله عليه has stated: We should not find fault with food at our home either, as it is Makruh and contrary to the Sunnah. The blessed habit of the Beloved Prophet ﷺ was that he ﷺ would eat if he liked the food, otherwise he ﷺ would not eat it. Finding fault with food at others’

¹ Ibid, vol. 3, Hadith 5376

² Ibid, Hadith 5409

homes is like hurting Muslims and is proof of greed and thoughtlessness. ‘*Food lacks oil or it is tasteless*’, this is fault finding. Moreover, if something is harmful for him, and the excuse is expressed in order to avoid eating it and not to find fault with the food, for example, [it is said that] there is excessive chilli powder in the food and ‘*I am not used to this much spice in food*’, then it is not fault finding, and this is only allowed in some familiar atmosphere, and where the host does not have to put himself into trouble because of this, for example: There are two kinds of curries, one is highly spiced and he is not used to it, then he may excuse of eating it. And, when the reason is asked, he may explain it. And, if there is only one kind of curry and if he does not eat it, then the host will have to arrange some other food for him and will also feel embarrassed. Moreover, if the host is poor, then he will face difficulty. In such a situation, having kind regard means displaying patience, eat whatever is available and one should not express his pain.¹ وَاللَّهُ تَعَالَىٰ أَعْلَمُ

40 Intentions of eating

(From: 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.)

¹ Fatawa Razawiyyah, vol. 21, p. 652

Saying of the Holy Prophet ﷺ: The intention of a Muslim is better than his deed.¹

1, 2) I will make Wudu before, and after eating food (i.e. I will wash the hands, the front part of the mouth and rinse it).

3. I will eat food to gain strength to worship,
4. recite [the Holy Quran],
5. serve my parents,
6. acquire Islamic knowledge,
7. travel with a Madani Qafilah in order to learn Sunnahs,
8. participate in the Area visit for the call towards righteousness,
9. gain strength to ponder over the matters of Hereafter and
10. make efforts to earn Halal sustenance as per my needs.

(These intentions will be beneficial only when one consumes food less than his hunger. Conversely, excessive eating only creates laziness in worship, inclination towards sins, stomach disease and disorder).

11. I will eat sitting on the floor.
12. I will follow the Sunnah of spreading a dining-mat¹.

¹ Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942

13. I will sit according to Sunnah.
14. I will recite بِسْمِ اللّٰهِ
15. and other Du'as before eating.
16. I will eat with three fingers.
17. I will eat making small morsels.
18. I will chew the food properly.
19. I will recite يٰٓاَوَّحُّ after every few morsels.
20. I will pick up and eat the grains etc. if they drop.
21. I will break every piece of the bread above the pot of curry so that breadcrumbs fall into the pot.
22. I will throw the bones and spices etc. after licking them clean well.
23. I will eat less than my fill.
24. I will wipe the plate clean at the end with the intention of acting upon the blessed Sunnah and
25. lick the fingers clean three times.

¹ A piece of cloth etc., spread on the ground on which food, water, etc. are placed.

26. I will pour water into the plate and drink it for being deserving of the reward of freeing a slave.¹
27. I will not get up unnecessarily until the dining-mat is removed.
28. I will recite Masnoon Du'as after eating food.
29. I will pick my teeth.

More intentions while eating with others

30. I will not start eating before an Islamic scholar or a pious man, if they are present at the dining-mat.
31. I will attain the blessings of the closeness of Muslims.
32. I will please them by offering them different items such as water, pot scrapings, bottle gourd, pieces of meat, etc. from the food.
33. I will reap the reward of Sadaqah by smiling at them.
34. I will tell them the intentions of eating food.
35. I will tell them the Sunnahs of eating.
36. If I get the opportunity, I will make them recite the Du'as before eating,
37. and after eating.

¹ Ihya-ul-Uloom, vol. 2, p. 7

38. I will leave the finer items of food, such as pieces of meat etc. for others, avoiding greed and making sacrifice.
39. I will gift others toothpicks.
40. I will recite **يَا وَاحِدُ** audibly before consuming each morsel or two, with the intention that others may also recall and recite it.

May Allah Almighty grant us the enablement to eat food in accordance with the blessed Sunnah!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Sunnahs and manners of drinking water

Dear Islamic brothers! Drink water with your right hand, being seated and reciting **بِسْمِ اللّٰهِ**. One should look at the water in light before drinking it. Moreover, drink it in a way that you separate the glass from your mouth each time and take a breath. Drink one sip each in the first and second go, and drink as much as you want in the third go.

Sayyiduna Ibn ‘Abbas **رَضِيَ اللّٰهُ عَنْهُمَا** narrated that the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** stated: Do not drink water in one breath like a camel. But rather, drink it in two or three breaths. Recite **بِسْمِ اللّٰهِ** when you begin to drink it and after you have finished it, recite **اَلْحَمْدُ لِلّٰهِ**.¹

¹ Sunan-ut-Tirmizi, vol. 3, p. 352, Hadith 1892

Sayyiduna Anas رضي الله عنه narrated that the Beloved Prophet صلى الله عليه وآله وسلم would breathe three times while drinking [water], and would say: Drinking in this way is more thirst-quenching, healthier and more pleasant.¹

Sayyiduna Ibn ‘Abbas رضي الله عنهما narrated: The Holy Prophet صلى الله عليه وآله وسلم has forbidden breathing or blowing into the container.²

Sayyiduna Anas رضي الله عنه narrated that the Beloved Prophet صلى الله عليه وآله وسلم has forbidden drinking water while standing.³

15 Intentions of drinking water

(From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیه.)

I will gain the strength to

1. worship,
2. recite the Holy Quran,
3. serve my parents,
4. acquire religious knowledge,

¹ Sahih Muslim, vol. 3, p. 1120, Hadith 2028

² Sunan Abi Dawood, vol. 3, p. 475, Hadith 3728

³ Sahih Muslim, p. 1119, Hadith 2024

5. travel with a Madani Qafilah to learn Sunnahs,
6. take part in the Area visit for the call towards righteousness,
7. ponder over the matters of Hereafter and
8. earn Halal sustenance as per my needs.

These intentions will only be useful when the water is not very cold because very cold water causes even diseases.

9. I will drink water being seated.
10. I will recite بِسْمِ اللَّهِ and
11. look at it in the light before drinking it.
12. I will drink it by sipping.
13. I will drink it in three breaths.
14. I will say الْحَمْدُ لِلَّهِ after I have finished.
15. I will not throw away the leftover [water].

6 Intentions of drinking tea

(From: 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.)

1. I will recite بِسْمِ اللَّهِ before I drink tea.

2. I will refresh myself with tea and gain strength for worship,
3. recitation of the Holy Quran,
4. religious writing and
5. Islamic study.
6. I will say **أَلْحَمْدُ لِلَّهِ** after drinking tea.

Sunnahs and manners of walking

Dear Islamic brothers! The blessed life of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** guides us in every walk of our life. The way of walking for a Muslim should also be distinctive. Keeping your shirt placket open, wearing a chain, striding heavily and with the chest out, are the styles of arrogant and foolish people. Muslims should walk in a manner that is moderate and decent. Following are some Sunnahs and manners of walking:

1. If there is no obstruction, then walk at a medium pace aside on the path. Do not walk so fast that people stare at you, nor so slow that you appear to be ill.
2. Do not strut in arrogance with your shirt placket open like an ill-mannered person as it is the style of foolish and arrogant people; instead, walk with your eyes lowered in a dignified manner. Sayyiduna Anas **رَضِيَ اللَّهُ عَنْهُ** narrated: When the Holy

Prophet ﷺ walked, he ﷺ would look to be bent forward.¹

3. Avoid looking here and there unnecessarily while walking on the way and when crossing a road, look in the direction from which vehicles are coming. If a vehicle is coming, do not run recklessly; instead, stop there. It is likely to be safer.

O our Beloved Allah Almighty! Grant us the enablement to walk at a medium pace without arrogance in conformity with the Sunnah of the Holy Prophet ﷺ. Grant us the enablement to walk aside on the path, with dignity and our eyes lowered, without looking here and there.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ ﷺ

Sunnahs and manners of sitting

Dear Islamic brothers! Our way of standing and sitting should also be in accordance with the Sunnah. The Beloved Prophet ﷺ often used to sit facing the Qiblah. How excellent it will be if sometimes we also sit facing the Qiblah and sometimes facing Madinah! Since, this is also a great honour. If only when we sit facing the sacred land of Madinah, we could imagine and express the feelings of our heart that:

My eyes are unworthy of seeing your sacred vision

¹ Sunan Abi Dawood, vol. 4, p. 349, Hadith 4863

It is your kindness that your blessed face is towards me

Some Sunnahs and manners of sitting are presented:

1. Rest your buttocks on the floor, with both of your knees drawn up, having your arms around them, grasping one hand with the other. Sitting like this is a Sunnah [but it is better to place a shawl on your knees while sitting like this].¹
2. Sitting cross-legged is also proven to have been done by the Holy Prophet ﷺ.
3. Do not sit at a spot which is halfway in the sunshine and halfway in the shade. Sayyiduna Abu Hurayrah رضى الله عنه has narrated that the Beloved Prophet ﷺ said, ‘When any of you is in the shade and the shade moves away, leaving him partially in the sunshine and partially in the shade, he should get up from there.’²
4. Sit facing the Qiblah.³
5. Sitting on the seats of pious people is against etiquette. A’la Hadrat, Imam Ahmad Raza Khan رحمه الله عليه has stated: One

¹ Mirat-ul-Manajih, vol. 6, p. 378

² Sunan Abi Dawood, vol. 4, p. 344, Hadith 4821

³ Rasaail ‘Attariyyah, part, 2, p. 229

should not sit on the seat of his teacher and spiritual guide even in their absence.¹

6. Try not to let your back be towards holy men while sitting or standing, and the legs must not be straightened with your feet towards them.
7. Whenever you come to a congregation or gathering, do not come forward leaping over the people. Sit wherever you find room.
8. When seated, take off your shoes; your feet will feel comfort.²
9. Whoever recites this Du'a three times when leaving a gathering, his sins are forgiven; and for the Islamic brother who recites it during a gathering of goodness and gathering of Zikr, goodness will be sealed.'

That Du'a is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: *You are Pure and O Allah, all praise is for You. There is no one worthy of worship except You. I ask You for forgiveness and I repent to You.*³

¹ Fatawa Razawiyyah, vol. 24, p. 369, 424

² Al-Jami-us-Sagheer, p. 40, Hadith 554

³ Sunan Abi Dawood, vol. 4, p. 347, Hadith 4857

10. Standing up in reverence of any practicing scholar, pious person, Sayyid Sahib or parents is an act of reward.

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hadrat Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Upon the arrival of pious people, both these acts, i.e. standing in reverence and welcoming them, are permissible. It is also the Sunnah of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and even Sunnat-e-Qawli of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

O our Beloved Allah Almighty! Grant us the enablement to act upon the Sunnahs and manners of standing and sitting.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِہٖ وَسَلَّم

Manners of wearing clothes

Dear Islamic brothers! It is a great favour of Allah Almighty that He عَزَّوَجَلَّ bestowed upon us the blessing of clothing. We can protect ourselves from the effects of cold and hot weather using clothes. This clothing brings about our adornment and honour. Every nation has its own particular clothing; but the clothing of Muslims is the most distinctive.

Some Sunnahs and manners of wearing clothes are:

¹ Mirat-ul-Manajih, vol. 6, p. 370

1. White clothing is the best of all clothing and the Beloved Prophet ﷺ liked it. Sayyiduna Samurah رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Prophet ﷺ stated, 'Wear white clothing because it is cleaner and purer, and shroud your deceased in it.'¹
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 قُوَّةَ

*All Praise is for Allah Who clothed me with this and granted it to me without any strength and power of mine.*²

3. When putting clothes on, start from the right side (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. 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.)

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that when the Holy Prophet ﷺ wore a shirt, he would begin with the right side.³

¹ Sunan-ut-Tirmizi, vol. 4, p. 370, Hadith 2819

² Mustadrak, vol. 5, p. 270, Hadith. 7486

³ Sunan Abi Dawood, vol. 4, p. 96, Hadith 4141

4. Wear Kurta first and then pyjama.
5. Develop the habit of wearing an Imamah. Sayyiduna Ubadah رضي الله عنه narrated that the Rasool of Allah صلى الله عليه وآله وسلم said, 'Wear an Imamah, for it is a sign of angels, and allow its loose end to hang on the back.'¹

Two Rak'at Salah offered wearing an Imamah is superior to seventy Rak'at without wearing an Imamah.²

O our Beloved Allah! Grant us the enablement to dress according to the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم instead of following fashion.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صلى الله عليه وآله وسلم

Sunnahs and manners of wearing shoes

Dear Islamic brothers! Wearing shoes is a Sunnah of Beloved Prophet صلى الله عليه وآله وسلم. Wearing shoes protects feet from stones and thorns, etc. Moreover, the feet remain safe from cold in the winter season and shoes are very useful when walking on hot ground in the summer season. Some Sunnahs and manners of wearing shoes are presented below:

¹ Kanz-ul-'Ummal, vol. 8, p. 133, Hadith 41132

² Kanz-ul-'Ummal, vol. 15, p. 33, Hadith 41130

1. It is permissible to wear shoes in any colour but it is better to wear yellow-coloured shoes as Sayyiduna ‘Ali رَضِيَ اللهُ عَنْهُ stated: Whoever wears yellow shoes, his worries will be reduced.¹
2. Wear the right shoe first and then the left one. When taking shoes off, take off the left shoe first and then the right one. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When (someone) wears shoes, he should wear the right shoe first; and when he takes them off, he should take off the left shoe first.²
3. When you sit down, it is a Sunnah to take off shoes. Shake the shoes before you put them on so that if there is any insect or small stone, etc. in them, it may come out.³
4. Shake your shoes before wearing so that if there are any insects or pebbles inside, they fall out.
5. If a used shoe is lying upside down, turn it right way up otherwise there is a fear of destitution and being hard up.⁴

Avoid negative assumption

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘*Avoid negative assumption, for it is the worst lie.*’¹

¹ Kashf-ul-Khifa, vol. 2, p. 246, Hadith 2595

² Sunan Ibn Majah, vol. 4, p. 166, Hadith 3616

³ Sunan Abi Dawood, vol. 4, p. 95, Hadith 4138

⁴ Sunni Bihishti Zaywar, part 5, p. 601

Sunnahs and manners of sleeping and waking up

Dear Islamic brothers! Sleep is also a form of death. When going to sleep, we should fear lest our eyes remain closed and we remain asleep forever. Therefore, we should repent of our sins every time we go to sleep.

Dear Islamic brothers! If we sleep after reciting Du'as [supplications] according to the Sunnah, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, we will obtain benefits even from our sleep.

The following section covers the Sunnah and manners of sleeping and waking up.

1. Shake the bedding properly three times before sleeping so that if there is any harmful insect etc., it can be removed.
2. It is a Sunnah to read this Du'a before sleeping:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

Translation: O Allah Almighty, I die and live with Your name (i.e. sleep and wake up)²

3. Do not sleep prone. Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** narrated that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once saw an individual lying on his front and said, 'Allah dislikes this way of lying.'¹

¹ Sahih Bukhari, vol. 3, p. 446, Hadith 5143

² Sahih Bukhari, vol. 4, p. 192, Hadith 6312

4. Lying on the right side is a Sunnah. When the Holy Prophet ﷺ lay to sleep, he ﷺ would place his right hand under his right cheek.²
5. It is from the etiquettes shown to the Holy Quran that one should not have his back towards it, nor should he keep his feet towards it or raise them above it. One should also not sit on an elevated place while the Holy Quran is in a lowered place.³ However, if the Holy Quran and other sacred literature are in an elevated place, then there is no issue in keeping one's feet in that direction.⁴
6. Sometimes sleep on a mat, sometimes on a bed, and sometimes on the floor.
7. Recite this Du'a after waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Translation: All praise is for Allah Almighty Who gave us life after death and to Him we will return.⁵

¹ Sunan Ibn-e-Majah, vol. 4, p. 214, Hadith 3723

² Shumaail Al-Tirmizi, vol. 5, p. 549, Hadith 253

³ Bahr-e-Shari'at, part 16, p. 119

⁴ Al-Fatawa Al-Hindiyyah, vol. 5, p. 322

⁵ Sahih Bukhari, p. 192, vol. 4, Hadith 6312

O our Beloved Allah Almighty! Grant us the enablement to sleep less and according to Sunnah.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of hospitality

Dear Islamic brothers! It is a blessed Sunnah to show hospitality. Many of its virtues are described in the blessed Ahadith, to the extent that it is even narrated that the guest is the means of goodness and blessing. Once, a guest came to the court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, so he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم hosted him after borrowing the means for it.

A slave of the Holy Prophet, Abu Raafi' رَضِيَ اللّٰهُ عَنْهُ narrated: The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me, 'Ask so-and-so Jew to lend flour to me. I will pay it back in the blessed month of Rajab' (because a guest has come to me). The Jew said, 'I will not give it unless you pawn something.' Sayyiduna Raafi' رَضِيَ اللّٰهُ عَنْهُ said, 'I returned and told the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم what the Jew had said.' He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'By Allah Almighty! I am Ameen [i.e. trustworthy] in the sky as well as on the earth. If he had given it, I would have paid it back.' (Now take that armour of mine and pawn it. I [i.e. Sayyiduna Raafi'] took and pawned it, and brought the flour.)¹

Guest is a means of goodness and blessing

Sayyiduna Anas رَضِيَ اللّٰهُ عَنْهُ reported that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ Al-Mu'jam-ul-Kabeer, vol. 1, p. 331, Hadith 989

ﷺ said, ‘Goodness and blessings reach the home where a guest is present, as fast as the knife reaches the hump of a camel, but even faster than that.’¹

Dear Islamic brothers! There is no bone in the hump of a camel; it has only fat. A knife cuts it quickly and reaches its deepest area, that’s why it was used for comparison.

A guest is a means of forgiveness for the host’s sins

The Beloved Prophet ﷺ has said, ‘When a guest comes to someone’s home, he brings his own sustenance and when he leaves the home, he becomes the cause for forgiveness for the sins of the host.’²

Ten angels bring mercies for the whole year

The Beloved Prophet ﷺ said to Sayyiduna Bara Bin Maalik رَضِيَ اللَّهُ عَنْهُ: O Bara! When a person treats his brother with hospitality for [the pleasure of] Allah Almighty and does not want any reward or thanks for it, Allah Almighty sends 10 angels to his home, who make Tasbih, Tahleel and Takbeer of Allah Almighty [i.e. they glorify Allah Almighty] for one year, and they continue to make Du’a for his forgiveness, and when the year ends, the worship equal to an entire year worship of these angels is recorded in his Book of

¹ Sunan Ibn Majah, vol. 4, p. 51, Hadith 3356

² Kashf-ul-Khifa, vol. 2, p. 33, Hadith 1641

Deeds, and it is upon the responsibility of Allah's generosity that He ﷺ will feed him delicious foods of Paradise in 'Jannat-ul-Khuld' and in the everlasting kingdom.¹

سُبْحَنَ اللَّهُ! سُبْحَنَ اللَّهُ! When a guest comes to someone's home, it is as if the rain of the mercy of Allah Almighty starts pouring down. Such a huge reward! اللَّهُ! اللَّهُ!

Seeing off the guest to the door is a Sunnah

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Beloved Prophet ﷺ said, 'It is a Sunnah for a man to go to the door to see off his guest.'²

O our Beloved Allah Almighty! Grant us the enablement to treat our guests with hospitality happily and bless us with the honour of becoming the guest of the Beloved Prophet ﷺ in the fragrant atmosphere of blessed Madinah again and again.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ ﷺ

Excellences of an Imamah

Dear Islamic brothers, wearing an Imamah is a beautiful Sunnah of our Beloved Prophet ﷺ. He ﷺ always wore an Imamah with a cap on his head. Imam-e-Ahl-e-Sunnat Imam

¹ Kanz-ul-'Ummal, vol. 9, p. 119, Hadith 25972

² Sunan Ibn Majah, vol. 4, p. 52, Hadith 3358

Ahmad Raza Khan رحمته الله عليه stated: '[Wearing] an Imamah is a perpetual, repeated Sunnah.'¹

8 Sayings of Beloved Mustafa صلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Two Rak'at Salah offered wearing an Imamah is superior to seventy Rak'at without wearing an Imamah.²
2. Offering Salah wearing an Imamah is equal to 10,000 virtues.³
3. Indeed, Allah Almighty and His angels send salutations on those who wear an Imamah on Friday.⁴
4. Wearing an Imamah on 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] on the Day of Judgement.⁵
5. Wear an Imamah. Your forbearance will increase.⁶
6. The Imamah is the honour of the Muslims and the respect of the Arabs. Thus, when the Arabs remove the Imamah, they will take off their respect.⁷

¹ Fatawa Razawiyyah, vol. 6, pp. 208,209

² Al-Firdaus ul Akhbar, vol. 1, p. 410, Hadith 3054

³ Firdaus Al-Akhbar, vol. 2, p. 31, Al-Hadith 3621

⁴ Al-Jami Al-Sagheer, p. 113, Hadith 1817

⁵ Mirqat-ul-Mafatih, vol. 8, p. 147, Hadith. 4340

⁶ Al-Mustadrak, vol. 5, p. 272, Hadith 7488

⁷ Firdaus Al-Akhbar, vol. 2, p. 91, Hadith 4111

7. The Holy Prophet ﷺ pointed at the Imamah and said, 'The crowns of angels are like this.'¹
8. One Jumu'ah with an Imamah is equal to 70 Jumu'ahs without an Imamah.²

An account

Sayyiduna Saalim bin Abdullah Bin Umar رضى الله عنه stated: I presented myself before my father Sayyiduna Abdullah Bin Umar رضى الله عنه while he was tying his Imamah. After he had tied it, he turned to me and said, 'Do you keep the Imamah as your companion?' I replied, 'Of course!' He رضى الله عنه said, 'Take it as your companion, and you will get the honour. When Satan sees you, he will turn away from you. O son! Wear an Imamah, for the angels come on Friday wearing Imamahs, and they continue to send salutations on those who wear an Imamah until the sun sets.'³

The loose end of the Imamah should be on the right side. Hence, A'la Hadrat Imam Ahmad Raza Khan رحمته الله عليه would tie his Imamah in such a way that its loose end would remain on his right shoulder. Also, he would use the left hand while tying it, and he would place his right hand on his forehead to hold each fold in order.⁴

¹ Kanz-ul-'Ummal, vol. 15, p. 205, Hadith 41906

² Firdaus Al-Akhbar, vol. 1, p. 328, Al-Hadith 2393

³ Fatawa Razawiyyah, vol. 6, p. 215

⁴ Hayat-e-'Ala Hadrat رحمته الله عليه, vol. 1, p. 144

The manners of wearing an Imamah

1. An Imamah should not be shorter than seven hands (3.5 yards) and no longer than 12 hands (6 yards).¹
2. The loose end of an Imamah should be at least 4 fingers long. It should not be so long that it is pressed under when one sits.²
3. When removing the Imamah, remove one fold at a time. The Imamah should be tied while standing and facing the Qiblah.³

O our Beloved Allah! Grant us the enablement to act upon the Sunnah of wearing an Imamah.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Excellences of lending money

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللّٰهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Every loan is Sadaqah.'⁴

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also said: On the Night of Mi'raaj, I saw that it was written on the door of Paradise, 'Every dirham of Sadaqah is equal to 10 dirhams, and every dirham of a loan is equal

¹ Mirqat-ul-Mafatih Sharh Mishkat-ul-Masabih, vol. 8, p. 148, Under the Hadith 4340

² Fatawa Razawiyah Jadeed, vol. 22, p. 182: Bahr-e-Shari'at, part 16, Imamah ka bayan, vol. 3, p. 55

³ Al-Fatawa Al-Hindiyyah, vol. 5, p. 330

⁴ Shu'ab-ul-Iman, vol. 3, p. 284, Al-Hadith 3563

to 18 dirhams.’ I asked, ‘Jibra’eel, why is a loan superior to Sadaqah?’ He replied, ‘The beggar asks for while he possesses something, whereas the one who seeks a loan does so to fulfil his need.’¹

Sayyiduna Abdullah Bin Mas’ood رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever lends money to his brother twice, Allah Almighty will grant him the reward of giving Sadaqah once.’²

The piety of Imam Abu Hanifah رَضِيَ اللهُ عَنْهُ

Imam-e-A’zam Abu Hanifah رَضِيَ اللهُ عَنْهُ once went to offer someone’s funeral Salah. It was extremely hot, and there was no shade. Nearby was the house of an individual. Seeing the shade which the wall of the house was providing, the people said to Imam Abu Hanifah رَضِيَ اللهُ عَنْهُ, ‘Your eminence, stand in the shade.’ The great Imam رَضِيَ اللهُ عَنْهُ replied, ‘The owner of this house owes me money. If I gain benefit from his wall, I fear that in the court of Allah Almighty, I may be included among those who consume usury, because the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that the benefit taken from a loan is usury.’ Therefore, Imam Abu Hanifah رَضِيَ اللهُ عَنْهُ remained standing in the sun.³

¹ Hilya-tul-Awliya, vol. 8, p. 374, Al Hadith 12549

² Sanaan Ibn Majah, vol. 3, p. 153, Hadith 2430

³ Tazkira-tul-Awliya, p. 188, Kanz-ul-‘Ummal, vol. 6, p. 99, Hadith 15512

‘الله اكبر’ What piety of our great Imam رضى الله عنه! The hearts of the pious predecessors رحمهم الله were full of the fear of Allah Almighty. This is the reason why these noble personalities would fear Allah Almighty all the time. May Allah Almighty have mercy upon them, and may we be forgiven by their virtue!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How to be protected from the grief of Judgement Day

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whosoever wants Allah Almighty to protect him from grief and suffocation on the Day of Judgement, should give time to the debtor who is in financial difficulty, or he should relieve him from the burden of debt.¹

Debt is a huge burden

Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that a deceased person was once brought to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the funeral prayer. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Does the deceased owe any money?’ It was said, ‘Yes, he owes money.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, ‘Has he left behind any wealth from which this debt can be paid?’ It was said, ‘No.’ Upon this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You offer his funeral prayer (i.e. I will not offer it).’ Seeing this, Sayyiduna Ali رضى الله عنه

¹ Sahih Muslim, p. 845, Al-Hadith 1563

said, ‘O Rasool of Allah ﷺ! I take the responsibility of paying his debt.’ Then, the Holy Prophet ﷺ came forward, offered the funeral prayer and said, ‘O Ali رضي الله عنه! May Allah Almighty recompense you with good, and may you be forgiven just as you have taken up the responsibility of the debt of your Muslim brother and saved him. There is no such a Muslim who pays a debt of his Muslim brother except the one given salvation by Allah Almighty on the Day of Judgement.’¹

The Holy Prophet ﷺ said, ‘Every one of the sins of the person who gives his life in the way of Allah Almighty (i.e. a martyr) will be forgiven except the debt.’²

The Holy Prophet ﷺ said, ‘The one who takes the wealth of the people as a loan and has the intention of repaying it, Allah Almighty will pay it on his behalf. And the one who takes wealth as a loan and does not have the intention of repaying it, Allah Almighty will destroy him on account of this.’³

Dear Islamic brothers, you learnt that an individual who gives his life in the way of Allah Almighty but does not repay the money he owes will not be forgiven. This is because this is a matter linked to

¹ Al-Sanaan al-Kubra, vol. 6, p. 121, Hadith 11398

² Sahih Muslim, p. 1046, Al-Hadith 1886

³ Sahih Bukhari, vol. 2, p. 105, Hadith 2387

the rights of people. Allah Almighty will not forgive this until the one to whom the money is owed does not forgive.

O our Beloved Allah! Grant us the enablement to lend money with an open heart to those who are in need and enable us to be gentle with those who owe us money; and may we repay our debts on time!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Reward for visiting the sick

If a fellow Muslim falls sick, we should take out some time to visit him, as visiting a sick Muslim is a means of reward.

Sayyiduna Abdur Rahman Bin ‘Amr and Sayyiduna Abdullah Bin Umar رَضِيَ اللّٰهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Whosoever goes out to fulfil the need of his Muslim brother, Allah Almighty grants him shade by means of 75,000 angels. The angels supplicate for him, and he remains surrounded by mercy until he returns. And when he returns, Allah Almighty records the reward of a Hajj and Umrah for him. And whosoever visits a sick person, Allah Almighty grants him shade with 75,000 angels. For every step he takes until he returns home, one good deed will be recorded, one of his sins will be erased, and his ranks will be raised

by one. When he sits with the sick person, mercy envelops him and it continues until he returns home.’¹

Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم said: When someone visits a sick person, a proclaimer calls out from the heavens, ‘Be happy, for this walking of yours is blessed, and you have prepared your place in Paradise.’²

Sayyiduna Abu Sa’eed Khudri رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم said: Visit the sick and attend funerals; they will continue to remind you about Hereafter.³

It is narrated by Sayyiduna Anas رضي الله عنه that the Holy Prophet صلى الله عليه وآله وسلم said: Whoever performed Wudu in a good manner and then visited his Muslim brother with the hope of gaining reward, he will be moved away from Hell up to a distance of 70 years.⁴

Whenever you visit a sick person, you should ask the sick person to pray for you, because the prayer of a sick person is not rejected. Sayyiduna Ibn ‘Abbas رضي الله تعالى عنهما narrated that the Holy Prophet صلى الله عليه وآله وسلم

¹ Attargheeb Wattarheeb, vol. 4, p. 165, Al-Hadith 13,14

² Sunan Ibn-e-Majah, vol. 2, p. 192, Hadith 1443

³ Al-Musnad Imam Ahmad, vol. 4, p. 47, Al-Hadith 11180

⁴ Sunan Abi Dawood, vol. 3, p. 248, Al-Hadith 3097

اللَّهُ عَلَيْهِ وَالْه وَسَلَّمَ said: The prayer of a sick person is not rejected until he becomes healthy.¹

Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالْه وَسَلَّمَ said: Whenever you visit a sick person, ask him to pray for you, for his prayer is like the prayer of angels.²

Whenever you go to visit a sick person, pray for the sick person too. There is a prayer which we have been told about in a Hadith. If possible, recite this supplication. Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالْه وَسَلَّمَ said, ‘Whosoever visits a sick person whose time of death is not near and recites the following words seven times, Allah Almighty will relieve him of that illness:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

*I ask Allah Almighty—the Lord of the mighty throne—to cure you.*³

O our Beloved Allah! Grant us the enablement to act upon the Sunnah of visiting the sick too.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَالْه وَسَلَّمَ

¹ Attargheeb Wattarheeb, vol. 4, p. 166, Al-Hadith 19

² Sunan Ibn Majah, vol. 2, p. 191, Al-Hadith 1441

³ Sunan Abi Dawood, vol. 3, p. 251, Al-Hadith 3106

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.'



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