



550 SUNNAHS AND MANNERS



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.



550 SUNNAHS AND MANNERS

The excellence of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'On Judgement Day, there will be no other shade except for the shade of Arsh of Allah Almighty. Three people will be under the shade of Arsh of Allah Almighty.' It was humbly asked, 'Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will be those people?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. The person who removes the worry of my Ummati.
2. The one who revives my Sunnah.
3. The one who recites salat upon me abundantly.

(Al-Budu-rus-safirah, p. 131, Hadith 366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sayyiduna Imam Dahhaak رَحْمَةُ اللَّهِ عَلَيْهِ has said: “The example of Sunnah in the world is as the Paradise is in the Hereafter. Therefore, as the one who will enter Paradise will stay safe, in the same way, the one who follows Sunnahs in the world will remain safe.”

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

550 Sunnahs and manners regarding different topics are being presented. Do not consider every Madani pearl presented below to be a Sunnah. There is a possibility that these Madani pearls may contain sayings of pious predecessors رَحْمَةُ اللَّهِ besides Sunnahs. Remember the ruling that no deed can be declared ‘Sunnah of the beloved Prophet’ unless it is known for sure.

Preachers (male and female both) are requested to mention Sunnahs and manners from any topic given in this booklet at the end of their Sunnah-inspiring speeches according to the situation. Also read out the lines which have been given before and after every topic.

O devotees of Rasool! At the end of the speech, I would like to mention the excellence of Sunnah and a few Sunnahs and manners. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who loves my Sunnah loves me, and the one who loves me will be with me in Paradise. *(Ibn-e-Asakir, vol. 9, p. 343)*

*Seenah tayri Sunnat ka Madinah banay Aaqa
Jannat mayn parosi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

15 SUNNAHS AND MANNERS OF WALKING

1. In verse 37 of Surah Bani Isra'eel, Part 15, Allah Almighty has stated:

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

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

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

2. On page 435 of *Bahar-e-Shari'at*, volume 3, there is a blessed Hadith: A person covered with two shawls was strutting and was puffed up with pride. He was made to sink into the ground; he will continue to sink until the Day of Judgement.'
(Muslim, p. 1156, Hadith 2088)
3. Sometimes while walking, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would hold the hand of his companion with his blessed hand.
(Mu'jam Kabeer, vol. 7, p. 277, Hadith 7132)
4. When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk stooping a little, and it seemed as if he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was coming down from a height.
(Al-Shamaail Al-Muhammadiyah Lil-Tirmizi, p. 87, Raqm 118)
5. Do not strut at all with your neck open wearing gold or any other metal chain around your neck in order to show off, as it is the style of foolish and arrogant people and transgressors. It is haraam for men to wear a gold bracelet or a gold chain around their necks. Wearing a chain or a bracelet made of any other metal is also impermissible.

6. If there is no hurdle, walk on the side of the way at a medium pace. Walk neither so fast that people start looking at you thinking why you are rushing, nor so slowly that people may assume that you are ill. Do not hold the hand of the young boy whose beard and moustache have not grown yet or a good-looking young boy. Holding the hand of any man or shaking hands with him or embracing him lustfully is haraam and an act leading to Hell.
7. Looking here and there unnecessarily while walking on the way is not a Sunnah. Walk in a dignified manner with your eyes downcast.

Parable: Sayyiduna Hassan Bin Abi Sinnan رَحْمَةُ اللَّهِ عَلَيْهِ went to offer Eid Salah. When he returned, his wife started saying, ‘How many women have you seen today?’ He رَحْمَةُ اللَّهِ عَلَيْهِ remained quiet. When she insisted, he رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘I kept looking at the big toes (of my feet) from the time I went out of home until I returned to you.’

(Kitab-ul-wara’ Ma’ Mawsua’ Imam Ibn Abi Al-Dunya, vol. 1, p. 205)

سُيِّئَ اللَّهُ, Allah-loving people try to avoid looking here and there unnecessarily while walking on the way lest they look at someone not permitted by Shari’ah. This was the piety of the pious person رَحْمَةُ اللَّهِ عَلَيْهِ. The ruling is that if you look at a woman unintentionally, but then you immediately avert your gaze, you are not a sinner.

8. It is not appropriate to look towards the balcony or the window of someone’s home unnecessarily.
9. While walking or going up or down the stairs, take care that your footwear does not produce a noise.

10. If there are two women either standing or walking in the way, do not pass from the passage between them because it has been prohibited in a blessed Hadith.

(Abu Dawood, vol. 4, p. 480, Hadith 5273)

11. It is against manners to spit, blow your nose, put your finger inside the nose, clean the dirt of your body with your fingers, keep scratching your ears, private parts, etc. while walking, standing or sitting in front of people.

12. Some people have the habit of kicking whatever comes in their way while walking. It is an absolutely bad practice. In this way, they can also injure their foot. Moreover, kicking newspapers or boxes with writing on them, or packets and empty bottles of mineral water with labels on them, is also disrespectful.

13. While walking, use zebra crossing or pedestrian bridge if available when there is traffic.

14. Cross the road by looking in the direction of the traffic. If you are in the middle of the road and a vehicle is coming, instead of running, keep standing there according to the situation as it is safer. Furthermore, to cross the railway tracks at the time when trains usually pass is like inviting death. The one who considers a train to be very far and crosses the track should keep in mind the danger of getting entangled in wires, etc. and falling over and being crushed by the train due to haste or carelessness. There are some places where it is against the law to cross the railway track, especially at the stations. Obey such laws.

15. Walk as far as possible for 45 minutes doing zikr and reciting salat upon the Holy Prophet every day intending to gain strength to worship. **إِنْ شَاءَ اللَّهُ**, you will remain healthy. The better way of walking is to walk at a fast pace for the first 15

minutes, at medium pace for the next 15 minutes and then fast again for the last 15 minutes. By walking this way, the whole body will get exercise. Your digestive system will remain good, and you will stay safe from flatulence, constipation, obesity, heart diseases and many other diseases. *إِنْ شَاءَ اللَّهُ*.

For learning Sunnahs, buy part 16 of the 3rd volume of 'Bahar-e-Shari'at' and a 120-page book, 'Sunnahs and Manners' published by Maktaba-tul-Madinah and read them. Another way of learning Sunnahs is also to travel with Madani qafilahs of Dawat-e-Islami in the company of devotees of Rasool.

Lootnay rehmatayn qafalay mayn chalo
Seekhnay sunnatayn qafalay mayn chalo
Hongi hal mushkilayn qafalay mayn chalo
Khatam hon shamatayn qafalay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

7 MANNERS OF

WEARING SHOES

1. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Use shoes frequently because as long as a person is wearing shoes, he is like a rider (he feels less tired) (*Muslim, p. 1161, Hadith 2096*)
2. Shake your shoes before wearing them so that if there is any insect or gravel, etc. it should come out.

Parable: It is said that after attending a party somewhere, as soon as a person wore his shoes, he started screaming and his foot started bleeding. As a matter of fact, during the meal,

someone threw a pointed bone which entered a shoe and the one who wore the shoe did not shake off the shoe, due to which, his foot got injured.

3. It is a Sunnah to wear the right shoe first and then the left one, and when taking them off, take off the left shoe first and then the right one.

The beloved Prophet ﷺ has said: ‘When any one of you wears shoes, he should start wearing from the right side, and when he takes them off, he should start from the left side so that the right foot will be the first when wearing [shoes] and will be the last when taking [them] off.’

(Bukhari, vol. 4, p. 65, Hadiith 5855)

It is stated in *Nuzha-tul-Qaari*: Put the right foot first while entering a mosque, and when leaving a mosque, put the left foot first out of the mosque. It is difficult to act upon this [blessed] Hadiith (the order of wearing shoes) when entering a mosque. Thus, Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated the following solution to it: When you have to enter a mosque, first take out the left foot and place it on the shoe, then remove the shoe from the right foot and enter the mosque. When you come out of the mosque, put your left foot out and place it on the shoe, then take out the right foot and wear the right shoe, and then wear the left one. (*Nuzha-tul-Qaari* vol. 5, p. 530)

Sayyiduna Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ has said: “The person who always starts with the right foot when wearing shoes and starts with the left foot when taking them off will stay safe from the spleen disease.” (*Hayat-ul-Haywan*, vol. 2, p. 289)

4. Men should use gents' and women should use ladies' shoes.
5. Someone humbly said to Sayyidatuna Bibi Aishah Siddiqah رَضِيَ اللهُ عَنْهَا: "A woman wears shoes (like men). She رَضِيَ اللهُ عَنْهَا replied, "The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed mannish women (i.e. resembling a man)." (Abu Dawood, vol. 4, p. 84, Hadith 4099)
Women should not wear gents' shoes, but rather men and women have been forbidden to copy each other regarding all those things which differentiate between them. Neither should men copy women, nor should women copy men.

(Bahar-e-Shari'at, vol. 3, p. 422)

6. When you sit, take off your shoes as due to this, feet get rest.
7. Put a used shoe the right way up if it is upside down. (Not putting a shoe the right way up even after seeing it upside down is one of the reasons for destitution).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

18 SUNNAHS AND MANNERS OF SITTING

1. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "The people who sit somewhere for a long period and disperse from there without doing zikr of Allah and reciting salat upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ suffer a loss. If Allah Almighty wills, He may punish (them) and if He wills, He may forgive (them)."

(Al-Mustadrak, vol. 2, p. 168, Hadith 1869)

2. Sayyiduna Ibn-e-'Umar رَضِيَ اللهُ عَنْهُمَا has said: "I saw the beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sitting in the courtyard of the sacred Ka'bah in the manner of ihtiba.” (Bukhari, vol. 4, p. 180, Hadith 6272)

3. Ihtiba means a person sits on his hips with his arms around his knees. Sitting like this is considered humbleness.

(Mullahs Al-Bahar-e-Shari'at, vol. 3, p. 432)

4. While sitting like it or rather whenever you sit, private parts should not become noticeable. Therefore, for additional veiling, cover yourself with a shawl from knees to feet. If your kurta is halfway down to your shin as per Sunnah, its lower part can give you additional veiling.

5. After offering Fajr Salah, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep sitting cross-legged until the sun would rise completely. (Abu Dawood, vol. 4, p. 345, Hadith 4850)

6. On page 67 of 'Jami' Karamaat-e-Awliya', volume 1, it is stated: "Imam Yusuf Nabhaani رَحْمَةُ اللهِ عَلَيْهِ had the habit of kneeling (i.e. as one sits in Attahiyyat)."

7. It is also better to sit kneeling even when not offering Salah.

(Mirat, vol. 8, p. 90)

8. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "Among majalis (i.e. in the presence of others) the most reverent majlis (sitting position) is that in which faces are towards Qiblah."

(Mu'jam-e-Awsat, vol. 6, p. 161, Hadith 8361)

9. Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا would often sit facing Qiblah. (Al-Adab Al-Mufrid, p. 291, Hadith 1137)

10. For preachers and teachers when delivering a speech and when teaching, it is a Sunnah that they should keep their back towards Qiblah so that those who are gaining knowledge from

them should be facing Qiblah. Sayyiduna Allamah Hafiz Sakhaawi رَحْمَةُ اللهِ عَلَيْهِ has said: “The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sit with his blessed back towards Qiblah so that the people to whom he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was either imparting knowledge or advising should be sitting with their faces towards Qiblah.” (*Al-Maqasid-ul-Hasanah*, p. 88)

11. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never sit extending his blessed legs towards anyone in a gathering. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither stretch his blessed legs towards his children, nor blessed wives, nor slaves and nor servants. (*Mirat*, vol. 8, p. 80)
12. Sayyiduna Imam A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ has said: “I have never stretched my legs towards the blessed home of my respected teacher Sayyiduna Hammad رَحْمَةُ اللهِ عَلَيْهِ out of reverence for him (though there was a distance of a few streets between the blessed home of Sayyiduna Imam A'zam رَحْمَةُ اللهِ عَلَيْهِ and the home of his respected teacher).”

(Manaqib-ul-Imam al-A'zam Abi Hanifah, Part 2, p. 7, amended)

13. Moving aside for those who have just arrived has been proved by a blessed Hadith. It is Hadith no. 6 on page 432 of ‘*Bahar-e-Shari'at*’ volume 3. A person came to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was sitting in the mosque, he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) moved aside. That person humbly said, ‘Ya Rasoolallah! (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) There is enough space (i.e. my Master (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! You do not need to move aside).’ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘It is the right of a Muslim that when his brother sees him, he should move aside for him.’ (*Shu'ab-ul-Iman*, vol. 6, p. 468, Hadith 8933)
14. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘If anyone of you is in the shade and the shade goes away from above him and he is

partly under the sun and partly under the shade, he should leave the place.’ (*Abu-Dawood, vol. 4, p. 338, Hadith 4821*)

15. A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has written: “Do not sit at the seat where your spiritual guide and teacher sit, not even in their absence.”
(*Fatawa Razawiyyah, vol. 24, pp. 369-424, summarised*)
16. When you come to a congregation or a gathering, do not go to the front skipping the shoulders of people. Sit wherever you find space.
17. When you sit, take off your shoes. Your feet will get rest.
(*Al-Jami’-us-Sagheer, p. 40, Hadith 554*)
18. If you recite this supplication thrice after leaving the gathering, your sins are removed. And the one reciting the following supplication in the gathering of goodness and the gathering of zikr, for him that goodness will be sealed. The supplication is as follows: ‘سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ’ (*Abu Dawood, vol. 4, p. 347, Hadith 4857*) (Translation: You are Pure. O Allah Almighty! All praise is to You. There is none worthy of worship but You. I seek Your forgiveness, and I repent to You).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

12 SUNNAHS AND MANNERS OF ENTERING AND LEAVING HOME

1. When you leave your home, recite the following supplication:
‘بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’ Translation: Allah’s name to commence with, I trust in Allah Almighty; without Allah

Almighty, there is neither strength nor power. (*Abu Dawood, vol. 4, p. 420, Hadith 5095-5096*) **إِنْ شَاءَ اللَّهُ** by virtue of the blessing of reciting this supplication, you will be on the right path, you will stay safe from troubles and the help from Allah Almighty will remain with you.

2. Supplication for entering the home:

اللَّهُمَّ إِنْ أَسْأَلُكَ خَيْرَ الْمَوْلَجِ، وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا¹

(*Abu Dawood, vol. 4, p. 420, Hadith 5095-5096*)

After reciting the supplication, say salam to your family members, and then say salam in the court of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. After this recite ‘Surah Al-Ikhlaas’. **إِنْ شَاءَ اللَّهُ** there will be blessing in your livelihood, and you will stay safe from family quarrels.

3. Say salam to the maharim and muhrramaat (i.e. mother, father, brother, sister, wife and children, etc.) when you come home and leave home.
4. Satan enters a home with the person who enters the home without saying **‘بِسْمِ اللَّهِ’**.
5. If you have to go to the home which is empty (even if it is yours), recite the following, **‘السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ’** (i.e. may salam be upon us and upon the righteous bondsmen of Allah Almighty); angels will reply to the salam (*Radd-ul-Muhtar, vol. 9, p. 682*) Alternatively, say **‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ’** (i.e. O Prophet, may Salam

¹ Translation: O Allah Almighty! I ask for goodness from You for entering and exiting. Allah’s name is with which we entered (the home) and Allah’s name is with which we exited and we trusted our Lord, Allah Almighty.

be upon you), because the blessed soul of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is present in the houses of Muslims.

(*Bahar-e-Shari'at*, vol. 3, p. 453, *Sharh-ul-Shafi` Lil-Qaari*, vol. 2, p. 118)

6. When you want to enter the home of someone, say like this: **اَسْأَلُكُمْ اِسْلَامًا** Can I come in?
7. If you are not given permission, return happily. Perhaps the owner of the house has not given you permission due to some compulsion.
8. When someone knocks at your door, the Sunnah is to ask, 'Who is it?' The one who is outside should mention his name, for example, 'Muhammad Ilyas'. On this occasion, if someone says, 'Madinah! 'It is me!' or 'Open the door', etc. instead of mentioning his name, it is not a Sunnah.
9. After mentioning the name in reply, stand a bit away from the door so that you do not see the inside of the home when the door is opened.
10. It is prohibited to peep into someone's home. Some houses on the opposite side are at a low level. Therefore, such people should take care while looking out of their balconies that they do not look at the inside of such houses.
11. If you go to someone's home, do not criticize their arrangement. This may hurt his feelings.
12. When you are about to return, pray for the owner of the house, thank him and also say salam and give him a gift of a Sunnah-inspiring booklet, etc. if possible.

15 SUNNAHS AND MANNERS REGARDING NEIGHBOURS

7 sayings of Mustafa ﷺ

1. “By virtue of the righteous Muslim, Allah Almighty removes a calamity from 100 houses in his neighbourhood.” Then he ﷺ recited the following blessed verse:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

*And if Allah does not keep away some people by some others,
then certainly the earth will be destroyed.*

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 251)

(Majma' Al-Zawa'id, vol. 8, p. 299, Hadith 13533)

2. In the sight of Allah Almighty, the best neighbour is he who is a well-wisher of his neighbour. (Tirmizi, vol. 3, p. 379, Hadith 1951)
3. He whose neighbour is not safe from his wrongful conduct will not enter Paradise. (Muslim, p. 43, Hadith 46)
4. He who eats to his fill, but his neighbour remains hungry is not a perfect believer. (Shu'ab-ul-Iman, vol. 3, p. 225, Hadith 3389)
5. The person who causes pain to his neighbour causes pain to me, and the person who causes pain to me displeases Allah Almighty. (Attargheeb Wattarheeb, vol. 3, p. 241, Hadith 13)
6. Jibra'eel (عليه السلام) continued to emphasize (the rights of a) neighbour to the extent that I thought he would make the neighbour an heir. (Bukhari, vol. 4, p. 104, Hadith 6014)
7. The person who believes in Allah Almighty and the Judgement

Day should treat his neighbour kindly. (*Muslim, p. 44, Hadith 48*)

8. Forty houses are neighbourhood. (*Maraseel Abi Dawood p. 16*) Sayyiduna Imam Zuhri رَحْمَةُ اللهِ عَلَيْهِ has said, 'It means 40 houses each in all four directions.' (*Maraseel Abi Dawood, p. 16*) It is stated in 'Nuzha-tul-Qaari': "Everyone understands 'who is neighbour' from the common practice and matters." (*Nuzha-tul-Qaari, vol. 5, p. 568*)
9. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: These are also among the rights of a neighbour that you should say salaam to him first, should not have a long conversation with him and should not ask much about his circumstances. If he is ill, you should inquire after his health; if he is in trouble, console him and help him. On the occasion of joy, congratulate him and participate in the happy occasion. Moreover, forgive his mistakes; do not peep into his home from your roof; do not narrow the path leading to his home; do not try to see whatever he is taking to his home; conceal his faults; and if he has an accident or he is having any trouble, help him immediately; do not be heedless of protecting his home when he is not at home; do not listen to anything against him; keep your eyes downcast in the presence of his family members; speak softly to his children; and give him guidance on the religious or worldly matters about which he has no knowledge. (*Ihya`-ul-'Uloom, vol. 2, pp. 266,267, Summarised*)
10. **Parable:** A person humbly said to Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ, 'My neighbour gives pain to me, hurls abuse at me and treats me cruelly.' He رَضِيَ اللهُ عَنْهُ replied, 'If he has disobeyed Allah Almighty regarding you, you obey Allah Almighty regarding him.'

(*Ihya`-ul-'Uloom, vol. 2, pp. 266,267, Summarised*)

11. **Parable:** A pious man had a large number of mice at his home. Someone humbly asked, 'Sir! If you keep a cat, it is good.' He رَحِمَهُ اللهُ عَلَيْهِ replied, 'I fear that mice, after hearing the sound of the cat, might go to the house of my neighbour. In this way, I will become the one who likes for his neighbour the thing which he does not like for himself.'

(Ihya`-ul-'Uloom, vol. 2, pp. 266,267, Summarised)

12. It has been narrated that holding the lower part of the shirt of a rich neighbour, a poor neighbour will say: "O my Lord! Ask him why he deprived me of his good treatment and why he closed his door to me." *(Ihya`-ul-'Uloom, vol. 2, pp. 266,267, Summarised)*

13. One person humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is said about so-and-so woman that she offers salah, observes fasts and does charity in abundance, but there is another thing which is that she gives pain to her neighbours with her tongue.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'She is in Hell.' That person humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is said about so-and-so woman that she observes fewer (nafl) fasts, does less charity and offers fewer salahs. She gives pieces of cheese as charity and does not give pain to her neighbours with her tongue.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'She is in Paradise.'

(Musnad Ahmad Bin Hanbal, vol. 3, p. 441, Hadith 9681)

14. **Saying of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:** There are three types of neighbours: Some have three rights, some have two rights and some have one right. The neighbour who is a Muslim and your relative has three rights – the right of neighbour, the right of Islam and the right of relation; a Muslim neighbour has two rights – the right of neighbour and the right of Islam; a disbelieving neighbour has only one right – the right of neighbour. *(Shu`ab-ul-Iman, vol. 7, p. 83, Hadith 9560)*

15. **Parable:** Once, a Jewish neighbour of Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللَّهِ عَلَيْهِ went on a journey. His wife and children remained at home. At night, the child of the Jew would cry. He رَحْمَةُ اللَّهِ عَلَيْهِ asked once, ‘Why does the child cry?’ The Jewish woman replied, ‘There is no lamp in our home and the child is frightened of darkness.’ Since that day, he رَحْمَةُ اللَّهِ عَلَيْهِ started sending a lighted lamp containing plenty of oil daily. When the Jew returned, his wife told him about the thing. The Jew said, ‘Why should there be the darkness (of disbelief) in the home in which the lamp of Ba-Yazeed has been brought!’ They all embraced Islam. (*Mirat, vol. 6, p. 573*)

13 SUNNAHS AND MANNERS OF DRINKING WATER

Two blessed sayings of Mustafa ﷺ

1. Do not drink [water] in one breath like a camel, but rather drink it in two or three breaths. Recite ‘بِسْمِ اللَّهِ’ before drinking it, and when you have drunk it, recite اَلْحَمْدُ لِلَّهِ.
(*Tirmizi, vol. 3, p. 352, Hadith 1892*)
2. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden from taking a breath or blowing into a pot. (*Abu-Dawood, vol. 3, p. 474, Hadith 3728*)
Regarding this blessed Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has said: Breathing in the container is an act done by animals. Moreover, keep your mouth away from the container when you breathe as the breath is sometimes poisonous (i.e. keep the glass away from your mouth when taking a breath). Do not blow onto hot tea or milk in order to cool it down, but rather wait for a while. Drink it when it is cold enough to drink. (*Mirat,*

vol. 6, p. 77) However, there is no harm in blowing onto water after reciting blessed salat, etc. with the intention of making it a healer.

3. Recite 'بِسْمِ اللَّهِ' before drinking water.
4. Drink water by sipping i.e. in small mouthfuls. Drinking large draughts of water may cause liver disease.
5. Drink water in three breaths.
6. Drink water with the right hand; be seated while drinking it.
7. Drinking the water left in a container after making wudu is a cure for 70 diseases as it resembles blessed Zamzam water. Except for these two (i.e. leftover water of wudu and Zamzam water), drinking any other water while standing is makruh. (Derived from, *Fatawa Razawiyyah*, vol. 4, p. 575 | *Fatawa Razawiyyah*, vol. 21, p. 669) Be standing with your face towards Qiblah while drinking these waters.
8. Before drinking water, make sure that there is nothing harmful in it. (*Ittihaf-us-Sadah*, vol. 5, p. 594)
9. Recite 'أَلْحَسْبُ إِلَهُهُ' after you have drunk water.
10. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ has said, 'Recite 'بِسْمِ اللَّهِ' before starting to drink water, 'أَلْحَسْبُ إِلَهُهُ' at the end of the first breath, 'أَلْحَسْبُ إِلَهُ رَبِّ الْعَالَمِينَ' after the second breath and recite 'أَلْحَسْبُ إِلَهُ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ' after the third breath. (*Ihya-ul-'Uloom*, vol. 2, p. 8) It is a good act, and if it is not done, there is no harm in it. If someone says 'بِسْمِ اللَّهِ' before and 'أَلْحَسْبُ إِلَهُهُ' after, the Sunnah will get performed.'

11. Clean leftover drinking water of a Muslim in a glass [that is still usable] should not be thrown away unnecessarily.
12. It has been narrated, 'سَوْءُ الْمُؤْمِنِ شَقَاءٌ' i.e. 'There is the cure in Muslim's leftover.' (*Al-Fatawa Al-Fiqhiyah Ibn Hajar Al-Haytmi, vol. 4, p. 117*)
13. After a few moments of drinking water, if you see the empty glass, you will notice that a few drops of water have gathered in the bottom of the glass, they should also be drunk.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

32 SUNNAHS AND MANNERS OF EATING

1. Food should not be eaten only because it is tasty, but rather make intention at the time of eating: I am eating food for gaining strength in order to worship Allah Almighty.
2. Food should be eaten less than one's appetite. If someone eats food to his fill, it is mubah i.e. he will neither get reward nor become a sinner, because it may also have a right purpose as one may become stronger. Eating more than one's appetite is haraam. Excessive eating means to eat so much that there is a strong presumption that you may have stomach disorder, such as diarrhoea, and feel unwell. (*Durr-e-Mukhtar, vol. 9, p. 560*) Similarly, if a healthy person uses such food due to which there is a strong presumption that he may get ill, it is a sin. In the same way, if a patient eats such food which is prohibited for him and there is a strong presumption that such food aggravates his illness, and this is proven through experience, for example, it is a sin.

3. Eating less than the appetite is the collection of countless advantages, because about 80 per cent of diseases occur when we eat to our fill. Therefore, if we still have a bit of appetite, we should stop eating.
4. Lines are written on many dining mats (for example, a couplet or the name of any company, etc.). Such dining mats should not be used and nor should meals be served on them.
(Bahar-e-Shari'at, vol. 3, p. 420)
5. Washing hands up to the wrists before and after eating food is a Sunnah. *(‘Aalamgeeri, vol. 5, p. 337)*
6. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “Making wudu (i.e. washing both hands up to the wrists) before and after eating [food] increases sustenance and drives Satan away.”
(Musnad Al-Firdaus, vol. 2, p. 333, Hadith 3501)
7. Take off your shoes when eating food as it will give rest to your feet. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “When you start eating food, take your shoes off, because it brings about comfort (i.e. rest) to your feet.”
(Mu’jam Awsat, vol. 2, p. 256, Hadith 3202)
8. At the time of eating, keep the left leg folded on the ground and keep the right knee drawn up; or keep both knees drawn up and sit on the buttocks *(Murakhkhas az Bahar-e-Shari'at, vol. 3, p. 378)* or sit on both insteps. *(Ihya-ul-‘Uloom, vol. 2, p. 5)*
9. Whether it is an Islamic brother or an Islamic sister, when they sit for eating, they must take additional veiling by using a shawl or the lower part of their kurta.
10. Do not put curry or the cup of sauce on a roti.
(Rad-ul-Muhtar, vol. 9, p. 562)

11. Eating food bare-headed is against the respect and it reduces sustenance.
12. It is makruh to eat food by taking the support of the floor by placing the left hand on it. (*Bahar-e-Shari'at*, vol. 3, p. 377)
13. It is supererogatory to eat food in earthen pots. Angels come to see the house of the person who gets earthen pots made in his home. (*Radd-ul-Muhtar*, vol. 9, p. 566)
14. If there is a vegetable dish on the dining mat, angels descend. (*Ihya-ul-'Uloom*, vol. 2, p. 22)
15. Recite the following supplication before eating. If the food or drink is laced even with poison, **إِنْ شَاءَ اللَّهُ** it will not harm you 'بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مِمَّا اسْبَهَ شَيْئًا فِي الْأَرْضِ، وَلَا فِي السَّمَاءِ، يَا حَيُّ يَا قَيُّوْمُ'. (*Tirmizi*, vol. 5, p. 250, *Hadith 3399* | *Ibn-e-Majah*, vol. 4, p. 284, *Hadith 3829*)
Translation: Allah's Name to commence with, by virtue of Whose name's blessing nothing from the earth or the skies can cause harm; o the One Who He is Alive on His own accord and the Preserver of (all) others. (Al-Firdaus, vol. 1, p. 282, Hadith 1106)
16. If you forget to recite 'بِسْمِ اللَّهِ' in the beginning, recite 'بِسْمِ اللَّهِ أَوْلَةً وَآخِرَةً' during the meal. Translation: 'Allah's name to commence with and end with.'
17. Eat salt before and after eating as it is a Sunnah and it cures 70 diseases. (*Rad-ul-Muhtar*, vol. 9, p. 562) A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ has regarded salty food to be salt. (*Hayat-e-A'la Hadrat*, vol. 1, p. 107)
18. Eat with your right hand. Eating, drinking, taking and giving with the left hand are the ways of Satan. Many Islamic brothers eat morsels with their right hand, but when they keep their left

hand below their mouth, some crumbs fall onto it and then they put them into their mouth with their left hand. Similarly, they use their left hand for picking and eating the crumbs fallen onto the dining mat. They should take the crumbs from their left hand to their right hand and then put them into their mouth.

19. Taking a roti in the left hand and breaking it with the right hand for morsels eliminates arrogance. (*Fatawa Razawiyyah, vol. 21, p. 669*) When you eat alone, get into the habit of breaking a roti or bread, etc. over the middle of the plate or the container of curry. In this way, roti crumbs or sesame seeds from the bread will fall into the plate. Otherwise, they may fall on the dining mat and go to waste.
20. Eat with three fingers (i.e. with the middle finger, forefinger and thumb) as it is the Sunnah of blessed prophets. If the grains of rice are separate and it is not possible to make a morsel with three fingers, you can eat with four or five fingers.
21. Take small morsels and do not produce a chewing sound. With this precaution, chew so much that the food in your mouth becomes thin. In this way, digestive saliva will also be mixed with it properly. If you swallow the food without chewing it properly, your stomach will have problems digesting it and thus you can suffer from many types of diseases. So, do not use the intestine where teeth are used.
22. Recite 'يَا وَاجِدُ' after every morsel or two. It creates nur in the stomach and diseases go away.
23. After eating, first lick the middle finger clean, then the forefinger and then the thumb three times. The beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would lick his blessed fingers three times after eating. (*Al-Shamaail Al-Muhammadiyah Tirmizi, p. 96, Hadith 133*) If the effect of food still remains there on the fingers even after licking three times, lick [your fingers] further as many times as required until the effect of food no longer remains there.

24. Lick the container clean as well. It is stated in a blessed Hadith: ‘For the person who licks the container clean after eating, that plate prays and says: “May Allah Almighty free you from the fire of Hell as you have freed me from Satan.”’ (*Jam’-ul-Jawami’, vol. 1, p. 347, Hadith 2558*) According to another narration: “The container prays for forgiveness for that person.”

(*Ibn-e-Majah, vol. 4, p. 14, Hadith 3271*)

25. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: “The one who licks the bowl (or plate) clean (after eating) and drinks the rinsing water will get the reward of freeing one slave. It is mahr of Hoors to pick up the dropped crumbs and eat them.” (*Ihya’-ul-‘Uloom, vol. 2, p. 8*)

26. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “The person who picks up and eats the fallen pieces of food lives a prosperous life, and his children will stay safe from troubles and difficulties.” (*Ihya’-ul-‘Uloom, vol. 2, p. 8*)

27. After eating, pick your teeth.

28. After eating, recite the following supplication with the blessed salat before and after: ‘الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَجَعَلَنَا مُسْلِمِينَ’ Translation: ‘Thanks to Allah Almighty Who has made us eat, drink and made us Muslims.’

29. If someone has served you food, recite this supplication as well: ‘اللَّهُمَّ اطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي’ Translation: O Allah Almighty! Feed

the one who has fed me and make the one drink who has made me drink. (*Al-Hasn Al-Haseen, p. 71*)

30. Recite ‘Surah Al-Ikhlaas’ and ‘Surah Al-Quraysh’ after eating food. (*Ihya-ul-‘Uloom, vol. 2, pp. 4-8*)
31. After eating, wash your hands in a proper way with soap and wipe them.
32. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has written: wudu (washing both hands up to the wrists) after eating protects one from a mental health condition. (*Ihya-ul-‘Uloom, vol. 2, pp. 4-8*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

30 SUNNAHS AND MANNERS OF HOSPITALITY

Eight sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The one who believes in Allah Almighty and the Judgement Day should respect a guest. (*Bukhari, vol. 4, p. 105, Hadith 6018*) Regarding this blessed Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ, the commentator of the Quran, has said, ‘The respect for the guest is that one should meet him smilingly in a proper manner, arrange food and other services for him, serve him himself as much as possible.’ (*Mirat, vol. 6, p. 52*)
2. The one who believes in Allah Almighty and the Judgement Day should not give pain to a guest. (*Ikram-ul-dayf, p. 25, Hadith 13*)

3. ‘When a guest comes to someone, he brings his sustenance along with him, and when he leaves, he becomes the cause for the forgiveness of the sins of the host.’

(Kanz-ul-‘Ummal, vol. 9, p. 107, Hadith 25831)

4. The one who offers salah, pays zakah, performs hajj, fasts in Ramadan and extends hospitality to his guest will enter Paradise. *(Mu’jam-ul-Kabeer, vol. 12, p. 106, Hadith 12692)*

5. The person who does not extend hospitality (despite having enough money) has no goodness.

(Musnad Ahmad Bin Hanbal, vol. 6, p. 142, Hadith 17424)

6. It is unwise of a person to make his guest work.

(Al-Jami’-ul-Sagheer, p. 288, Hadith 4686)

7. The Sunnah is that a person should see his guest off at the door.

(Ibn-e-Majah, vol. 4, p. 52, Hadith 3358)

8. To a home in which food is eaten, goodness and blessings come faster than the reach of a knife to the hump of a camel.

(Ibn-e-Majah, vol. 4, p. 51, Hadith 3357)

Explanation of the Hadith: i.e. blessings remain in the home in which guests, pilgrims and visitors eat food. Otherwise, the members of every family eat at their home. The hump of a camel does not have a bone, but rather only fat; therefore, a knife cuts it very quickly and reaches its bottom. The comparison has, therefore, been made with it, i.e. goodness and blessings reach very quickly to such a home. *(Mirat, vol. 6, p. 67)*

9. Sayyiduna Bibi Khadijah رَضِيَ اللهُ عَنْهَا has said: “He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gives his relatives excellent treatment, extends hospitality to travellers and for the sake of truth and justice helps everyone in their troubles and difficulties.” *(Seerat-e-Mustafa, p. 109, Mukhtasran)*

10. A person humbly said, ‘Ya Rasoolallah ﷺ! I visited a person. He did not extend hospitality to me. Now if he comes to me, should I take revenge on him?’ He ﷺ replied, ‘No, but rather you extend hospitality to him.’

(Tirmizi, vol. 3, p. 405, Hadith 2013)

11. Sayyiduna Ata’ رَحْمَةُ اللَّهِ عَلَيْهِ has said: “At the time of eating a meal, when there used to be no one to eat with Sayyiduna Ibrahim عَلَيْهِ السَّلَام, he عَلَيْهِ السَّلَام used to go out for one or two miles in search of a person so that he could find someone who could eat with him.” (Tanbih-ul-Ghafilien, p. 249)

12. Sayyiduna Ikramah رَحْمَةُ اللَّهِ عَلَيْهِ has said: “Sayyiduna Ibrahim Khalilullah’s عَلَيْهِ السَّلَام title ‘Abu Daifan’ (i.e. a greatly hospitable person) was famous. His house had four doors; he would keep looking at the doors expecting a comer from any of them.”

(Tanbih-ul-Ghafilien, p. 249)

13. Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ has said: “The angels of mercy do not come to the house in which guests do not come.”

(Ihya`-ul-‘Uloom, (Urdu), vol. 2, p. 43 | Ihya`-ul-‘Uloom, vol. 2, p. 16)

14. Mufti Ahmed Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has said: Our guest is the one who comes to meet us from outside (i.e. from another city or country) whether we already know him or not. The person who comes to meet us from our own area or our own city for two or four minutes عَلَيْهِ السَّلَام a visitor, not a guest. He should be met properly and be given a light meal, but he should not be given a feast. The person who is not one of our acquaintances and who comes to us for his work is not a guest. He is just like the person who goes to the ruler or a mufti with his case or for getting a fatwa. He is not the guest of the ruler (or a mufti).

(Mirat, vol. 6, p. 54)

15. A guest should take care of his host's busy schedule and responsibilities.
16. Blessed Hadith # 14 on page 391 of *Bahar-e-Shari'at* volume 3: The person who believes in Allah (Almighty) and the Judgment Day should respect his guest, should give him complete hospitality and get meals of a day prepared for him with care as much as possible and then entertain (i.e. do not become formal after one day, but rather offer whatever you have) him for three days, and after three days it is sadaqah. It is not halal for a guest to continue to stay with his host due to which he (the host) may get into difficulties. (*Bukhari, vol. 4, p. 136, Hadith 6135*)
17. When you go to someone as a guest, it is better to take gifts for the host or his children with good intentions according to your means.
18. Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمۃ اللہ علیہ has said: Four things are necessary for a guest:
 - i. He should sit wherever he is offered a seat.
 - ii. Whatever is brought to him, he should be happy with it; he should not say: 'I eat better than this at my home,' or other words like this.
 - iii. He should not leave the place without the permission of the host.
 - iv. When he leaves the place, he should pray for the host.

(Bahar-e-Shari'at, vol. 3, p. 394 | 'Aalamgeeri, vol. 5, p. 344)
19. Regarding the house or food, etc. a guest should not make any kind of criticism, and nor should he give any kind of false praise.

20. The host should not ask the guest any questions due to which the guest needs to tell lies, such as saying the following: How is our home? Did you like our food or not? On such an occasion, despite not liking the home or food, if the guest falsely praises the home or the food out of respect, he will become a sinner.
21. The host should not ask his guest such a question: Did you eat to your fill or not? As here, there is also a danger of telling a lie in the reply. The guest may tell a lie to the host by saying, 'I have eaten to my fill.' This is despite the guest having eaten less due to habitually doing so, a prescribed diet or some other reason, and yet he said this lest the host insists that the guest eats more.
22. Sometimes, at the time of eating food, a person is assigned a duty to keep putting curry, pieces of meat, etc. on the plate of the guest with his own hand. It can cause trouble to the guest. For example, the guest wants to avoid eating meat, but that person keeps putting pieces of meat into his plate.
23. The host should say to the guest from time to time, 'Have more', but he should not insist on it lest the guest may eat excessively due to the insistence which can be harmful to him.
(*'Aalamgeeri, vol. 5, p. 344*)
24. Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'If your mate eats less, for persuading him,' say: 'Please eat!' But, do not say this more than three times as it is insistence and is beyond the limits.

(*Ihya`-ul-'Uloom, vol. 2, p. 9*)

25. The host should not be completely quiet, and nor should he disappear after placing food, but rather he should be present there. (*Aalamgeeri, vol. 5, p. 345*)
26. Do not get angry with your servant in front of your guests. (*Aalamgeeri, vol. 5, p. 345*)
27. The host should be busy entertaining his guest. He should not assign this responsibility to his servants as it is the Sunnah of Sayyiduna Ibrahim Khalilullah عَلَيْهِ السَّلَام (entertaining his guest) (*Aalamgeeri, vol. 5, p. 345* | *Bahar-e-Shari'at, vol. 3, p. 394*) There will be no accountability [on the Judgement Day for the food] for the person who eats with his [Muslim] brothers.
(*Qoot-ul-Quloob, vol. 2, p. 306*)
28. Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said: When a person who eats less eats with others, he should start eating after some time, take small morsels and eat slowly so that he eats with other people until the end. (*Mirqat-ul-Mafatih, vol. 8, p. 84, under the Hadith 4254*)
29. If someone stops eating so that other people get impressed with him and consider him to be the one who eats less than the appetite, he will be a hypocrite and will deserve the punishment of Hell.
30. If someone eats a bit more than his appetite because he is eating with the guest and he knows if he stops eating, his guest will feel shy and will not eat to his fill, in this case, he is allowed to eat some more, but it should not be to such an extent due to which he ends up with an upset stomach. (*Mukhlis AZ Durr-e-Mukhtar, vol. 6, p. 561*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

13 SUNNAHS AND MANNERS OF TREATING RELATIVES WITH KINDNESS

1. Allah Almighty has said, 'وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ط' (Part 4, *Surah Al-Nisa*, verse 1) Regarding this blessed verse, it is stated in 'Tafseer-e-Mazhari': i.e. Avoid cutting ties with relatives. (*Tafseer-e-Mazhari*, vol. 2, p. 212)
2. Seven sayings of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "One believing in Allah Almighty and the Judgement Day should treat relatives with kindness." (*Bukhari*, vol. 4, p. 136, *Hadith 6138*)
3. On the Day of Judgement, three types of people will be under the shade of the 'Arsh of Allah Almighty. One who treats relatives with kindness (will be among them).
(*Al-Firdaus*, vol. 2, p. 99, *Hadith 2526*)
4. One who breaks relations will not enter Paradise.
(*Bukhari*, vol. 4, p. 97, *Hadith 5984*)
5. The best among people is the one who recites the Holy Quran in abundance, is more pious, enjoins [people] to do good and forbids [them] to do evil the most and treats his relatives with kindness the most. (*Musnad Imam Ahmad*, vol. 10, p. 402, *Hadith 27504*)
6. Undoubtedly, the best sadaqah is that which is given for the relative who harbours enmity.
(*Musnad Imam Ahmad*, vol. 9, p. 138, *Hadith 23589*)
7. Allah Almighty's mercy does not descend to the nation which has the people who cut ties with their relatives.
(*Zwajir*, vol. 2, p. 153)

8. One who wants a palace to be built for him (in Paradise) and his rank to be raised should forgive the one who oppresses him, bestow upon the one who deprives him and maintain the relationship with the one who breaks off the relationship with him. (*Al-Mustadrak, vol. 3, p. 12, Hadith 3215*)
9. Sayyiduna Faqih Abu Al-lays Samarqandi رَحْمَةُ اللَّهِ عَلَيْهِ has said: There are ten advantages of treating relatives well:
- i. It pleases Allah Almighty. ii. It makes people happy. iii. It brings angels pleasure. iv. Muslims praise that person. v. It gives pain to Satan. vi. It increases life. vii. It brings about blessing in sustenance. viii. Deceased forefathers (i.e. Muslim father, grandfather) feel happy. ix. It increases mutual love. x. Due to it, a person's reward increases after his own death because people pray for him to have well-being. (*Tanbih-ul-Ghafilien, p. 73*)
10. The pages from 558 to 560 of 'Bahar-e-Shari'at' vol. 3, state: Treating relatives with kindness means establishing a relationship, i.e. to treat relatives kindly. The entire Ummah has formed a consensus on it that treating relatives with kindness is wajib and breaking off a relationship with relatives is haraam. Who are the relatives with whom good relationship is wajib? Some blessed Islamic scholars have said they are zu-raham mahram, and some said it means zu-raham, whether they are mahram or not. And this second saying is more authentic. In blessed Ahadith, we have been commanded to treat our relatives well without any condition. In the Holy Quran, (relatives) have been mentioned without any condition, but there is one thing: as there are different levels of relatives,

(in the same way) there are different levels of kind treatment to relatives. The rank of parents is the highest, after them the rank of zu-rahmah mahram (i.e. the relatives with whom your nikah is haraam forever due to having a blood relationship with them), after this the remaining relatives in order of closeness to the relationship. (*Radd-ul-Muhtar*, vol. 9, p. 678)

11. There are different types of kind treatment with relatives: giving them gifts and helping them in any work in which they need your help, saying salaam to them, going to meet them, spending time with them, having a conversation with them and treating them kindly. (*Durar*, vol. 1, p. 323)
12. If a person is in a foreign country, he should send letters to his relatives and continue to be in contact with them through letters so that there is no detachment between him and his relatives. And if possible, he should return to his country and refresh his relationship with his relatives. In this way, the love will increase (*Radd-ul-Muhtar*, vol. 9, p. 678) (Contacting by phone or internet is also useful.)
13. Good treatment with relatives does not mean that if they treat you well, you should also treat them well. It is, in actual fact, called exchange, which means if they have sent you something, you also send them something; if they come to you, you go to them too. The best treatment towards relatives is that if they cut [relationship with you], you establish [it with them]; if they want to go away from you, become careless of you, you take care of the rights of the relationship which you have with them. (*Radd-ul-Muhtar*, vol. 9, p. 678)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

11 SUNNAHS AND MANNERS OF SALAAM

1. It is a Sunnah to say salaam to a Muslim at the time of meeting him. (Islamic sisters should say salaam to Islamic sisters and their maharim.)
2. At the time of saying salaam, this intention should be in the heart that the wealth and honour of the person to whom I am about to say salaam is under my protection, and I know it is haraam to interfere in any of them.
(Bahar-e-Shari'at, vol. 3, p. 459, amended)
3. No matter how many times you come across Muslims, come and go to any room, etc. in a day, it is an act of reward to say salaam to the Muslims who are present there.
4. It is a Sunnah to say salaam first.
5. One saying salaam first is the person who attains closeness to Allah Almighty.
6. One saying salaam first is free from arrogance. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One saying salaam first is free from arrogance.' *(Shu'ab-ul-Iman, vol. 6, p. 433, Hadith 8786)*
7. 90 mercies descend upon the one who says salaam first, and 10 mercies descend upon the one who replies to the salaam.
(Kimiya-e-Sa'adat, vol. 1, p. 394)
8. One gets 10 virtues by saying 'السَّلَامُ عَلَيْكُمْ' (i.e. peace be upon you). If he adds 'وَرَحْمَةُ اللَّهِ' (and mercy from Allah [be upon you]), he will get 20 virtues. If he adds 'وَبَرَكَاتُهُ' (and the blessings [be upon you]), he will get 30 virtues. Some people add the words

‘جَئْتُ الْبِقَامِ وَدُوْرُهُ الْحَرَامُ’ to salaam, it is a wrong way, and this sentence is also wrong from the lexical point of view. Some venturesome people even *مَعَاذَ اللَّهِ* utter jokingly to the extent that they say, ‘Your children are our slaves’. On page 409 of *Fatawa-e-Razawiyyah*, vol. 22, Imam Ahmad Raza Khan *رحمتهُ اللهُ عليه* has said: At least say ‘السَّلَامُ عَلَيْكُمْ’, and better than this is to add ‘وَرَحْمَةُ اللهِ’, and the best is to add ‘وَبَرَكَاتُهُ’, and there is no need to add further. If someone says ‘السَّلَامُ عَلَيْكُمْ’ to you, you should say ‘وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ’ [in reply], and if he says ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ’, you should say ‘وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’ [in reply], and if he says up to ‘وَبَرَكَاتُهُ’, you should also say that much because there is no further addition. *والله تعالى أعلم*

9. In the same way, by saying ‘وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’ in reply, one can get 30 virtues.
10. It is wajib to reply to the salaam immediately and loud enough so that the person who has said salaam can listen to it.
11. Learn the correct pronunciation of salaam and the reply to salaam. First, I say, you repeat after listening to it: ‘السَّلَامُ عَلَيْكُمْ’. Now first I tell the reply, then you repeat it: ‘وَعَلَيْكُمْ السَّلَامُ’ (و-ع-ل-ي-ك-م-س-ل-ا-م).

*Raza'ay Haq kay li'ay tum salam 'aam karo
Salamti kay talab gaar ho salam karo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

14 SUNNAHS AND MANNERS OF HANDSHAKE

1. When two Muslims meet, it is a Sunnah to use both hands for a handshake.

2. Say salaam before shaking hands.
3. Say salaam on leaving; you can also shake hands.
4. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When two Muslims shake hands at the time of meeting and ask about each other, Allah Almighty sends one hundred mercies between them, out of which 99 mercies are for the one meeting more warmly and asking about his brother in a proper manner.

(Mu'jam-e-Awsat, vol. 5, p. 380, Hadith 7672)

5. Recite blessed salat while shaking hands. **إِنْ شَاءَ اللَّهُ** Your past and future sins will be forgiven before you separate hands.
6. At the time of shaking hands, if possible, recite the following supplication as well after reciting salat-‘alan-Nabi:

يَغْفِرُ اللَّهُ لَنَا وَلكُمْ

i.e. May Allah Almighty forgive us and you!

7. The supplication that two Muslims make at the time of shaking hands will **إِنْ شَاءَ اللَّهُ** be answered, and both will be forgiven before they separate their hands.
8. Shaking hands with each other removes enmity.
9. One can get reward if he says salaam to a Muslim, shakes hands with him or rather looks at him with affection. It is stated in a blessed Hadith: “Whoever looks at his Muslim brother with affection and does not have hatred for him in his heart, the previous sins of both will be forgiven before his look returns.”
(Mu'jam-e-Awsat, vol. 6, p. 131, Hadith 8251)
10. You can shake hands as many times as you meet.

11. Nowadays, some people shake hands with each other with only one hand or rather they only touch each other's fingers. All these are contrary to Sunnah.
12. It is makruh to kiss one's own hand after shaking hands. (*Bahar-e-Shari'at, vol. 3, p. 472*) However, if someone kisses his own hand for attaining blessings after shaking hands with a pious person, it is not disliked. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: If someone shakes hands with someone, and he kisses his own hands for getting blessings, it is not prohibited, so long as the person with whom he shakes hands is one of the personalities from whom people get blessings. (*Jadd-ul-Mumtar, vol. 7, p. 65*)
13. If shaking hands with a beautiful boy [or a man] leads to lust, it is not permissible to shake hands with him, rather if looking at him causes lust, now even looking at him is also a sinful act. (*Durr-e-Mukhtar, vol. 2, p. 98*)
14. At the time of shaking hands, the Sunnah is that both palms should be empty, having no handkerchief, etc. in the hand, and the palm should touch the palm. (*Bahar-e-Shari'at, vol. 3, p. 471*)

12 SUNNAHS AND MANNERS OF CONVERSATION

1. Talk smilingly and cheerfully.
2. With the intention of pleasing Muslims, talk to elders with respect and to youngsters with affection. اِنْ شَاءَ اللهُ You will earn reward, and you will be respected by both of them.
3. Talking loudly as if you are shouting is not a Sunnah.

4. With good intentions, make it your habit to talk to even small children with good manners. **إِنْ شَاءَ اللَّهُ** Your manners will improve and children will also learn manners.
5. During the conversation, touching private parts, removing dirt from the body with fingers, repeatedly touching the nose in front of others, inserting a finger into the nose or ear and repeatedly spitting are not good acts; others find them disgusting.
6. Keep listening to the other person calmly as long as he is speaking. It is not a Sunnah to start saying what you want to say by cutting his talk short.
7. Do not laugh loudly while talking, rather in any situation. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** never laughed.
8. Excessive talking and laughing aloud repeatedly destroy a person's awe.
9. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: "When you see a person who has been granted the blessing of disinclination to this world and speaking less, then have his closeness and company, for he is blessed with wisdom."
(Ibn-e-Majah, vol. 4, p. 422, Hadith 4101)
10. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'The one who keeps silent attains salvation.' *(Tirmizi, vol. 4, p. 225, Hadith 2509)* It is stated in *Mirat Sharif* that Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali **رَحِمَهُ اللَّهُ عَلَيْهِ** has stated: There are four types of conversations:
 - a) Completely harmful
 - b) Completely beneficial

- c) Both beneficial and harmful
- d) Neither harmful nor beneficial.

It is necessary to always refrain from a completely harmful conversation; do have a conversation that is completely beneficial. If a conversation is both beneficial and harmful, then be cautious because it is better to refrain from it. The fourth type of conversation is a waste of time. It is difficult to differentiate between these conversations; therefore, silence is better. (*Mirat-ul-Manajih, vol. 6, p. 464, summarised*)

11. When speaking to someone, there should be a specific purpose of conversation, and always talk to people according to their psychology and mood.
12. Always avoid using foul and indecent language. Refrain from swearing. Remember! Abusing a Muslim without Shar'i permission is absolutely haraam. (*Fatawa Razawiyyah, vol. 21, p. 127, summarised*) And Paradise is haraam for the one using foul language. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Paradise is haraam for the person who uses foul language.' (*Kitab-ul-Samt Ma' Mawsua' Al-Imam Ibn Abi Al-Dunya, vol. 7, p. 204, Raqm 325*)

Foul language means: 'التَّعْيِيرُ عَنِ الْأُمُورِ الْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الصَّرِيحَةِ' i.e. to discuss shameful matters (e.g. bad and dirty matters) openly.

(*Ihya'-ul-'Uloom, vol. 3, p. 151*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

17 SUNNAHS AND MANNERS ON SNEEZING

Two blessed sayings of beloved Mustafa ﷺ:

1. Allah Almighty likes a sneeze and does not like a yawn.
(Bukhari, vol. 4, p. 163, Hadith 6226)
2. When someone sneezes and says *أَلْحَمْدُ لِلَّهِ*, angels say *رَبِّ الْعَالَمِينَ*, and if he says *رَبِّ الْعَالَمِينَ*, angels say: *يَرْحَمُكَ اللَّهُ* May Allah Almighty have mercy on you! *(Mu'jam-e-Kabeer, vol. 11, p. 358, Hadith 12284)*
3. When sneezing, lower your head, cover your mouth and sneeze in a low voice; it is foolishness to sneeze loudly.
(Radd-ul-Muhtar, vol. 9, p. 684)
4. One should say *أَلْحَمْدُ لِلَّهِ* after sneezing. (It is stated on page 3 of Khaza'in-ul-'Irfan with reference to Tahtaawi that it is a muakkadah [emphasized] Sunnah to praise Allah Almighty on sneezing). *(Haashiyah Tahtaawi Ala Al-Maraqi, p. 7)* It is better to say *أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* or *أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ*.
5. 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 has sneezed can hear it.
(Bahar-e-Shari'at, vol. 3, pp. 476-477, summarised)
6. On hearing it, the person who has sneezed should say: *يَغْفِرُ اللَّهُ لَنَا وَنُكْرَمُ* (i.e. may Allah Almighty forgive us and you!) or say: *يَهْدِيكُمْ اللَّهُ، وَيُصْلِحْ بِأَلْسِنَتِكُمْ* (i.e. may Allah Almighty guide you and improve your condition!). *(Aalangi, vol. 5, p. 326)*

7. Whoever says ‘أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ’ after sneezing and passes his tongue over all his teeth, إِنَّ شَاءَ اللَّهُ he will stay safe from dental diseases. (*Mirat-ul-Manajih*, vol. 6, p. 396)
8. Sayyiduna ‘Ali رَضِيَ اللَّهُ عَنْهُ has said: “Whosoever says ‘أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ’ on sneezing, he will never suffer from molar pain and earache.”
(*Mirqat-ul-Mafatih*, vol. 8, p. 499, under the Hadith 4739)
9. The one sneezing should praise Allah Almighty [i.e. say حَمْدٌ] loudly so that somebody can listen to it and then he answers it.
(*Radd-ul-Muhtar*, vol. 9, p. 684)
10. The reply to a sneeze is wajib on the first sneeze. If the one sneezing says أَلْحَمْدُ لِلَّهِ on the second sneeze as well, it is not wajib to reply, but rather it is mustahab.
(*Aalamgiri*, vol. 5, p. 326 | *Bahar-e-Shari’at*, vol. 3, p. 476)
11. The reply will become wajib only when the one sneezing says أَلْحَمْدُ لِلَّهِ; if he does not say حَمْدٌ, there is no reply.
(*Bahar-e-Shari’at*, vol. 3, p. 477)
12. If someone sneezes during the Friday sermon, the one hearing it should not reply to him. (*Fatawa Qazi Khan*, vol. 2, p. 377)
13. If there are many Islamic brothers present and some have replied, their reply will be sufficient on behalf of everyone. However, it is better for everyone to reply.
(*Radd-ul-Muhtar*, vol. 9, p. 684)
14. If one sneezes behind a wall and says أَلْحَمْدُ لِلَّهِ, then the one hearing it should reply. (*Radd-ul-Muhtar*, vol. 9, p. 684)
15. If someone sneezes during salah, he should remain silent, and

if he says **أَلْحَدُ لِلَّهِ** it will not affect his salah. If he does not utter hamd during the salah, it should be uttered after the completion of the salah. (*Aalamgiri, vol. 1, p. 98*)

16. If someone sneezes while you are offering salah and you say **أَلْحَدُ لِلَّهِ**, with the intention to reply, your salah will become invalid. (*Aalamgiri, vol. 1, p. 98*)
17. If a disbeliever says **أَلْحَدُ لِلَّهِ** on sneezing, one should say **يَهْدِيكُمُ اللَّهُ** (i.e. may Allah Almighty guide you!) in reply.

(*Radd-ul-Muhtar, vol. 9, p. 684*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

4 SUNNAHS AND MANNERS OF APPLYING KOHL

1. Saying of the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**: “The best kohl among all is ‘Ismid’ as it improves the vision and causes eyelashes to grow.” (*Ibn-e-Majah, vol. 4, p. 115, Hadith 3497*)
2. There is no harm in using the kohl made of stone. It is, however, makruh for men to use black kohl or kajal with the intention of adornment, but it is not disliked if adornment is not the intention. (*Fatawa Aalamgiri, vol. 5, p. 359*)
3. It is a Sunnah to use kohl while going to sleep at night. (*Mirat-ul-Manajih, vol. 6, p. 180*)
4. Here is the summary of the three narrated methods of using kohl:
 - (i) Sometimes, apply it thrice to each eye.

- (ii) Sometimes, apply it thrice to the right eye and twice to the left.
- (iii) Sometimes, apply it twice to each eye and at the end, take the applicator and put it into the container so that the kohl gets onto it, then use the same applicator to each eye one by one. *إِنْ شَاءَ اللَّهُ*. Applying in this way will fulfil all three methods. (*Shu'ab-ul-Iman, vol. 5, pp. 218,219*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

15 SUNNAHS AND MANNERS OF WAKING UP

1. Shake out the bedding properly before sleeping so that if there is any harmful insect etc., it can get off.
2. Recite this supplication before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Translation: O Allah Almighty! I die and live with Your name (i.e. sleep and wake up). (*Bukhari, vol. 4, p. 196, Hadith 6325*)

3. Do not sleep after 'Asr as there is fear of losing intellect. The beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, 'Whoever sleeps after 'Asr and loses his intellect should blame himself.'

(Musnad Abu Ya'la, vol. 4, p. 278, Hadith 4897)

4. It is mustahab to nap in the afternoon.

(Aalamgiri, vol. 5, p. 376 | Bahar-e-Shari'at, vol. 3, p. 435)

5. It is makruh to sleep at the beginning of the day or between Maghrib and 'Isha. (*Aalamgiri, vol. 5, p. 376*)
6. It is mustahab to sleep in the state of purity.
7. First sleep on the right side [of the body] facing Qiblah with the right hand under the right cheek for some time, and then sleep on the left side. (*Aalamgiri, vol. 5, p. 376*)
8. Remember your grave as you go to sleep, as we will be alone in the grave and there will be no one but our deeds.
9. Get busy with the remembrance of Allah Almighty at the time of sleeping. Recite *لَا إِلَهَ إِلَّا اللَّهُ* and *أَلْحَدُ لِلَّهِ* until you fall asleep, for a person rises in the same state in which he sleeps, and he will be raised in the same state on the Day of Judgement in which he dies. (*Aalamgiri, vol. 5, p. 376*)
10. Recite this supplication after waking up:

أَلْحَدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ

Translation: All praise is to Allah Almighty Who gave us life after death and to Him we have to return. (*Bukhari, vol. 4, p. 196, Hadith 6325*)

11. Make a firm intention on waking up that you will become abstinent and pious and will not annoy others. (*Aalamgiri, vol. 5, p. 376*)
12. When boys and girls get to the age of 10, make them sleep separately. A boy of this age should neither sleep with the boys of the same age nor with men older than him. (*Durr-e-Mukhtar Radd-ul-Muhtar, vol. 9, p. 629*)
13. When a husband and his wife sleep in the same bed, they should not have a ten-year-old child sleep beside them. The rulings on

men will apply to a boy when he becomes mature enough to feel lust. (*Durr-e-Mukhtar*, vol. 9, p. 630)

14. Use miswak after waking up.
15. Offer Tahajjud after waking up in the night as it is a privilege to do so. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'After fard salahs, the superior salah is the salah of night.'

(*Muslim*, p. 591, *Hadith 1163*)

22 SUNNAHS AND MISCELLANEOUS POINTS RELATED TO HAIRSTYLES SUNNAH-COMPLIANT HAIRSTYLE, ETC.

1. The hair of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes reach halfway down his ears.
2. Sometimes, they would reach his earlobes.
3. Other times, they would reach his shoulders.

(*Al-Shamaail Al-Muhammadiyah Li-Tirmizi*, pp. 18, 34, 35)

4. From time to time, we should act upon each of these three Sunnahs, i.e. sometimes, we should grow our hair to halfway down the ears, sometimes to our earlobes, and sometimes to our shoulders.
5. The Sunnah of growing hair to the shoulders is usually more difficult for our nafs. Nevertheless, everybody should act upon this Sunnah once or twice in his life. However, it is necessary to take care that hair should not go below the shoulders. The length of hair can be correctly seen when they are wet. So, in the days when you grow your hair in order to practise this

Sunnah, comb your hair after having a shower and properly observe if your hair is going below your shoulders.

6. My master A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has stated: "It is haraam for men to grow hair below shoulders like women."

(Tashilan Fatawa Razawiyah, vol. 21, p. 200)

7. Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ has stated: It is not permissible for a man to grow long hair like women. Some men claiming to be Sufis [mystics] grow extremely long hair which hangs on their chest like a snake and some of them braid their hair or wear their hair in a bun similar to women. All these are impermissible and against Shari'ah. Growing hair and wearing colourful dresses are not signs of mysticism, but rather it is in obeying the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ completely and overcoming the desires of nafs. *(Bahar-e-Shari'at, vol. 3, p. 587)*

8. It is haraam for a woman to get her head shaved.

(Khulasah Az Fatawa Razawiyah, vol. 22, p. 664)

9. It is impermissible and a sin for a woman to get her hair cut like disbelieving women have started getting their hair cut; it has also been cursed. The same ruling will apply even if a husband asks his wife to do such a thing. A woman will become a sinner if she does it, because no one [mother, father or husband, etc.] should be obeyed if there is a matter of disobeying Shari'ah. Do not get the hair of small girls cut similar to the haircut of men. From their childhood, make their mind to have hair like women. *(Bahar-e-Shari'at, vol. 3, p. 588)*

10. Some people make the parting of their hair either to the right or left side. This is against the Sunnah.

11. If one has hair on the head, the Sunnah is to make a centre parting. (*Bahar-e-Shari'at*, vol. 3, p. 588)
12. Men have the choice to either get their heads shaved or grow their hair and make the parting. (*Radd-ul-Muhtar*, vol. 9, p. 672)
13. Both things are proved to have been done by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Although having the head shaved is proved to have been done at the time of getting out of ihram, it is not proved on other occasions. (*Bahar-e-Shari'at*, vol. 3, p. 586)
14. Nowadays, hair is cut in a particular style, using scissors or machines, making some part of hair long and some part short. It is not a Sunnah to have such a hairstyle.
15. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "Whoever has hair should honour them," (*Abu Dawood*, vol. 4, p. 103, *Hadith 4163*) i.e. wash, oil and comb them.
16. Sayyiduna Ibraheem Khalilullah عَلَيْهِ السَّلَام was the first to trim the hair of a moustache and the first to see a white hair. He عَلَيْهِ السَّلَام humbly asked, 'O Lord! What is this?' Allah Almighty replied, 'O Ibraheem! This is your grandeur.' He عَلَيْهِ السَّلَام then humbly said, 'O my Lord! Increase my grandeur.' (*Muwatta*, vol. 2, p. 415, *Hadith 1756*) Regarding this blessed Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: Before him, the moustaches of any prophet either did not grow, or if they grew, they (the prophets) trimmed them, but they were not commanded by Shariah to cut their moustaches in their religions. Now by virtue of him, this act has become Ibrahimite Sunnah. (*Mirat*, vol. 6, p. 193)
17. It is an innovated act to get the hair shaved or plucked from both sides of the hair which is between the lower lip and the chin. (*Aalangiri*, vol. 5, pp. 357, 358)

18. It is makruh to get the hair on the nape of the neck shaved. (*Aalamgiri*, vol. 5, pp. 357, 358) It applies when one only gets the hair on the nape of the neck shaved and not the hair of the head. Many people get the hair on the nape of the neck shaved when they have their beards trimmed in a Sunnah-compliant way. If the hair on the entire head is shaved, then along with this, the hair on the nape of the neck should also be shaved. (*Bahar-e-Shari'at*, vol. 3, pp. 587,588 | *Aalamgiri*, vol. 5, p. 358)
19. We have been commanded to bury four things: hair, nails, the piece of cloth that a woman uses for cleaning menstrual blood off and blood. (*Bahar-e-Shari'at*, vol. 3, pp. 587,588 | *Aalamgiri*, vol. 5, p. 358)
20. It is mustahab for men to turn the white hairs of the beard or head reddish or yellowish. For this purpose, henna can be used.
21. One should not sleep with henna applied to the beard or hair. According to a herbalist, sleeping after applying henna in this way may release the heat of the head to the eyes, which is detrimental to eyesight. This advice of the herbalist was verified in such a way that a person with visual impairment once came to Ameer-e-Ahl-e-Sunnat **داعية بركة الله العالمة** and said that he was not born visually impaired, but regrettably, he once applied black henna to his hair and then went to sleep. When he awoke, he had lost his eyesight.
22. The whiteness of the moustache, the hair under the lower lip, and the edges of the beard of the people who apply henna become apparent after only a few days and do not look decent. Therefore, if you cannot repeatedly colour your entire beard, then after every four days, at least try to apply a small amount of henna to the parts on which whiteness is visible.

19 SUNNAHS AND MANNERS OF APPLYING OIL AND COMBING HAIR

1. Sayyiduna Anas رضي الله عنه has said that the beloved Prophet صلى الله عليه وآله وسلم would often apply oil to his blessed head and comb his blessed beard. He صلى الله عليه وآله وسلم would often put a cloth over his blessed head, and even that cloth would become dampened with oil. (*Al-Shamaail Al-Muhammadiyah Li-Tirmizi, p. 40, Hadith 32*) From this, it has been learnt that the use of ‘sarband’¹ is a Sunnah. Islamic brothers should wear a small piece of cloth over their heads whenever they oil their heads. By this, إن شاء الله the cap and imamah will remain protected from the oiliness to a great extent. دامت بركاتهم العالمة Ameer Ahl-e-Sunnat أحمد بن محمد has been using sarband for many years with the intention to act upon Sunnah. A’la Hazrat رحمته الله عليه has said:

*Tayl ki bondayn tapakti nahin balon say Raza
Subh ‘Ariz peh lutatay hayn sitaray gaysu*

(Hadaiq-e-Bakhshish, p. 121)

2. Saying of the beloved Prophet صلى الله عليه وآله وسلم: “Whoever has hair should respect it,” (*Abu Dawood, vol. 4, p. 103, Hadith 4163*) i.e. he should wash, oil and comb them. (*Ashi’ a-tul-Lam’aat, vol. 3, p. 617*)

The hair and the beard of those who do not wash them with soap, etc. usually give off an unpleasant smell. They may not notice this smell, but other people notice it. If an unpleasant smell comes from your mouth, hair, body, clothes, etc., it is

¹ A piece of cloth that covers the head

haram to enter masjid in this state because it causes trouble to people and angels.

3. Sayyiduna Naafi' رَضِيَ اللهُ عَنْهُ has narrated: "Sayyiduna Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to oil [his hair] twice a day." (*Musannaf Ibn Abi Shaybah, vol. 6, p. 117*) Oiling hair frequently is useful especially for intellectuals as it keeps dandruff away, refreshes the brain and strengthens the memory.
4. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "When anyone of you applies oil, he should begin with eyebrows. It relieves headache." (*Al-Jami'-us-Sagheer, p. 28, Hadith 369*)
5. Whenever our beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ applied oil, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would first pour oil onto his left palm, then oil both blessed eyebrows, then both blessed eyes [i.e. his blessed eyelashes] and then his blessed head.
(*Kanz-ul-'Ummal, vol. 7, p. 46, Raqm 18295*)
6. It is narrated in *Tabarani*: When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ oiled his blessed beard, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would begin with the hair between the lower lip and the chin.
(*Mu'jam Awsat, vol. 5, p. 366, Hadith 7629*)
7. It is a Sunnah to comb the beard. (*Ashi'a-tul-Lam'aat, vol. 3, p. 616*)
8. It is against Sunnah to apply oil without reciting 'بِسْمِ اللهِ' and to keep hair uncombed.
9. It is stated in a blessed Hadith: 70 devils accompany the one who applies oil without reciting 'بِسْمِ اللهِ'. (*'Amal al Yaum Wa Lailah, p. 327, Hadith 173*)
10. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin

Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ narrated that Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said: Once, a devil accompanying a believer met a devil accompanying a disbeliever. The devil accompanying the disbeliever was healthy and well-dressed, whereas the devil accompanying the Muslim was weak, undressed and his hair was uncombed. The devil accompanying the disbeliever asked the devil accompanying the Muslim, 'Why are you so weak?' He replied, 'I accompany such a person who recites 'بِسْمِ اللهِ' before eating and drinking, so I am left hungry and thirsty. He recites 'بِسْمِ اللهِ' before applying oil, so my hair is left uncombed.' Upon hearing it, the devil accompanying the disbeliever said, 'I accompany such a person who does nothing [i.e. does not recite 'بِسْمِ اللهِ'] before carrying out these acts, so I get involved with him in eating, drinking, dressing and applying oil.' (*Ihya'-ul-'Uloom, vol. 3, p. 45*)

11. Before applying oil, recite 'بِسْمِ اللهِ 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 oil the hair. If you oil the beard, begin with the hair grown between the lower lip and the chin.
12. When the one using oil takes his cap or imamah off, sometimes a smell comes. Those who use mustard oil should be very careful. Therefore, whoever can afford it should apply fragrant oil to his head. An easy way to make fragrant oil is to add a few drops of your favourite 'itr to the bottle of coconut oil and dissolve it; the fragrant oil will be ready. Wash the hair of your head and beard with soap frequently.
13. Women must hide the hairs that fall while combing or

washing so that such a man to whom nikah is not haraam does not see them. (*Bahar-e-Shari'at*, vol. 3, p. 449)

14. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden to comb [hair] daily. (*Tirmizi*, vol. 3, p. 293, *Hadith 1762*) This prohibition is (makruh) tanzeehi, and the purpose is that a man should not remain busy adorning himself. (*Bahar-e-Shari'at*, vol. 3, p. 592) Imam Munaawi رَحِمَهُ اللهُ عَلَيْهِ has said: "If one needs to due to a mop of hair, he can absolutely comb [his hair] daily." (*Fayz-ul-Qadeer*, vol. 6, p. 404) Stated here is a question with its answer asked to the leader of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ. Please read the question asked to A'la Hazrat رَحِمَهُ اللهُ عَلَيْهِ and his answer.
15. **Question:** At what time should the beard be combed?
Answer: There is no particular time appointed in Shari'ah to comb [hair]. It has been commanded to adopt moderation; neither should a man make himself look like a jinn, nor should he remain busy adorning himself all the time. (*Fatawa Razawiyyah*, vol. 29, pp. 92-94)
16. Begin with the right side when combing [hair]. Umm-ul-Mu'mineen, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has said: "The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked to begin doing everything with the right side; even wearing shoes, combing [hair], and cleaning." (*Bukhari*, vol. 1, p. 81, *Hadith 168*) Regarding this blessed Hadith, a commentator of [*Sahih*] *Bukhari*, 'Allamah Badruddin 'Ayni Hanafi رَحِمَهُ اللهُ عَلَيْهِ, has written: These three things have been cited just as examples, otherwise, it is mustahab to begin every respectable and graceful act with the right side. Such as entering a masjid, wearing a dress, using a miswak, applying kohl, trimming

nails and cutting moustaches, shaving armpits, performing wudu, having a bath, leaving a toilet, etc. And the acts which are not related to grace, like leaving a masjid, entering a toilet, blowing nose, removing trousers and dresses, it is mustahab to begin with the left side. (*'Umda-tul-Qaari*, vol. 2, p. 476)

17. It is mustahab to apply oil and fragrance for Jumu'ah Salah. (*Bahar-e-Shari'at*, vol. 1, p. 774-997)
18. It is not makruh to apply oil to the beard and moustaches when fasting. However, if one applies oil with [the intention] to grow a beard despite the fact that he already has a fist-length beard, it is makruh even if he is not fasting, and a higher degree of makruh if he is fasting. (*Bahar-e-Shari'at*, vol. 1, pp. 774-997)
19. It is impermissible and a sin to comb the hair of the beard or head of the deceased. (*Durr-e-Mukhtar*, vol. 3, p. 104) People shave the beard of the deceased. It is also impermissible and a sin. The deceased will not be a sinner, but rather the one who shaves it and orders to shave it will be a sinner.

22 SUNNAHS AND MANNERS RELATED TO MISWAK

Firstly, two sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are being presented below:

1. Two rak'at offered after using miswak are superior to 70 rak'at without miswak. (*Attargheeb Wattarheeb*, vol. 1, p. 102, Hadith 18)
2. Make it compulsory for yourself to use Miswak, because it causes cleanliness to the mouth and pleases Allah Almighty. (*Musnad Imam Ahmad Bin Hanbal*, vol. 2, p. 438, Hadith 5869)

3. The beloved Prophet ﷺ would use miswak many times every night. He ﷺ would use miswak every time when he ﷺ would go to sleep and wake up. *(Ihya`-ul-`Uloom, vol. 1, p. 1019)*
4. Without good intentions, if you do miswak, you will get natural benefits but no reward. For example, if you have to do miswak for wudu, make three intentions like this: I will do miswak to make my mouth clean for pleasing Allah Almighty, performing Sunnahs and doing zikr and reciting blessed Salat.
5. Respectable Islamic scholars say that the one who uses miswak regularly will be blessed with the recitation of Kalimah at the time of his death, and the one who consumes opium will not be blessed with the recitation of Kalimah at the time of his death. *(Bahar-e-Shari`at, vol. 1, p. 288)*
6. Sayyiduna Abdullah Ibn `Abbas رضى الله عنه has narrated that there are ten qualities of miswak: it cleans the mouth, strengthens gums, improves the eyesight, eliminates phlegm, eliminates bad breath, it is the observance of Sunnah, angels become happy, Allah Almighty gets pleased, it increases virtues and improves the functions of the stomach. *(Jam`-ul-Jawami`, vol. 5, p. 249, Hadith 14867)*
7. Sayyiduna `Abdul Wahhab Sha`rani رحمه الله عليه narrated: Once, Sayyiduna Abu Bakr Shibli Baghdadi رحمه الله عليه needed a miswak whilst performing wudu. He looked for it but could not find it. So, he رحمه الله عليه bought a miswak for one dinar (i.e. a gold coin) and used it. Some people said to him, 'You have spent too much on it! Should one spend so much on a miswak?' He رحمه الله عليه replied, 'Without doubt, this world and all that it contains are not even of the value equivalent to the

wing of a mosquito in the court of Allah Almighty. How will I answer if, on the Day of Judgement, Allah Almighty asks me, “Why did you abandon the Sunnah (miswak) of My beloved Rasool? The reality of the money and wealth that I gave you was not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such unimportant wealth for carrying out that great Sunnah (miswak)?” (*Lawaq’ Al-Anwaar*, p. 38, summarised)

8. Sayyiduna Imam Shafi’i رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘Four things enhance intellect: Avoiding useless conversation, using miswak, company of pious people and acting upon your knowledge.’ (*Hayat-ul-Haywan*, vol. 2, p. 166)
9. Miswak should be from Peelu, olive, Neem, etc. a tree having a bitter taste.
10. The thickness of miswak should be equal to that of the little finger.
11. Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
12. The strands of the miswak should be soft. Otherwise, they cause a gap between teeth and gums.
13. If the miswak is fresh, it is excellent. Otherwise, soak it for a short while in a glass of water to make it soft.
14. It is appropriate to trim its strands every day.
15. Brush your teeth horizontally with a miswak.
16. Whenever you use miswak, use it at least three times.
17. Rinse it after each time.

18. Hold miswak in the right hand in such a manner that the little finger remains at the bottom, the middle three fingers remain on top of it and the thumb remains on the top (near the soft strands that are used to brush the teeth).
19. First brush (with miswak) the upper teeth of the right side and then the left. After this, clean the lower teeth starting from the right side and then the left.
20. Using Miswak by holding it in a fist poses the risk of piles.
21. Miswak is not included in wudu; it is a Sunnah before wudu. However, it is Sunnat-ul-muakkadah only when someone has a foul smell in his mouth. (*Derived from: Fatawa Razawiyyah, vol. 1, p. 623*)
22. Do not throw away a used miswak as it is an instrument used to act upon a Sunnah. Keep it somewhere respectfully, bury it or put it into the sea after tying it to a stone or something heavy, etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

10 SUNNAHS AND MANNERS OF CUTTING NAILS

1. It is mustahab to clip nails on Friday. However, one should not wait for Friday if his nails have grown long. (*Durr-e-Mukhtar, vol. 9, p. 668*) It has been narrated: Whosoever clips his nails on Friday, Allah Almighty will protect him from calamities until the next Friday and for three days thereafter, i.e. for ten days. It has also been narrated: Whosoever clips his nails on Friday, mercy will be showered [upon him] and [his] sins will be removed. (*Radd-ul-Muhtar, vol. 9, pp. 668-669 | Bahar-e-Shari'at, vol. 3, p. 583*)

2. Following is the summary of the narrated method of cutting fingernails: Begin with the index finger of the right hand and cut your nails in order up to the little finger but do not cut your thumb nail. Now, beginning with the little finger of the left hand, cut your nails in order including that of the thumb. In the end, cut the nail of the right thumb. (*Durr-e-Mukhtar, vol. 9, p. 670* \ *Ihya`-ul-'Uloom, vol. 1, p. 193*)
3. No specific order of cutting toenails has been narrated. It is better to start from the smallest toe on the right foot and cut in order, including the big toe, then cut the nails of the left foot in order, beginning with the big toe including that of the small toe. (*Durr-e-Mukhtar, vol. 9, p. 670* \ *Ihya`-ul-'Uloom, vol. 1, p. 193*)
4. It is makruh [tanzeehi] to cut nails in the state of impurity, i.e. when taking a bath is obligatory. (*Aalamgeeri, vol. 5, p. 358*)
5. It is makruh [tanzeehi] to bite nails with teeth. There is a fear of getting leucoderma in doing so. (*Aalamgeeri, vol. 5, p. 358*)
6. Bury the nails after cutting them. They can also be thrown away. (*Aalamgeeri, vol. 5, p. 358*)
7. It is makruh [tanzeehi] to throw nails in the toilet or bathroom as this causes diseases. (*Aalamgeeri, vol. 5, p. 358*)
8. Nails should not be cut on Wednesday as this may cause leucoderma. However, if someone has not cut his nails for 39 days and Wednesday happens to be the 40th day, (i.e. if he does not cut his nails on that day, the duration will exceed 40 days), it is wajib for him to cut his nails on that day [Wednesday] as it is impermissible and makruh tahreemi to keep nails uncut for more than forty days. (For detailed information, please study pages 574 and 685 of Fatawa Razawiyyah, referenced volume 22. (*Aalamgeer, vol. 5, p. 358*))

9. Long nails are a sitting place for Satan, i.e. Satan sits on long nails. (*Ittihaf-us-Sadah, vol. 2, p. 653*)
10. There is no harm in cutting nails at night. Parable: Haroon Rasheed asked Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ about cutting nails at night. He replied, 'It is permissible.' Haroon Rasheed asked about evidence. He replied, 'It is stated in a blessed Hadith: 'الْعَيْدُ لَا يُؤَخَّرُ' i.e. Do not delay carrying out the act of goodness.' (*Fatawa 'Aalamgeeri, vol. 5, p. 358*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

17 SUNNAHS AND MANNERS OF CLOTHING

Three sayings of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The shield between the eyes of jinns and the satr of people is that when anyone takes off his clothes, he should recite 'بِسْمِ اللَّهِ'. (*Mu'jam-e-Awsat, vol. 2, p. 59, Hadith 2504*) Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'As a wall and curtains become a barrier to people's act of seeing, this zikr of Allah Almighty will similarly become a barrier to jinns' act of seeing. Jinns will not be able to see them (private parts). (*Mirat, vol. 1, p. 268*)
2. Whoever puts his clothes on and recites the following, his future and past sins will be forgiven. (*Shu'ab-ul-Iman, vol. 5, p. 181, Hadith 6285*)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا، وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

Translation: All praise is for Allah Almighty Who has made me wear this clothing and has bestowed upon me without my strength and power.

3. Despite having the means to wear elegant clothes, whoever avoids them due to humility, Allah Almighty will clothe him in Heavenly dress. (*Abu Dawood, vol. 4, p. 326, Hadith 4778*)
4. If a rich person wears a nice dress that is permitted in Shariah with the intention to express the bounty bestowed by Allah Almighty, he will deserve reward.
5. The blessed dress of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was often of white cloth. (*Kashf-ul-Iltibas Fi-Istihbab Lil-Libas, p. 36*)
6. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “The best of that in which you meet Allah in your graves and mosques are white clothes.” (*Ibn-e-Majah, vol. 4, p. 146, Hadith 3568*) Meaning, it is good to offer salah in white clothes and make the deceased wear a white shroud. (*Bahar-e-Shari'at, vol. 3, p. 403*)
7. Imam Shafi'i رَحْمَةُ اللهِ عَلَيْهِ has said, “The sorrow of the person who keeps his dress clean will decrease and the intellect of the person who applies fragrance will increase.” (*Ihya'-ul-'Uloom, (Urdu), vol. 1, p. 561*)
8. Clothing should be of halal earnings, and no salah – whether fard and nafl – is accepted if it is offered wearing the clothing [bought] with haraam earnings. (*Kashf-ul-Iltibas Fi-Istihbab Lil-Libas, p. 39-41*)
9. It is narrated: Whoever ties his imamah while sitting or wears his lower garment (i.e. pyjamas or shalwar) while standing, Allah Almighty will make him have such a disease for which there is no cure. (*Kashf-ul-Iltibas Fi-Istihbab Lil-Libas, pp. 39-41*)

Sayyiduna Imam Burhanuddin Zarnooji رحمۃ اللہ علیہ has written: “Tying imamah while sitting or wearing trousers or shalwar while standing are the causes of destitution.” (*Ta’leem-ul-Muta’allim*, pp. 43-126)

10. When putting clothes on, start from the right side (because it is a Sunnah). For example, when putting on a kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve. (*Ta’leem-ul-Muta’allim*, pp. 43-126)
11. In the same way, when putting on pyjamas, put your right leg into the right pantleg first and then your left leg into the left pantleg, and when taking off clothes (kurta or pyjamas), do the opposite, i.e. start from the left.
12. On page 409 of *Bahar-e-Shari’at*, volume 3, it is stated: “It is Sunnah to have the length of a kurta to halfway down the shin and the length of the sleeve up to the fingertips at most, and its width should be one hand span.” (*Radd-ul-Muhtar*, vol. 9, p. 579)
13. It is a Sunnah for men to keep their tahband or pyjamas above their ankles. (*Mirat*, vol. 6, p. 94)
14. Men should wear only gents’ clothing and women only ladies’ clothing. This difference should also be kept in view when dressing small children (otherwise, those who make them wear the dresses will be sinners). However, the dress which is worn by both men and women and children (male and female) can be worn by both if the Shariah permits.
15. On page 481 of ‘Bahar-e-Shari’at’ vol. 1, it is stated: The part of man’s body from below the navel down to below the knees is ‘awrat, i.e. concealing it is fard. The navel is not included in it, but the knees are included. (*Durr-e-Mukhtar*, *Rad-ul-Muhtar*, vol. 2, p. 93)

These days, many people wear pyjamas or tahband from below the navel in such a way that some part (i.e. below the navel) remains uncovered. If the kurta etc. covers that area to such an extent that the colour of the skin is not visible, it is fine, otherwise it is haraam. If one-fourth of such part remains uncovered in salah, the salah will not be valid. (*Bahar-e-Shari'at, vol. 1, p. 481*) The one who is wearing ihram should take great care of it.

16. Nowadays, some people roam around wearing shorts, exposing their knees and thighs in public. This is haraam. Looking at the exposed knees and thighs of such people is also haraam. Beaches, playgrounds and gyms are especially the common places of these scenes. Therefore, one must take great care if he has to go to such places.
17. The dress that is worn to show arrogance is forbidden. (*Bahar-e-Shari'at, vol. 3, p. 409 | Rad-ul-Muhtar, vol. 9, p. 579*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

25 SUNNAHS AND MANNERS PERTAINING TO THE IMAMAH

Seven sayings of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Two rak'aat of salah offered wearing an 'imamah are better than offering 70 rak'aat without wearing an 'imamah.' (*Al-Firdaus, vol. 2, p. 265, Hadith 3233*)
2. Wearing an 'imamah over a cap is the difference between us and polytheists. For every fold of the 'imamah that a Muslim

makes around his head, he will be given one noor on the Day of Judgement. (*Al-Jami' Al-Sagheer*, p. 353, *Hadith 5725*)

3. Undoubtedly, Allah عَزَّوَجَلَّ and His angels send salat on Friday upon those who wear an 'imamah. (*Al-Firdaus*, vol. 1, p. 147, *Hadith 529*)
4. Offering salah wearing an 'imamah is equivalent to 10,000 virtues. (*Al-Firdaus*, vol. 2, p. 406, *Hadith 3805* | *Fatawa Razawiyyah Mukharrajah*, vol. 6, p. 213)
5. One Salat-ul-Jumu'ah offered wearing an 'imamah is equivalent to 70 Salat-ul-Jumu'ah offered without an 'imamah. (*Ibn-e-'Asakir*, vol. 37, p. 355)
6. 'Imamahs are the crowns of Arabs, so tie 'imamah, your dignity will be enhanced. Whoever wraps an 'imamah gains one virtue for every fold [of the 'imamah that he makes around his head]. (*Kanz-ul-'Ummal*, vol. 15, p. 133, *Raqm 41138*)
7. Wear an imamah, your forbearance will increase. (*Mustadrak*, vol. 5, p. 272, *Hadith 7488*) Explanation of Hadith: By wearing an imamah, your forbearance will increase and your chest will become wide, because if a person's appearance is good, it makes him serious and dignified and saves him from being emotional and from cheap activities. (*Fayz-ul-Qadeer*, vol. 1, p. 709, *under the Hadith 1142*)
8. On page 660 of *Bahar-e-Shari'at*, vol. 3, it is stated: Wear an imamah while standing, and put on pyjamas while sitting. Whoever does the opposite (i.e. wears an 'imamah while sitting, and puts on pyjamas while standing,) will have such a disease for which there is no cure (i.e. doctors do not know about its cure).
9. Before wearing an imamah make good intentions. If there is

not a single good intention, reward will not be given. So, make the following intentions as per the situation: acting upon Sunnah, I am wearing the imamah for the pleasure of the Almighty (also say this one if you are preparing for salah while wearing it) and for dressing up well for salah.

10. It is appropriate to make the first fold of the ‘Imamah from the right side of the head. (*Fatawa Razawiyyah, vol. 22, p. 199*)
11. The shimlah [i.e. the loose end] of the blessed ‘imamah of the beloved Rasool ﷺ would generally hang behind (on his blessed back), sometimes it would be on the right-hand side, and sometimes there would be two shimlahs between both of his blessed shoulders. To keep the shimlah on the left-hand side is against the Sunnah. (*Asha’at-ul-Lam’aat, vol. 3, p. 572*)
12. The minimum length of the shimlah of an ‘imamah should be four fingers.
13. And the maximum length should be (down to the middle of the back, i.e. approximately) equal to the length of one arm. (*Fatawa Razawiyyah, vol. 22, p. 182*) (From the tip of the middle finger to the elbow is called the length of one arm.)
14. Tie the ‘imamah while standing, facing Qiblah. (*Kashf-ul-Iltibas Fi-Istihbab Lil-Libas, p. 38*) It is stated in Mirat Sharif: “Whether you tie the imamah in a masjid or any other place, it is a Sunnah to wear it while standing.” (*Mirat-ul-Manajih, vol. 6, p. 106*)
15. The Sunnah of ‘imamah is that it should not be shorter than 2½ yards and nor should it be longer than 6 yards, and it should be tied in a dome-like shape. (*Fatawa Razawiyyah, vol. 22, p. 186*)
16. If you have a large kerchief with which you can make enough

folds to cover the whole head, it will be considered an 'imamah.

17. It is makruh to tie a small kerchief with which one can only make one or two folds. (*Fatawa Razawiyyah (referenced), vol. 7, p. 299*)
18. If you want to tie the imamah afresh, untie it as you tied it. Do not take it off all at once. (*'Aalamgeeri, vol. 5, p. 330*)
19. If you have to take it off and you have the intention to tie it again, untie each fold one by one. If you do it, one sin of yours will be removed for untying each fold. (*Fatawa Razawiyyah (referenced), vol. 6, p. 214, Summarised*)
20. Six medical benefits of imamah:
21. Cold and hot weather, sun, etc. directly affect the hair of bareheaded people. They not only affect their hair, but also their brain and face and may also harm their health. Therefore, if you wear an imamah with the intention to follow the Sunnah, you will find peace in both worlds.
22. According to medical research, it is useful to wear an imamah for relieving headache.
23. An imamah gives strength to the brain and makes memory strong.
24. By wearing an Imamah, one does not suffer from chronic cold, or if he suffers, it has less effect on him.

The shimlah of an imamah protects a person from the paralysis of the lower body because it protects the spinal cord from seasonal effects, such as cold, heat, etc.

25. The shimlah reduces the risk of the disease of phrenitis. Phrenitis is the disease of swelling in the brain.

19 SUNNAHS AND MANNERS RELATED TO WEARING A RING

1. It is haraam for a man to wear a gold ring. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbade wearing a gold ring. *(Bukhari, vol. 4, p. 67, Hadith 5863)*
2. It is haraam to have a non-pubescent (very small) boy wear gold and silver jewellery, and the one having the non-pubescent boy do so will be a sinner. Similarly, it is impermissible to apply henna unnecessarily to the hands and feet of children (i.e. boys). A woman can apply it to her hands and feet, but if she applies it to a boy, she will be a sinner. *(Bahar-e-Shari'at, vol. 3, p. 428 | Durr-e-Mukhtar-o-Rad-ul-Muhtar, vol. 9, p. 598)*
3. The iron ring is the jewellery of the Hell-dwellers. *(Tirmizi, vol. 3, p. 305, Hadith 1792)*
4. It is permissible for men to wear only a gent's ring, i.e., the one with only one gem. If (there is more than one gem or) there are many gems, then it will be impermissible for men even if it is made of silver. *(Rad-ul-Muhtar, vol. 9, p. 597)*
5. It is impermissible to wear a gem-less ring, because it is not in the category of a ring with a gem.
6. It is permissible to wear the ring on which Huroof-e-Muqatta'at are inscribed, but it is not permissible to wear and touch this kind of ring without wudu. It is also not permissible for the one shaking hands to touch such a ring at the time of shaking hands without wudu.
7. Similarly, it is impermissible for men to wear more than one

(permissible) ring or (one or more than one) gem-less ring, because a gem-less ring differs from a ring with a gem. Women can wear gem-less rings. (*Bahar-e-Shari'at*, vol. 3, p. 428)

8. Even without the need of using the ring as a stamp, it is permissible to wear a silver ring that weighs less than 4.5 masha [i.e., 4 grams and 374 mg] and has only one gem. However, [for the one who does not need to use it as his [official] stamp], it is preferable not to wear even the permissible ring. [As for the one who needs to use it as his [official] stamp,] Not only is this type of ring permissible, but it is also a Sunnah to wear it for the purpose of using it as a stamp. However, if somebody wears it for showing arrogance or adopting a feminine style or for any other evil intention, it will not be permissible [for him] to wear even good clothes, let alone a ring. (*Fatawa Razawiyyah*, vol. 22, p. 141)
9. On the occasions of Eid, it is mustahab for men to wear a permissible ring. (*Bahar-e-Shari'at*, vol. 1, pp. 779,780)
10. Wearing a ring is a Sunnah only for those who need to use it as an official stamp, such as the king, the judge and the Islamic scholars stamping Fatawa (with the ring). Except for these people, it is not a Sunnah for those not needing to use it as an official stamp, though it is permissible to wear it. (*Aalamgeeri*, vol. 5, p. 335) Nowadays rings are no longer used as stamps, but rather a [particular] stamp is made for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the judges, etc., who do not need to use it as a stamp.
11. Men should wear the ring in a way that the gem remains towards the palm while women should keep the gem on the back of the hand. (*Al-Hidayah*, vol. 4, p. 367)

12. A silver ring without a gem is a piece of jewellery typically worn by women and, for men, it is makruh (tahreemi, impermissible and a sin). (*Fatawa Razawiyyah, vol. 22, p. 130*)
13. Women can wear as many silver and gold rings as they like, whether with or without a gem. For them, there is no limit on the weight [of silver and gold] and the number of gems.
14. If an iron ring is plated with silver so that the iron is not visible at all, it is not prohibited [for man and woman both] to wear such a ring. (*'Aalameeri, vol. 5, p. 335*)
15. One can wear the ring on any finger of one hand, but one should wear it on the little finger. (*Rad-ul-Muhtar, vol. 9, p. 596*)
16. It is impermissible and a sin for men to wear a metal bracelet even related to mannat (a religious vow) or dam.
17. Likewise, it is not permissible to wear a gem-less ring made of silver or any other metal or a steel ring brought from Madinah Munawwarah or the sacred city of Ajmer etc.
18. It is not permissible either for men to wear a silver ring or any other metal ring without a gem on which dam has been made for the cure of piles and other diseases.
19. If an Islamic brother is wearing a bracelet, a gem-less ring made of any metals, an impermissible ring or a metal chain of any type, he should remove it without delay and repent immediately of it and make an intention of not wearing it any more.

25 SUNNAHS AND MANNERS PERTAINING TO AQEEQAH

1. Saying of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'The boy is pawned for his aqeeqah.' An animal should be sacrificed on his behalf on the seventh day, he should be named and his head should be shaved. (*Tirmizi, vol. 3, p. 177, Hadith 1527*) Being pawned means full benefits will not be obtained from him unless his aqeeqah is performed, and some (muhaddiseen) have said that a child's safety, growth and good attributes in him are associated with aqeeqah. (*Bahar-e-Shari'at, vol. 3, pp. 354,355, 357*)
2. When an animal is slaughtered in gratitude for the birth of a child, it is called aqeeqah. (*Bahar-e-Shari'at, vol. 3, pp. 354,355, 357*)
3. When a child is born, it is preferable to call azan and iqamat in his ears. Calling azan will remove afflictions إِنْ شَاءَ اللَّهُ.
4. It is better to call azan four times in the right ear and iqamat three times in the left ear.
5. It is the custom of many people to call azan when a baby boy is born and when a baby girl is born, they do not call Azan. It should not be done; azan and iqamat should also be called when a baby girl is born.
6. On the seventh day of the birth, the child should be named and his head should be shaved; his aqeeqah should be performed at the time of shaving his head. The amount of silver or gold equivalent to the weight of the hair shaved should be given as charity. (*Bahar-e-Shari'at, vol. 3, pp. 354,355,357*)
7. Two billy goats in the aqeeqah of a boy and one nanny goat in

the aqeeqah of a girl should be slaughtered, i.e. for a boy, male animals, and for a girl, a female animal are appropriate. There is no harm in it if nanny goats are slaughtered in the aqeeqah of a boy and a billy goat in the aqeeqah of a girl. (*Bahar-e-Shari'at*, vol. 3, pp. 354,355,357)

8. If someone cannot afford to slaughter two goats for his son, one will also suffice. (*Fatawa Razawiyyah*, vol. 20, p. 586)
9. One can have shares of aqeeqah even in the sacrificial camel, etc. as well.
10. Aqeeqah is neither fard nor wajib, but rather Sunnah mustahabbah [if you can afford, you must do it, and if you do not do it, you will not be a sinner. However, you will be deprived of the reward for aqeeqah.] It is not permissible at all for a poor person to perform aqeeqah after getting an interest-based loan. (*Islami Zindagi*, p. 27)
11. If a child has passed away before he reaches the age of seven days, and his 'aqeeqah was not performed, this will not affect his ability of intercession etc., because he has passed away before the time of 'aqeeqah. However, if a child had reached the age of seven days, but his 'aqeeqah was not performed without any genuine reason despite the fact that his parents could afford it, it has been stated for the child that he will not be able to intercede for his parents. (*Fatawa Razawiyyah*, vol. 20, pp. 586,596)
12. It is a Sunnah to perform aqeeqah on the 7th day of the birth, and this is preferable. It can also be performed on the 14th or 21st day of the birth. (*Fatawa Razawiyyah*, vol. 20, pp. 586,596) If someone cannot perform it on the 7th day, he can perform it whenever he wants. The Sunnah will be considered to have been performed. (*Bahar-e-Shari'at*, vol. 3, p. 356)

13. If someone's aqeeqah has not been performed, he can perform his aqeeqah in his youth or in his old age. (*Fatawa Razawiyyah, vol. 20, p. 588*) The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his aqeeqah himself after the declaration of prophethood. (*Musannaf Abdul Razzaq, vol. 4, p. 254, Hadith 2174*)
14. Some (blessed Islamic scholars) have said it is better to perform aqeeqah on either the 7th day, 14th day or 21st day of the birth, i.e. there should be the gap of 7 days. If a person does not remember it, he should remember the day when his child was born. When the day preceding the birthday of the child comes, this will be considered the seventh day. For example, if his child was born on Friday, then (every) Thursday (of his life) is (his) seventh day. (*Bahar-e-Shari'at, vol. 3, p. 356*) If he does not remember his child's birthday, he can perform aqeeqah whenever he wants.
15. After shaving the head of the child, it is better to rub ground saffron on his head. (*Bahar-e-Shari'at, vol. 3, p. 357*)
16. It is better not to break the bones of the animal slaughtered for aqeeqah, but rather meat should be removed from the bones. This bodes well for the safety of the child. If the meat is cooked after breaking the bones, there is no harm in it. The meat can be cooked in any way, but if it is cooked with a sweet taste, it is a good omen for the child to be well-mannered. (*Bahar-e-Shari'at, vol. 3, p. 357*)
17. Two methods of cooking sweet meat:
- i. Pour oil or ghee as per need and put one kilogram of meat, half a kilogram of sweetened yogurt, 7 pieces of cardamom and 50 grams of almond into a pot. Thereafter, cook all the

ingredients. After it is cooked, add sugar to it as per need. For garnishing, finely chopped carrots and raisins, etc. can also be added to it.

- ii. Put half a kilogram of beetroot with one kilogram of meat in a pot and cook them in a usual way.
18. It is generally believed that the parents and paternal and maternal grandparents of a child should not eat the meat of aqeeqah, which is quite wrong, and there is no proof of it. *(Bahar-e-Shari'at, vol. 3, p. 357)*
19. The rulings on the skin of the 'aqeeqah animal are the same as the rulings concerning the skin of sacrificial animals. One can use it personally, give it to masakeen or donate it to any good cause like masjid or madrasah. *(Bahar-e-Shari'at, vol. 3, p. 357)*
20. The aqeeqah animal should be under the same conditions as stipulated for the sacrificial animal. Its raw meat can be distributed among the poor, relatives and close friends. It can also be given to them after cooking, or it can be served to them at a feast. All these cases are permissible. *(Bahar-e-Shari'at, vol. 3, p. 357)*
21. Feeding the aqeeqah meat to kites and crows is meaningless; they are fasiq. *(Fatawa Razawiyah, vol. 20, p. 590)*
22. Aqeeqah is [performed] in gratitude for the birth; therefore, aqeeqah cannot be performed after death.
23. On the occasion of the aqeeqah of the boy, his father should slaughter the animal and recite the following supplication:

اللَّهُمَّ هَذِهِ عَقِيْقَةُ ابْنِي فُلَانٍ، دُمَهَا بَدَمُهُ وَلَحْمُهَا بِلَحْمِهِ، وَعَظْمُهَا بِعَظْمِهِ وَجَدُّهَا بِجَدِّهَا،
وَشَعْرُهَا بِشَعْرِهَا، اللَّهُمَّ اجْعَلْهَا فِدَاءً لِعَلَّابِي مِنَ النَّارِ، بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ۔

Instead of saying so-and-so, mention the name of the son. If the 'aqeeqah is for a daughter, say the word 'بِنْتِي' instead of 'ابْنِي' at both places and 'هَا' instead of 'هُ' at five places. If anyone else other than the father slaughters the animal, he should replace the words 'ابْنِي فُلَان' or 'بِنْتِي فُلَان' with 'فُلَانِ ابْنِ فُلَان' or 'فُلَانَهَ بِنْتِ فُلَان'. The boy should be related to his father and the girl should be related to her mother. (*Fatawa Razawiyyah, vol. 20, p. 585, summarised*)

24. If you do not remember the supplication, just imagine in your heart without reciting the supplication that it is the aqeeqah of so-and-so boy or so-and-so girl. After this, recite 'بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ' and then slaughter the animal. Aqeeqah will be considered to have been performed. It is not necessary to recite supplication for aqeeqah. (*Jannati Zaywar, p. 323*)
25. Nowadays, relatives are usually invited to the 'aqeeqah ceremony and are served with a feast, which is a nice act. The guests also bring gifts for the child, which is also fine. However, there are some details in this regard. If the guest does not bring any gifts, the host or his family members, sometimes, commit the sin of speaking ill of the guest. If the guest is sure or has a strong presumption that he will face such a situation in case of attending the ceremony, he should not attend it unless he feels compelled. He should attend the ceremony only when it is necessary and should also bring gifts. However, if the host receives the gift with the intention that if the guest had not brought him the gifts, he would have spoken ill of him, or if the host does not have any such particular intention, but he has the bad habit of speaking ill of the guest in such a situation, he will be a sinner and deserving of Hellfire, and the gift will be a form of bribery for him,

because the host has a strong presumption that the guest has brought him the gift to stay safe from being taken to task by him. However, if the host does not have the intention of speaking ill of the guest, and nor does he have the habit of doing such a thing, there is no harm in receiving the gift.

18 SUNNAHS AND MANNERS OF NAMING

1. Two sayings of Mustafa ﷺ:
 - i. Name [the child] after good people. (*Al-Firdaus, vol. 2, p. 58, Hadith 2329*)
 - ii. On Judgement Day, you will be called by your names and your forefathers' names. Therefore, give good names. (*Abu Dawood, vol. 4, p. 374, Hadith 4948*)
2. Mufti Muhammad Amjad Ali A'zami رحمه الله عليه has said: A child should be given a good name. In the subcontinent, many people have such names which have no meanings or they have bad meanings. Therefore, refrain from such names. It is better to name a child after blessed prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, blessed companions, tabi'een and pious predecessors رَحِمَهُمُ اللَّهُ. It is hoped that the child will receive blessing from them. (*Bahar-e-Shari'at, vol. 3, p. 653*)
3. Whether the child is born alive or stillborn, his body is formed completely or not, he should be named; he will be raised on Judgement Day. (*Durr-e-Mukhtar, vol. 3, pp. 153,154 | Bahar-e-Shari'at, vol. 1, p. 841*) It has become clear that the fetus from a miscarriage should also be named. On page 17 of 'Rights of

Children’, a booklet by Maktaba-tul-Madinah, it is stated: Name even the fetus from a miscarriage, otherwise, he will complain in the court of Allah Almighty. The beloved Prophet ﷺ has said: “Name the fetus from a miscarriage, as Allah Almighty will make your meezan (i.e. the balance of deeds) heavy through him.” (*Al-Firdaus, vol. 2, p. 308, Hadith 3392*)

4. Three sayings of Mustafa ﷺ about naming a male child ‘Muhammad’:
 - i. The one who has been blessed with the birth of a son and he names him ‘Muhammad’ due to my love and for gaining blessing of my name, both his son and he will go to Paradise. (*Jam’-ul-Jawami, vol. 7, p. 295, Hadith 23255*)
 - ii. On Judgement Day, two people will be made to stand before Allah Almighty. It will be ordered: ‘Take them to Paradise.’ They will humbly say: “O Allah Almighty! For which deed are we being sent to Paradise? We did not perform any deed that should lead us to Paradise!” Allah Almighty will say: “Go to Paradise; I have taken the oath that the person whose name is Ahmed or Muhammad will not go to Hell.” (*Fatawa Razawiyyah, vol. 24, p. 687, Al-Firdaus, vol. 5, p. 535, Hadith 9006*)
 - iii. What loss does anyone of you have if he has one Muhammad or two or three in his home! (*Al-Tabqat-ul-Kubra, vol. 5, p. 40*)

The summary A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ wrote after narrating this blessed Hadith is as follows: Therefore, I named all my sons and nephews ‘Muhammad’ on the occasion of their aqeeqah. Then, for revering the blessed name and for the identity of my

children, I gave them first names. **بِسْمِ اللَّهِ**. Five ‘Muhammads’ are still alive; whereas, more than five have passed away. (*Fatawa Razawiyyah, vol. 24, p. 689, summarised*) Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali, his father and his grandfather share the same name (Muhammad), hence, Muhammad bin Muhammad bin Muhammad. Sayyiduna Aayman Abu Al-Barakat Bin Muhammad **رَحْمَةُ اللَّهِ عَلَيْهِ** is the great person in whose lineage his father and forefathers up to fourteen consecutive predecessors share the name ‘Muhammad’. (*Al-Durr-ul-Kaminah, vol. 1, p. 431*)

5. **The blessing of the person named Muhammad:** it has been narrated that if some people gather for a consultation about some issue including a person named Muhammad, but the people do not get any advice from him [the person whose name is Muhammad] , they will not succeed in achieving their target. (*Hashiyah Ala Al-Jami’ Al-Sagheer, vol. 1, p. 149*)
6. **Invocation for a male baby:** A Tabi’i predecessor, Imam Atta **رَحْمَةُ اللَّهِ عَلَيْهِ**, has said: The one who wants a male child from his pregnant wife should keep his hand on the belly of his [pregnant] wife and say: “If it is a boy, I have named him Muhammad.” **إِنْ شَاءَ اللَّهُ** A male child will be born. (*Fatawa Razawiyyah, vol. 24, p. 690, slightly amended*)
7. Nowadays, **مَعَادِ اللَّهِ** names are being distorted commonly, and it is very painful to distort the name ‘Muhammad’. So, name every male child Muhammad or Ahmed, but for calling them, give them first names after pious predecessors. The pronunciation of the names should be easy.
8. Do not name [your child] after Jibra’eel or Mika’eel, etc. The

beloved Prophet ﷺ has said: Do not name [the child] after angels. (*Shu'ab-ul-Iman*, vol. 6, p. 394, Hadith 8636)

9. It is haraam to name [a child] Muhammad Nabi, Ahmed Nabi or Nabi Ahmed. (*Fatawa Razawiyyah*, vol. 24, p. 677, summarised)
10. Whenever you choose a name, ask any Sunni Islamic scholar about its meaning. Do not choose a name which has bad meanings. For example, Ghafoor-ud-din means the eliminator of the religion; it is very bad to choose this name. Bad names have a bad effect. A'la Hazrat رحمه الله عليه has said: "I have seen myself how bad names have a very bad effect. I have also discovered a devout Sunni who conceals their faith and exerts efforts to spread corrupt beliefs in the twilight of their life. (*Fatawa Razawiyyah*, vol. 24, pp. 681,682, summarised)
11. The effects of the name can be on the future generation as well. (Page 601, vol. 3 of *Bahar-e-Shari'at*, Hadith # 21). It has been narrated by Saeed Bin Musayyab رضى الله عنه in Sahih Bukhari: My grandfather went to the court of the beloved Prophet ﷺ. He (ﷺ) asked, 'What is your name?' My grandfather replied, 'Huzn.' The Beloved Prophet ﷺ said, 'You are Sahl.' i.e. name yourself Sahl, which means soft, and Huzn means hard. My grandfather said, 'I will not change the name which my father has given.' Saeed Bin Musayyab رضى الله عنه said, 'As a result, we still have hardness.' (*Bukhari*, vol. 4, p. 153, Hadith 6193)
12. It is forbidden to name [a child] Yaseen or Taha. (*Fatawa Razawiyyah*, vol. 24, p. 680) Do not name [your child] even Muhammad Yaseen. However, if you want, you can name [your child] Ghulam Yaseen and Ghulam Taha.
13. In Part 15 of 'Bahar-e-Shari'at', it is stated in 'Aqeeqay ka Bayan': Abdullah and Abdul Rahman are very good names,

but in this age, it has quite often been observed that instead of calling the person whose name is Abdul Rahman by his name Abdul Rahman, many people call him Rehman, and it is haraam to call anyone 'Rehman' other than God. Similarly, people call Abdul Khaliq 'Khaliq' and Abdul Ma'bood 'Ma'bood'. Such an impermissible change should not be made at all in such types of names. Likewise, there is a trend of shortening names, i.e. people spoil names in a way that is insulting. Such names should not be shortened at all. So when there is a likelihood that names will be shortened, such names should not be chosen, but rather other names should be chosen. (*Bahar-e-Shari'at*, vol. 3, p. 356)

14. Bad names should be replaced with good names because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change a bad name [with a good name]. (*Tirmizi*, vol. 4, p. 382, *Hadith 2848*) There was a woman whose name was Asia [sinful]; the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ changed her name to Jameelah. (*Muslim*, p. 1181, *Hadith 2139*)
15. Such names are forbidden by which one can praise himself. In verse 32 of Surah Najm, part 27, Allah Almighty has said: 'فَلَا تُزَكُّوا أَنْفُسَكُمْ', 'Therefore, do not make the claim of yourselves to be pure.' Referencing 'Fuzool-e-Imadi', A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ has written: "No one should choose such a name which expresses self-praise." (*Fatawa Razawiyyah*, vol. 24, p. 684) It is stated in Muslim Sharif: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ changed the name of a woman named 'Barrah' [i.e. righteous woman] to 'Zaynab' and said, 'Do not praise yourself. Allah Almighty knows very well who among you are righteous.' (*Muslim*, p. 1182, *Hadith 2142*)

16. It is not permissible to choose such names which are specific to non-Muslims. From page 663 to 664 of *Fatawa-e-Razawiyyah*, vol. 24, it is stated: There are types of names which are specific to disbelievers, such as Jirjis, Putrus, Yuhanna, etc., Therefore, it is not permissible for Muslims to choose such types of names [for their children], because it has a resemblance to disbelievers. *والله تعالى اعلم*
17. It is permissible to name [the child] Ghulam Muhammad and Ahmed Jaan, but it is preferable not to add Ghulam or Jaan, etc. so that one can attain the virtues of the names 'Muhammad' and 'Ahmed' mentioned in blessed Ahadith.
18. It is permissible to choose the names like Ghulam Rasool, Ghulam Siddique, Ghulam Ali, Ghulam Hussain, Ghulam Ghaus and Ghulam Raza.

35 SUNNAHS AND MANNERS OF TRAVELLING

1. A traveller, as per Shariah, is a person who, with the intention to travel the distance of three days goes out of his place of residence, such as his city or village. Travelling by land for three days means the distance of fifty-seven and a half miles (i.e. approximately 92 kilometres). (*Fatawa Razawiyyah*, vol. 8, pp. 243-270, summarised)
2. For the one making a Shar'i journey, it is necessary to have learnt the rulings which are needed during travel. (It is useful to study 'Salah of Traveller' published by Maktaba-tul-Madinah.)

3. It is stated in Bukhari Sharif: For the Battle of Tabuk, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ set out on Thursday, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prefer to set out on Thursdays. (*Bukhari, vol. 2, p. 296, Hadith 2950*)
4. When you have to travel, it is better to travel on Monday, Thursday or Saturday. (*Fatawa Razawiyyah_referenced, vol. 23, p. 400, summarised*)
5. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ urged Sayyiduna Jubair Bin Mut'im رَضِيَ اللهُ عَنْهُ to read this invocation in order to remain more prosperous than his companions on a journey:
 - i. Surah Al-Kafiroon
 - ii. Surah Al-Nasr
 - iii. Surah Al-Ikhlāas
 - iv. Surah Al-Falaq
 - v. Surah Al-Naas.
5. Recite all the surahs one time; recite 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ' before every surah and one time after all the surahs (in this way, you will recite five surahs and recite 'بِسْمِ اللّٰهِ' 6 times). Sayyiduna Jubair Bin Mut'im رَضِيَ اللهُ عَنْهُ said, 'I was well-to-do, but when I travelled, I would become less prosperous than my mates. I started reciting the above-mentioned surahs whenever I travelled. By virtue of their blessing, I would remain prosperous and wealthy until I would return. (*Abu Ya'la, vol. 6, p. 265, Hadith 7382, summarised*)
6. At the time of setting out, meet all your relatives and friends and seek their forgiveness for your mistakes. After this, it

becomes compulsory for them to forgive you from the heart.

(Bahar-e-Shari'at, vol. 1, p. 1052)

7. After putting on travelling clothes, offer 4 rak'aat nafl salah with *Surah Al-Fatihah* and *Surah Al-Ikhlaas* and then set out. By virtue of these rak'aat, your family and wealth will stay safe until your return. *(Bahar-e-Shari'at, vol. 1, p. 1052)*
8. Two rak'aat can also be offered. It is stated in a blessed Hadith, 'No one has left with his family anything better than the two rak'aat which he has offered at home at the time of making an intention to travel.' *(Musannaf Ibn Abi Shaybah, vol. 1, p. 529)*
9. If there are three or more Islamic brothers travelling, they should make one their head as it is a Sunnah. It is stated in a blessed Hadith: "When there are three people on a journey, make one your head." *(Abu Dawood, vol. 3, p. 51, Hadith 2609)*
10. In this way, activities are managed properly. That person should be made the head who is well-mannered, wise and religious. The head should prefer his mates' rest over his rest. *(Bahar-e-Shari'at, vol. 1, p. 1051, 1052)*
11. One should keep a mirror, kohl, a comb and a miswak on a journey as it is a Sunnah. *(Bahar-e-Shari'at, vol. 1, p. 1051, 1052)*
12. The father of A'la Hazrat رحمۃ اللہ علیہ, Mufti Naqi Ali Khan رحمۃ اللہ علیہ, has written: The beloved Prophet صلی اللہ علیہ وآلہ وسلم would keep
 - i. a miswak
 - ii. kohl
 - iii. a mirror
 - iv. a comb

- v. scissors
- vi. a needle and
- vii. thread. (*Anwar-e-Jamal-e-Mustafa*, p. 160) In another narration:
- viii. The word 'oil' has also been mentioned. (*Subu-lul-Huda*, vol. 7, p. 347)
13. Please yourself with the zikr of Allah Almighty because an angel will remain with you; but if you amuse yourself with [bad] poetry and vulgar conversation, Satan will be with you. (*Fatawa Razawiyyah _ referenced, vol. 10, p. 729*)
14. If you have a fear of your enemy or a robber, recite complete Surah 'إِنْ شَاءَ اللَّهُ' You will stay safe from every trouble. This practice is conclusively proven. (*Al-Hisn-ul-Haseen*, pp. 79-80)
15. Whether you are travelling or not, whenever you feel any sorrow or have any trouble, recite 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبِنَا اللَّهُ، وَنِعْمَ الْوَكِيلُ'¹ and 'إِنْ شَاءَ اللَّهُ' in abundance. You will get rid of the trouble.
16. During a journey, invoke 'اللَّهُ أَكْبَرُ' when you go upwards on a slope and invoke 'سُبْحَانَ اللَّهِ' when you go downwards.
17. If someone is going on a journey, shake hands with the traveller and pray for him: 'سَتُودِعُ اللَّهَ دِينَكَ، وَأَمَّا تَتَكَ، وَخَوَاتِيمَ عَمَلِكَ'² (*Al-Hisn-ul-Haseen*, pp. 79-80)
18. For the one who is not a traveller, the traveller should make

¹ The strength to avoid a sin and perform virtuous deed is from Allah.

² I entrust your religion, what you are responsible for, and your final deeds to Allah Almighty.

the following supplication: ¹‘أَسْتَوِيْعُ وَكَأَنَّكَ اللهُ الَّذِي لَا يُفْسِدُ وَدَائِعَهُ’ (Ibn-e-Majah, vol. 3, p. 372, Hadith 2825)

19. Recite the following when getting off at [i.e. wherever you have to stop on the way] your destination: ‘أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ، مِنْ أَنْ يَأْتِيَنِي مِنْ فِتْنَةٍ أَوْ حَرْبٍ أَوْ مَخْلَقٍ مِنْ مَخْلُوقَاتِهِ’² *Al-Hisn-ul-Haseen*, p. 82)
20. The prayer made by a traveller is answered; therefore, pray for yourself, your parents, your family and other Muslims.
21. If someone falls ill or unconscious during a journey, his companions can spend from his possessions without any permission in order to fulfil his needs. (*Rad-ul-Muhtar*, vol. 9, pp. 334, 335 | *Bahar-e-Shari'at*, vol. 3, p. 222)
22. It is wajib for a traveller to do qasr in salah, i.e. offer two rak'at salah in place of four rak'at salah, because for him two rak'at will be the complete salah. (*Bahar-e-Shari'at*, vol. 1, p. 743 | *Aalamgeeri*, vol. 1, p. 139)
23. There is no qasr in Maghrib and Witr Salah.
24. There is no qasr in Sunnah salah, but rather all Sunnah salah will have to be offered. There is an exemption of Sunnah salah in the state of fear and anxiety, but they will be offered in the state of peace. (*Aalamgeeri*, vol. 1, p. 139)
25. Try your best to travel by plane or train or bus, etc. at such a time when there is no salah time in between.

¹ I entrust you to Allah Almighty, Who does not waste the entrusted amanahs.

² I seek protection from the harm of all creation for the sake of the kamil kalma'at [i.e. which have no defect] of Allah Almighty. (*Al-Tayseer*, vol. 1, p. 228)

26. At sleeping times during the journey, do not be so negligent that **مَعَادًا لِلَّهِ** you miss your salah.
27. Do not become heedless at all of salah even during a journey. Make wudu in advance, especially when travelling by plane, train and by bus that follows a long route.
28. If your bus breaks down on the way, have patience instead of putting your hereafter at risk by criticizing and speaking rubbish to the driver or the bus owner; instead, become busy with zikr and salat for attaining Paradise. The same can be done if your train or flight is late.
29. Keeping in mind the rights of other passengers travelling in the train, bus, etc., treat them with great kindness. Face difficulties yourself, but bring them comfort.
30. Do not get other passengers to have a low opinion of you by talking out loud and by laughing loudly.
31. If you see an old man or a Muslim patient on a bus, etc. that is crowded, insist on offering your seat with the intention to get reward.
32. Try your level best to travel by that bus or coach etc. in which films and music are not being played.
33. On return from your journey, bring some gifts for your family. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘When someone returns from a journey, he should bring some gift for his family, no matter if he carried some stones even.’ (*Ibn-e-Asakir, vol. 52, p. 230*)
34. If it is not makruh time when you return from a Shar’i journey, offer two rak’aat nafl salah, first of all in your masjid

and then at home after reaching home.

35. The prayer made by a traveller is answered. (*Tirmizi, vol. 5, p. 280, Hadith 3459*)

33 Sunnahs and Manners of Visiting [a sick person]

Eight sayings of Mustafa ﷺ:

1. ‘عُودُوا الْمَرِيضَ’ Visit the patient. (*Al-Adab Al-Mufrid, p. 137, Hadith 518*)
2. Whoever visits a patient, Allah Almighty bestows a shadow of 75,000 angels on him, and for every step he takes, Allah Almighty writes one virtue for him, and for every step he takes, Allah Almighty removes one sin of his and elevates one rank until he sits at his place. When he sits, mercy covers him and will continue to cover him until he returns to his home. (*Mu'jam-ul-Awsat, vol. 3, p. 222, Hadith 4396*)
3. Whoever visits a patient, a caller calls from the sky, ‘Good news is for you; your walking is good, and you have made a place for yourself in Paradise.’ (*Ibn-e-Majah, vol. 2, p. 192, Hadith 1443*)
4. If a Muslim visits a sick Muslim in the morning, 70,000 angels pray for forgiveness for him until the evening, and if he visits in the evening, 70,000 angels pray for forgiveness for him until the morning, and for him there will be a garden in Paradise. (*Tirmizi, vol. 2, p. 290, Hadith 971*)
5. The one who makes proper wudu and then visits his (sick) Muslim brother with the intention to get reward will be moved away from Hell [equal to] the distance of 70 years. (*Abu Dawood, vol. 3, p. 248, Hadith 3097*)
6. When you visit a patient, ask him to pray for you, as his prayer

is like the prayer of angels. (*Ibn-e-Majah, vol. 2, p. 191, Hadith 1441*)

7. The prayer made by a patient is not rejected until he recovers. (*Attargheeb Wattarheeb, vol. 4, p. 166, Hadith 19*)
8. When a Muslim visits an ill Muslim, he should recite the following supplication 7 times: ¹‘أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ يَشْفِيكَ’ If his death (time) has not come, he will be cured. (*Abu Dawood, vol. 3, p. 251, Hadith 3106*)
9. Definition of visiting a sick person: literal meaning is to inquire after the health of a sick person by going to him. (*Urdu Lughat, vol. 13, p. 604*)
10. Visiting a patient is a Sunnah. If you feel that your visit will be inconvenient for the patient, do not visit him. (*Bahar-e-Shari’at, vol. 3, p. 505*)
11. Even if you have strained relations with the patient or you do not like him, you should still visit him.
12. Visit the patient purely with the intention of following the Sunnah. If you visit a patient merely for the reason that he will also visit you when you fall ill, you will not get the reward.
13. If you visit a patient and notice his severe illness, do not talk to him in such a way that he feels fear, e.g., ‘*You are in a critical condition!*’ Nor should you shake your head in such a way that indicates he is in a serious condition.
14. At the time of visiting, show distress and sorrow from your facial expressions according to the situation in front of the patient or the grieved person.

¹ I ask Allah Almighty, Who is Great and the Owner of the great Arsh, for your recovery.

15. Never talk in such a way that the patient or his attendant has the satanic whisper that you are happy with his problem.
16. Express your sympathy to the patient's family members as well and offer them all possible assistance or cooperation.
17. Visit the patient and inquire after him and pray for his recovery and safety.
18. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a blessed habit. Whenever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited a patient, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite 'لَا يَأْسُ طَهُورًا إِنْ شَاءَ اللهُ' (Bukhari, vol. 2, p. 505, Hadith 3616)
19. Ask the patient to pray for you, as a patient's prayer is not rejected.
20. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The proper way of inquiring after an ill person is that you place your hand on his forehead and ask him how he is.' (Tirmizi, vol. 3, p. 334, Hadith 2740)
21. Regarding this blessed Hadith, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has said: When anyone visits a patient, he should place his hand on the patient's forehead and say, 'How are you?' This consoles the patient, but he should avoid placing his hand for so long. This act of placing a hand is a way to express love. (Mirat, vol. 6, p. 358, amended)
22. If the patient feels discomfort when you place your hand on his forehead, do not place your hand. If the patient is a beardless attractive boy (even if he is not such) and you مَعَادَ اللهِ feel lust when you place your hand, your act of placing a hand is a sin. If you feel lust by looking at him, your act of looking is also haraam.
23. A polite and pleasant conversation should be made in front of

the patient so that he can be pleased. Mention the virtues of illness and talk about the mercy of Allah Almighty so that he can focus his attention on the reward of Hereafter and avoid making complaints.

24. When visiting the patient, present him the call to righteousness according to the situation. In particular, persuade him to offer salah regularly, because during the period of illness, even many salah-offering people also become heedless of salah.
25. Motivate the patient to watch Madani Channel and tell him about its blessings.
26. Motivate the patient to travel with the Madani qafilah. If he is unable to travel, then encourage him to make any of his family members travel on his behalf with a Madani qafilah. Tell him about the blessings of Madani qafilahs in which patients were miraculously cured by virtue of the blessings of prayers made during the Madani qafilah.
27. Do not stay long with the patient, and do not make a noise either. However, if the patient wants you to spend more time with him, you may do so if possible, respecting his wish.
28. Some people have a habit of prescribing some medicines to the patient or his attendant when they meet them. Some even insist that the patient should receive their prescribed treatment, i.e. take a certain medicine and you will be cured! The patient should not receive the treatment prescribed by any ordinary person. The saying goes, '*Little knowledge is dangerous*'. The patient should consult with his doctor before using the medicine prescribed by someone. Remember! Those who are not doctors but prescribe medicines are sinful. A'la Hazrat

رَحْمَةُ اللَّهِ عَلَيْهِ has said: “It is Haraam for the one who is not a doctor (ناابل) to prescribe medicines, and it is obligatory for him to give up prescribing medicines.” (*Fatawa Razawiyyah, vol. 24, p. 206*)

29. Taking fruit or biscuits, etc. as a gift to the patient when visiting him is a good act. However, avoiding the visit because of having nothing to present and thinking that ‘*If you visit the patient empty-handed, he will mind*’ is not good. A person should visit the patient even if he has nothing to present; to avoid visiting a patient for this reason deprives a person of reward.
30. When visiting a patient, some people take a bouquet, which is also permissible, but it has been observed that it is not usually useful for the one to whom it is given. Therefore, the thing that is useful should be given as a gift. It is suggested that in place of a bouquet or along with a bouquet, wherever it is appropriate, also give some booklets (published by Maktaba-tul-Madinah) to the patient, so that he can give them to visitors, (and if he is admitted to hospital,) his neighbouring patients and their relatives. How nice it will be if the patient himself sends someone to buy some booklets and earns reward by keeping them for this purpose! Booklets should be selected with great care.
31. Visiting a transgressor (فاسق) is also permissible because it is an Islamic right of every Muslim, and a transgressor is also a Muslim. (*Bahar-e-Shari’at, vol. 3, p. 505*)
32. It is not permissible to visit a sick apostate and harbi disbeliever. (At the present time, all disbelievers are harbi in the world.)

33. It is forbidden to visit a heretic person whose heretic practices have not reached disbelief yet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

16 SUNNAHS AND MANNERS RELATED TO SHROUDING

Six sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The one who arranges a shroud for the deceased, for him there is one virtue for every hair of the deceased. (*Tareekh-e-Baghdad, vol. 4, p. 263*) Regarding this part, ‘One who arranges a shroud for the deceased’, Allamah Abdul Rauf Munaawi رَحْمَةُ اللَّهِ عَلَيْهِ has said: i.e. The one who arranges a shroud for the deceased out of his own pocket. (*Al-Tayseer , vol. 2, p. 442*)
2. The one who arranges a shroud for the deceased, Allah Almighty will make him wear a light and heavy silk dress in Paradise. (*Al-Mustadrak, vol. 1, p. 690, Hadith 1380*)
3. The one who bathes, shrouds, applies fragrance to the deceased, carries his bier, offers his [funeral] salah and conceals anything bad related to him gets rid of his sins as [he was] on the day when he was borne by his mother. (*Ibn-e-Majah, vol. 2, p. 201, Hadith 1462*) The part of the Hadith ‘anything bad’ means the thing that should not be disclosed, like his face complexion turning dark.
4. Arrange good shrouds for your deceased people, because they meet each other in their graves and feel happy due to [their] good shrouds. (*Al-Firdaus, vol. 1, p. 98, Hadith 317*)

5. When anyone amongst you arranges a shroud for his brother, he should arrange a good shroud for him. (*Muslim, p. 470, Hadith 943*)
6. Arrange a white shroud for your deceased ones. (*Tirmizi, vol. 2, p. 301, Hadith 996*)

The intention of shrouding [the deceased]

7. The intention of shrouding the deceased:

For pleasing Allah Almighty and for performing the mandatory act, I will shroud the deceased as per Sunnah and by thinking about the shroud which I will be made to wear after my death.

8. It is '*fard kifayah*' to arrange a shroud for the deceased (*Bahar-e-Shari'at, vol. 1, p. 817*), i.e. if anyone arranges a shroud for the deceased, all the people will be exempted from the mandatory act. Otherwise, all those who received the news, but did not arrange a shroud for the deceased will be sinners.

Sunnah-compliant Shroud

9. **Shroud for men:** lifafah, i.e. a sheet, izaar, i.e. lower garment, gamees, i.e. upper garment. For women, besides these three, there are the following two more: aurhni [face cover] and seenah-band [chest cover]. (*Aalamgeeri, vol. 1, p. 160*)
10. The non-pubescent who has reached the age of sensual desires falls into the category of an adult.¹ For his/her shroud, as many

¹ The indication of the age of sensual desire of a boy means he feels a desire for women and for a girl it is that a man feels desire for that girl when he looks at her. (According to the Islamic calendar) The estimated age is 12 years for a boy and 9 years for a girl. (*Hashiya` Bahar-e-Shari'at, vol. 1, p. 819*)

clothes should be arranged as are arranged for an adult. One cloth (izaar) can be arranged for a boy smaller than this, but two cloths (lifafah and izaar) can be arranged for a girl smaller than this. It is good if two cloths (lifafah and izaar) are also arranged for a boy, and it is better to arrange a complete shroud for both, even if a child has lived only a day. (*Bahar-e-Shari'at, vol. 1, p. 819*)

11. Only Islamic scholars and spiritual guides can be buried with an imamah. It is forbidden to bury the bodies of ordinary people with an imamah. (*Madani Wasiyyat Naamah, p. 4*)
12. It is not permissible to put the fragrance on the male body in which saffron is mixed, but it is permissible to put such a fragrance on the female body. (*Bahar-e-Shari'at, vol. 1, p. 821*)
13. If a person wears ihram [and dies in the same state], fragrance should be put on him, and his face and head should also be covered with a shroud. (*Bahar-e-Shari'at, vol. 1, p. 821*)

Details of a Shroud

14. Lifafah (i.e. sheet):
 - i. It should be larger than the height of the deceased so that it can be tied from both sides.
 - ii. Izaar (i.e. lower garment) should be from top of the head to the feet. It is smaller than lifafah, not having the portion which is excess in lifafah for tying it.
 - iii. Qamees (i.e. kafani 'upper garment') should be from neck to below the knees. It should be equal at the front and the back, and it should not contain sleeves and cuts. There is a

difference between the kafani of a man and a woman. Cut the kafani of a man from the shoulders and that of a woman towards the chest.

- iv. Aurnhi: It should be 1.5 yards long.
 - v. Seenah-band (i.e. chest cover): this should be from the chest to the navel, and it is better if seenah-band is down to the thighs. (*Bahar-e-Shari'at, vol. 1, p. 818, summarised*) Usually, a ready-made shroud is bought. It is not necessary that one finds it equal to masnoon [Sunnah-compliant] size according to the height of the deceased. It is also possible that a shroud is so long that it comes into the category of israaf [wastage]. Therefore, caution can be exercised in cutting a shroud from a roll of cloth, as per the requirement. If you have to buy a ready-made shroud, keep the cloth with you after cutting it. If the shroud is bought out of the pocket of the deceased, the extra cloth will be divided in inheritance.
15. The shroud should be good, i.e. it should be equal to the price of the cloth which the man used to wear for Eid and Friday Salah and the woman used to wear for going to her parents' home. (*Bahar-e-Shari'at, vol. 1, p. 818*)

Method of Shrouding the Deceased

16. After bathing [the deceased], wipe the body gently with any clean cloth so that the shroud does not get wet. Light up joss sticks and move them around the shroud one time or three times or five times or seven times. Do not move them more than this number of times. Now, first place down the lifafah, i.e. the large wrapping sheet, then place the tahband on top of

it, and then place the kafani on top of this. Now lay the deceased on the shroud and make him wear the kafani. Then apply fragrance to the beard (if the deceased has no beard, apply it to the chin) and to the whole body. Apply camphor to the body parts on which a person performs sajdah, i.e. forehead, nose, hands, knees and feet. Then fold the izaar, i.e. lower garment, first from the left side and then from the right side. Then fold the lifafah in the same way, first from the left side and then from the right side so that the right portion remains on top. Tie the shroud at the top and bottom so that it does not move. Make the woman wear the kafani; after making her wear the kafani, divide her hair into two parts and then place them on the chest above the kafani. Place aurhni below the top half portion of the back, and folding it above the head, place it on the face like a veil so that it remains on the chest. It should be from half of the back of the deceased to the chest in length and as wide as the gap between two earlobes. Then fold izaar and lifafah as usual. Then place seenah-band on top of them from the chest to the thighs and tie it [with a string]. (For further details, study from pages 817 to 822 of Bahar-e-Shari'at, vol.1)

15 SUNNAHS AND MANNERS PERTAINING TO FUNERALS

Four sayings of the beloved Prophet ﷺ:

1. Whoever receives the news of any funeral, [then] he meets the family members of the deceased and expresses condolences to them, Allah Almighty writes reward of one qeerat for him. Then if he goes with the funeral procession, Allah Almighty writes reward of two qeerat; then if he offers his funeral salah,

three qeerat, then if he attends the burial, four [qeerat]; and every qeerat is equal to the Mount Uhud. (*Fatawa Razawiyyah, vol. 9, p. 401, extracted* | *‘Umda-tul-Qaari, vol. 1, p. 400, under the Hadith 47*)

2. There are six rights of a Muslim on a Muslim. (One of them is that) When [a Muslim] dies, the other Muslim should attend his funeral. (*Muslim, p. 1192, Hadith 5 (2162), summarised*)
3. When a person who is destined for Paradise dies, Allah Almighty does not punish the people who shoulder his bier, who walk behind it and who offer his funeral salah. (*Al-Firdaus, vol. 1, p. 282, Hadith 1108*)
4. The very first reward a believer will be given after his death is that all the people who have offered his funeral salah will be forgiven. (*Musnad-ul-Bazaar, vol. 11, p. 86, Hadith 4796*)
5. Sayyiduna Dawood عَلَيْهِ السَّلَام humbly asked in the court of Allah Almighty, ‘Ya Allah Almighty! What is the reward for the one who accompanies a funeral procession only for pleasing You?’ Allah Almighty said, ‘On the day when he will die, angels will go with his funeral procession, and I will forgive him.’ (*Sharh-us-Sudoor, p. 97*)
6. Someone saw Sayyiduna Malik Bin Anas رَضِيَ اللهُ عَنْهُمَا in a dream after his demise and asked, ‘مَا فَعَلَ اللهُ بِكَ؟’ i.e. ‘How did Allah Almighty treat you?’ He رَضِيَ اللهُ عَنْهُ replied, ‘He عَزَّوَجَلَّ forgave me because of one kalimah which Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ would say after seeing a funeral procession. (That kalimah is:) “سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ”¹. Therefore, I also used to say it after seeing a funeral procession. Allah عَزَّوَجَلَّ forgave me because of (saying) this kalimah.’ (*Ihya’-ul-‘Uloom, vol. 5, p. 266, summarised*)

¹ Pure is that Being Who is alive; He will never die.

7. One should offer funeral salah with good intentions, e.g. pleasing Allah Almighty, fulfilling the obligation of offering funeral salah, expressing condolences to the family of the deceased and learning a lesson.
8. While going with a funeral procession, keep thinking about your own death and the good and bad end. Keep thinking in this way: I will also be taken one day in the same way as this person is being taken today; I will also be buried in the same way as this person is about to be buried beneath tons of earth. It is an act of worship and a source of earning reward to contemplate like this.
9. Shouldering the funeral bier is a source of earning reward. The beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shouldered the funeral bier of Sayyiduna Sa'd Bin Mu'az رَضِيَ اللهُ عَنْهُ. (*Al-Tabqat-ul-Kubra vol. 3, p. 329* | *Al-Binayah, vol. 3, p. 242, summarised*)
10. It is stated in a blessed Hadith, 'Forty grave sins will be removed of the one who shoulders a funeral bier for forty steps.' Moreover, it is stated in another blessed Hadith, 'Allah Almighty will absolutely forgive the one who shoulders all four corners of a funeral bier.' (*Jauharah, p. 39* | *Rad-ul-Muhtar, vol. 3, pp. 158, 159* | *Bahar-e-Shari'at, vol. 1, p. 823*)
11. The Sunnah method is to shoulder a funeral bier from all four corners, one after another, and to walk ten steps each time. The complete Sunnah is to first shoulder the right side of the head side [of the deceased], then the right side of the foot side, then the left side of the head side and then the left side of the foot side. When one walks ten steps [shouldering each side], he will take forty steps in total. (*Aalamgeeri, vol. 1, p. 162* | *Bahar-e-Shari'at, vol. 1, p. 822*) Some people keep announcing in a funeral

procession, 'Walk two steps each.' They should announce, 'Walk ten steps each.'

12. While shouldering a funeral bier, it is impermissible, haraam and an act leading to Hell to push people deliberately in a way that hurts them, as some people do in the funeral procession of a personality or in the funeral procession where videos, etc. are being made.
13. There is no harm if a single person carries the body of a deceased child in his hands. People may take it into their hands one after another. (*'Aalamgeeri, vol. 1, p. 162*) It is impermissible and forbidden for women to go with a funeral procession (whether it is of a child or an adult). (*Bahar-e-Shari'at, vol. 1, p. 823 | Radd-ul-Mukhtar, vol. 3, p. 162*)
14. The husband can shoulder the funeral bier of his wife, lower her into the grave and even see her face. Only [the acts of] giving bath and touching the body directly without any cloth in between are forbidden. (*Bahar-e-Shari'at, vol. 1, pp. 812, 813*)
15. It is permissible to recite Kalimah Tayyibah or Kalimah Shahadat or hamd-o-na'at, etc. with a funeral procession in a loud voice. (*Fatawa Razawiyah, vol. 9, pp. 139 - 158*)

*Janazah aagay aagay keh raha hay ay jahan walo!
Maray peechay chalay aa'o tumhara rehnuma mayn hun*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

22 SUNNAHS AND MANNERS PERTAINING TO GRAVES AND BURIALS

1. Allah Almighty has said:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءً وَآمُوتًا ﴿٢٦﴾

Did We not make the earth a gathering place? For your living and dead?

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Mursalaat, Verses 25,26)

Regarding this blessed verse, it is stated on page 927 of ‘Noor-ul-Irfan’: “In a way that living people are gathered on the earth and the dead inside the earth.”

2. It is fard kifayah to bury the deceased [i.e. even if one person buries him, all will be exempted, otherwise, those who received the news but did not bury him will be sinners]. It is not permissible to lay down the deceased on the ground and then enclose him in walls on all four sides. *(Bahar-e-Shari'at, vol. 1, p. 842)*
3. Graves are also the blessing of Allah Almighty in which dead people are buried so that animals and other things do not abuse them.
4. Bury the deceased near righteous people as he will also get the blessings of their closeness. *مَعَادَ اللَّهِ*. Even if he deserves torment, they [righteous people] will intercede for him. The mercy that descends on them [righteous people] also surrounds him [the sinful person]. The beloved Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘Bury the deceased beside good people.’ *(Hiliya-tul-Awliya, vol. 6, p. 390, Raqm 9042)*

5. There is no harm in burying the deceased at night. (*Jauharah, p. 141*)
6. It is not permissible to bury more than one dead person unnecessarily in one grave, but it is permitted if necessary. (*Bahar-e-Shari'at, vol. 1, p. 846 | Aalamgeeri, vol. 1, p. 166*)
7. It is mustahab to place the funeral bier beside the grave in the direction of Qiblah so that the deceased can be lowered into the grave from the side of Qiblah. Do not place it at the foot side of the grave for it to be then brought to the head side. (*Bahar-e-Shari'at, vol. 1, p. 844*)
8. Two or three people as required should step in the grave; it is better if they are strong and pious. A deceased woman should be lowered into the grave by maharim [i.e. the people with whom her nikah was haraam [prohibited] forever, like a brother, son, father, etc.]. If they are not present, other relatives should lower her into the grave, and if they are not present either, pious people should be requested to carry out this task. (*Aalamgeeri, vol. 1, p. 166*)
9. Keep the body of a woman covered with a cloth from the time of lowering her into the grave until slabs are placed.
10. Recite the following supplication when lowering the deceased into the grave: ¹ 'بِسْمِ اللَّهِ وَاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ'. (*Tanveer Al-Absaar, vol. 3, p. 166*)
11. Lay the deceased down on his right side in such a way that his face should be towards Qiblah. Untie the knots of the shroud as they are not required now, and there is no harm even if they are not untied. (*Aalamgeeri, vol. 1, p. 166 | Jauharah, p. 140*)

¹ Translation: With the name of Allah and the religion of the Rasool of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (I place him in the grave).

12. The one untying the knots of the shroud should recite the following supplication: ‘اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَا بَعْدَهُ’.¹ (*Haashiya-tu-Tahtaawi*, p. 609)
13. Close the grave with unbaked bricks.² If the ground is soft, it is permissible to place planks (of wood). (*Bahar-e-Shari’at*, vol. 1, p. 844)
14. Now earth should be added on top. It is mustahab to throw earth three times with both hands from the head side [of the deceased]. Firstly, say, ‘وَمِنْهَا عَفْئَتُكُمْ’³; secondly, say, ‘وَمِنْهَا نُعِيدُكُمْ’⁴; and thirdly, say, ‘وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى’⁵. Then throw the remaining earth on the grave using a spade or anything similar. (*Jauharah*, p. 141)
15. It is makruh to throw more earth than that which has been taken out of the grave. (*Aalamgeeri*, vol. 1, p. 166)
16. The earth on the hands can either be removed or washed off. (*Bahar-e-Shari’at*, vol. 1, p. 845)
17. Do not make a four-cornered grave, but rather make the grave like the hump of a camel. It is Sunnah to sprinkle water on the grave [after the burial]. The grave should be a hand-span high or a little more. (*Bahar-e-Shari’at*, vol. 1, p. 846, summarised *Aalamgeeri*, vol. 1, p. 166 | *Rad-ul-Muhtar*, vol. 3, p. 168) After the burial, call out Azan while standing with your face towards Qiblah at the head

¹ Translation: O Allah! Do not deprive us of its reward and do not put us in mischief after it either.

² It is forbidden to use baked bricks inside the grave, but now quite often it is the custom to build concrete walls and use slabs; therefore, the part of the concrete walls and planks which have to be kept inside should be plastered with kneaded clay. May Allah Almighty protect Muslims from the effect of fire!

اٰمِيْنُ بِعِيَادِ النَّبِيِّ الْاَوْحِيْنُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

³ We have created you from the earth.

⁴ And will then take you into it.

⁵ And will take you out again from it.

side of the grave, as it is very beneficial for the deceased. (Derived from, *Fatawa Razawiyyah*, vol. 5, p. 370, extracted)

18. After the burial, it is mustahab to recite the first ruku of Surah Al-Baqarah from ‘الْمَ’ to ‘مُقَلِّحُونَ’ at the head side of the deceased and the last ruku at the feet side, from ‘أَمَّنَ الرَّسُولُ’ to the end of the Surah. (*Bahar-e-Shari’at*, vol. 1, p. 846)
19. It is mustahab to stay near the grave after the burial for the time sufficient to slaughter a camel and distribute its meat as the deceased will feel comfortable and not have fear of answering the questions of Nakirayn. During this time, recite the Holy Quran, pray and seek forgiveness for the deceased, and pray for the deceased to remain steadfast in answering the questions of Nakirayn. (*Bahar-e-Shari’at*, vol. 1, p. 846, amended)
20. It is permissible to place Shajarah or Ahd Naamah in the grave. It is better to make a niche in the wall in the direction of the Qiblah in front of the face of the deceased and place Shajarah or Ahd Naamah in it. In fact, in *Durr-e-Mukhtar*, it is stated that writing Ahd Naamah on the shroud is permissible, and it is stated that one can hope for forgiveness by doing so. It is permissible to write ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ on the chest and forehead of the deceased. One person made a will about it, so ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ was written on his chest and forehead after his death. Then someone saw him in a dream and asked him about his condition. He said: ‘When I was laid in the grave, the angels of torment came to me. When the angels saw “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” written on my forehead, they said, “You have become safe from the torment.”’ (*Bahar-e-Shari’at*, vol. 1, p. 848 | *Durr-e-Mukhtar*, vol. 3, p. 185, *Tatar Khaniyyah*, vol. 2, p. 170)

21. It can be done like this as well: write ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ on the forehead and Kalimah Tayyibah, ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)’ on the chest, but after giving the deceased bath and before making the deceased wear the shroud; write with the forefinger, not using ink. (*Bahar-e-Shari’at*, vol. 1, p. 848, amended | *Rad-ul-Muhtar*, vol. 3, p. 186)
22. It is wajib to bury the bones of the deceased which come out of the grave. (*Derived from, Fatawa Razawiyyah*, vol. 9, p. 406)

21 SUNNAHS AND MANNERS OF VISITING A GRAVEYARD

Three sayings of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. I forbade you from visiting graves, but now you visit graves as it is the cause of being uninterested in the world and makes [one] remember the Hereafter. (*Ibn-e-Majah*, vol. 2, p. 252, *Hadith 1571*)
2. When a person passes by such a grave whose dweller was known to him in the world and he says salam, the deceased recognizes him and replies to his salam. (*Tareekh-e-Baghdad*, vol. 6, p. 135, *Hadith 3175*)
3. The one who visits both of his parents’ or either of his parents’ graves every Friday will be forgiven and will be written as a pious person. (*Shu’ab-ul-Iman*, vol. 6, p. 201, *Hadith 7901*)
4. It is a Sunnah to visit the graves of Muslims. It is a great privilege to visit the shrines of Awliya and honourable martyrs رَحْمَةُ اللَّهِ, and conveying reward to them is a liked act and gets one the reward. (*Fatawa Razawiyyah*, vol. 9, p. 532, *extracted*)

5. If you want to visit [the shrine of a holy man or] the grave of a Muslim, the mustahab act is to first offer 2 rak'at nafl salah [at a non-makruh time] at your home. Recite '*Ayat-ul-Kursi*' one time and '*Surah Al-Ikhlaas*' three times after '*Surah Fatihah*' in every rak'at and then convey its reward to the grave dweller. Allah Almighty will create nur in the grave of that dead person and will bestow great reward to the one [who has conveyed the reward]. (*'Aalamgeeri, vol. 5, p. 350*)
6. When you visit a blessed shrine or a grave, do not become busy with a useless conversation on the way. (*'Aalamgeeri, vol. 5, p. 350*)
7. Do not kiss the grave and nor should you touch it, but rather stand at some distance from it. (*Fatawa Razawiyyah, vol. 9, pp. 522-526, extracted*)
8. It is haraam to perform sajdah ta'zeemi to the grave, and if it is performed with the intention of performing worship, then it is unbelief. (*Derived from: Fatawa Razawiyyah, vol. 22, p. 423*)
9. In the graveyard, walk on the common path where there were no graves of Muslims in the past. If the walkway has been newly constructed, do not walk on it. It is stated in Fatawa-e-Shaami: 'It is haraam to walk on the newly constructed walkway which has been made in a graveyard by demolishing graves. In fact, if a person just presumes [has doubts] that a walkway is new, even then it is impermissible and a sin to walk on it.' (*Durr-e-Mukhtar, vol. 3, p. 183*)
10. It has been observed at many shrines of blessed Awliya that the graves of Muslims are demolished and a floor is made so that visitors can be facilitated. On such a floor, lying, walking,

standing, sitting for zikr and the recitation, etc. are all haraam. Recite Fatihah from a distance.

11. When you visit a grave, stand where the face of the deceased is. For this, come from the side of the feet of the deceased so that you are within the sight. Do not come from the head side as the deceased will have to see you by raising his head. (*Fatawa Razawiyyah, vol. 9, p. 532, extracted*)
12. Stand in the graveyard in a way that your back is in the direction of Qiblah and the face is in the direction of the faces of the grave dwellers. After this recite the following: **السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ لَنَا سَلَفٌ وَنَحْنُ بِأَلَدِكُمْ** **Translation:** O grave dwellers! Peace be upon you! May Allah Almighty forgive us and you! You have come before us, and we are going to come after you. (*Derived from, Mirqat-ul-Mafatih, vol. 4, p. 253, under the Hadith 1765*)
13. For him who recites the following supplication after entering a graveyard, **اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَائِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ، أَدْخِلْ عَلَيْهَا رَوْحًا مِنْ عِنْدِكَ، وَسَلَامًا مِمَّنْ—** **Translation:** O Allah Almighty! O the Lord of decomposed bodies and decayed bones! Have mercy on those who have left the world in the state of faith and convey my salaam to them’, all the believers who have passed away from Sayyiduna Adam عَلَيْهِ السَّلَام until that day will pray for his forgiveness. (*Musannaf Ibn Abi Shaybah, vol. 8, p. 257*)
14. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘The one who enters a graveyard and then recites ‘*Surah Al-Fatihah*’, ‘*Surah Al-Ikhlaas*’ and ‘*Surah Al-Takasur*’ and then makes the following prayer: “O Allah! Whatever Quran I have recited, convey its reward to the believing men and women of this graveyard”, all those believers will be his [i.e. the one who has conveyed the reward] intercessors on the Judgement Day.’ (*Sharh-us-Sudoor, p. 311*)

15. It is stated in a blessed Hadith: “The one who recites ‘*Surah Al-Ikhlaas*’ [i.e. ‘قُلْ هُوَ اللهُ أَحَدٌ’] eleven times (complete Surah) and then conveys its reward to the dead will get the reward equal to the number of the dead.” (*Durr-e-Mukhtar, vol. 3, p. 183*)
16. A lighted joss stick should not be placed on a grave as it is disrespect and a bad omen. However, if you want to make the environment fragrant for visitors, place a joss stick near the grave on an empty space as making the environment fragrant for others is a desirable act. (*Summarised from: Fatawa Razawiyyah, vol. 9, pp. 482, 525, extracted*)
17. At another place, A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ has stated: It has been narrated in Sahih Muslim on the authority of Sayyiduna Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ that he said to his son in his last breath: “When I die, neither any woman who does wailing over the deceased should go with me, nor should fire go [with me].” (*Muslim, p. 75, Hadith 192*)
18. Do not place an oil lamp, a lighted candle, etc. on a grave. However, if the light is required for people to walk on the way or to recite the Holy Quran in the [darkness of] night, a candle or an oil lamp can be placed beside a grave on an empty space. The empty space should not be the place where there was a grave that has now been demolished.
19. The following four days are better for visiting graves: Monday, Thursday, Friday and Saturday. (*Aalamgeeri, vol. 5, p. 350*) Visiting graves is preferable after Fajr Salah on Friday. (*Fatawa Razawiyyah, vol. 9, p. 523, extracted*)
20. It is preferable to visit graves on the blessed nights, especially Layla-tul-Bara’at. (*Aalamgeeri, vol. 5, p. 350*) Similarly, it is preferable to visit graves during blessed days as well, for

example, at both Eids, on 10th Muharram-ul-Haraam and during the first ten days of Zul-Hijjah. (*Aalamgeeri, vol. 5, p. 350*)

21. At the time of visiting a graveyard, instead of talking unnecessarily and thinking about useless things, remember your death and shed tears if possible. Remember your sins and frighten yourself of the torment of the grave and repent of your sins. Imagine that today these dead people are lying in their graves alone; in the same way, I will also be lying alone in a dark grave soon.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Request to Male and Female Preachers

Mention some Sunnahs and manners as far as possible at the end of every Sunnah-inspiring speech. Read out paragraph no. 1 before mentioning Sunnahs and manners and paragraph no. 2 after mentioning Sunnahs and manners. (Female preachers should not mention the part containing information on Madani qafilah from the last paragraph.)

1. Dear Islamic brothers, at the end of the speech, I would like to mention the excellence of Sunnah and a few Sunnahs and manners. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who loves my Sunnah loves me, and the one who loves me will be with me in Paradise.' (*Ibn-e-Asakir, vol. 9, p. 343*)

*Seenah tayri Sunnat ka Madinah banay Aaq
Jannat mayn parosi Mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2. Buy and read part 16 of Bahar-e-Shari'at, vol. 3 and a 120-page book 'Sunnahs and Manners' published by Maktaba-tul-

Madinah in order to learn Sunnahs. Another way of learning Sunnahs is to travel with qafilahs of Dawat-e-Islami in the company of the devotees of Rasool.

Lootnay rahmatayn Qafilay mayn chalo
Seekhnay Sunnatayn Qafilay mayn chalo
Hon gi hal mushkilayn Qafilay mayn chalo
Khatam hoon shamatayn Qafilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

After reading this booklet, give it to someone with the intention of earning reward.

After reading this booklet, give it to others

Distribute the booklets and pamphlets containing Madani pearls published by Maktaba tul Madinah on the occasions of wedding and death, in ijtima'at, a'araas and Milad processions, etc. and earn reward. Keep booklets regularly in your shops as well in order to give them to your customers as a gift with the intention of earning reward. Send booklets or pamphlets containing Madani pearls as many as you can afford to the houses of your neighbourhood through newsboys or children every month and spread the call towards righteousness and earn lots of reward.

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Tafseer Qurtubi	Dar-ul-Fikr Beirut	Al-Tayseer	Maktaba Imam Shafi'I Riyaz
Tafseer Mazhari	Ziya Al- Quran Publications	Haashiya Al- Hafni ala Al- Jami'-us-Sagheer	Matbu'ah Dar-ul- Nawadir
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Method of taking the lead towards Paradise



Once, in an attempt to make two brothers who were annoyed with each other reconcile, Ala Hazrat رحمه الله عليه said: Whichever one of you takes the lead to reconcile will take the lead to Paradise.

(Hayat-e-A'la Hazrat, vol. 1, p. 358)



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