



A section of 550 Sunnat-ein aur Adab, a book written by the  
Amir of Ahl al-Sunnah دامنه بركة الله العالیه, entitled:

# 103 Sunnahs and Manners



32 SUNNAHS AND MANNERS OF EATING

13 SUNNAHS AND MANNERS REGARDING  
TIES OF KINSHIP

15 SUNNAHS AND MANNERS REGARDING  
NEIGHBOURS

30 SUNNAHS AND MANNERS OF HOSPITALITY

Translated into English by  
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**MUHAMMAD ILYAS**  
Attar Qadiri Razavi مفتی محمد ایلّیاس

103 سنتیں اور آداب

## 103 Sunnahs and Manners

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This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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## 103 Sunnahs and Manners

An English translation of *103 Sunnatēin aūr Ādāb*



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

## Du‘ā for reading this book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*Al-Mustaṭraf*, vol. 1, p. 40)

### Note:

Recite *ṣalāt* upon the Prophet once before and after reading this.

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## 103 Sunnahs and Manners

### Attar's prayer

O Lord of Muṣṭafā! Whoever reads or listens to the 26 page booklet '103 Sunnahs and Manners', make him a follower of the sunnah, and forgive him and his parents without accountability.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellences of reciting *ṣalāt* upon the Prophet

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ – “Whoever recites *ṣalāt* upon me a thousand times in a day, shall not die until he sees his place in Paradise.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Al-Tarhīb wa al-Tarhīb, vol. 2, p. 326, Hadith: 2590

## 13 sunnahs and manners of drinking water

Firstly, here are two hadith of the final Prophet ﷺ

1. Do not drink in a single breath like a camel, but drink in two or three breaths. Recite بِسْمِ اللّٰهِ before drinking. After finishing, recite اَلْحَمْدُ لِلّٰهِ.<sup>1</sup>
2. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade from breathing into or blowing into vessels (cups, pots, etc.).<sup>2</sup>

Regarding the latter hadith, Muftī Aḥmad Yār Khān رَحْمَةُ اللّٰهِ عَلَيْهِ writes:

Breathing into vessels is an act done by animals. One's breath can also carry things which have a negative impact on health, so one should ensure to breathe away from the vessel (when drinking, this means to move the cup away from one's mouth to breathe).

Do not blow onto hot tea or milk to cool it. Wait for some time and drink when one is able to.<sup>3</sup> There is no issue in reciting ṣalāt upon the Prophet etc. and blowing onto it as a means of cure.

3. Recite بِسْمِ اللّٰهِ before drinking water.

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<sup>1</sup> *Jāmi' al-Tirmidhī*: 1892

<sup>2</sup> *Sunan Abī Dāwūd*: 3728

<sup>3</sup> *Mirāt al-Manājīh*, vol. 6, p. 77

4. Drink water by sipping, i.e. in small mouthfuls. Drinking large gulps of water may cause liver-related issues.
5. Drink water in three breaths.
6. Drink water whilst seated and with one's right hand.
7. After making wuḍū from a container, the water left over is cure for seventy illnesses, and it is considered similar to the water of Zamzam. Except for these (the leftover water of wuḍū and Zamzam), drinking any other water while standing is disliked (makrūh).<sup>1</sup> Drink these two waters whilst standing and facing the qiblah.
8. Before drinking, look to see if anything harmful is in the water.<sup>2</sup>
9. Recite **اَللّٰهُمَّ** after drinking.
10. Imam Ghazālī **رَحْمَةُ اللهِ عَلَيْهِ** explains, “Recite **بِسْمِ اللهِ** before starting to drink water, **اَلْحَمْدُ لِلّٰهِ** at the end of the first breath, **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ** after the second, and **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ** after the third.”<sup>3</sup>

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<sup>1</sup> *Fatāwā Razawīyyah*, vol. 4, p. 575 - vol. 21, p. 669

<sup>2</sup> *Ithāf al-Sadat al-Muttaqīn*, vol. 5, p. 594

<sup>3</sup> *Iḥyā al-'Ulūm*, vol. 2, p. 8



### 103 Sunnahs and Manners

This is a commendable action. Yet, there is no harm in not doing this. The sunnah is also fulfilled by saying

بِسْمِ اللَّهِ before and اَلْحَمْدُ لِلَّهِ after drinking.

11. The clean leftover water left by a Muslim in a cup should not be thrown away without reason and can be utilised for other actions.
12. سُورَةُ الْمُؤْمِنِينَ شِفَاءٌ - “Cure is found in the leftover of a Muslim.”<sup>1</sup>
13. After drinking water, one will see droplets of water gather at the bottom of the glass after a moment. These too should be drunk.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 32 sunnahs and manners of eating

1. Food should not be consumed solely for its taste. One should intend, “I am eating this to gain strength to worship Allah.”
2. Eat less than one’s hunger. If one were to eat to a full stomach, it is neither virtuous nor sinful, as there may be a goal behind doing so, such as gaining bodily strength.

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<sup>1</sup> Al-Fatāwā al-Kubrā al-Fiqhiyyah, vol. 4, p. 117

Eating excessively (more than one's appetite) is haram. This is to consume food to the extent one strongly believes they shall fall ill.<sup>1</sup>

The same applies to a healthy person eating food he believes shall most certainly make him ill, and an unwell person eating anything which bears high risk of worsening his illness; these are both haram actions.

3. Eating less than one's appetite is an action full of benefit, as around 80% of illnesses come from eating to a packed full stomach. One should stop eating whilst still feeling slight hunger.
4. Words are sometimes written on dining mats (for example, poetry or the name of any company etc.). Such dining mats should not be used, nor should meals be served on them.<sup>2</sup>
5. Washing the hands up to the wrists before and after eating is sunnah.<sup>3</sup>
6. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Making wuḍū (washing both hands up to the wrists) before and after eating increases sustenance and drives Satan away."<sup>4</sup>

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<sup>1</sup> *Durr Mukhtār*, vol. 9, p. 560

<sup>2</sup> *Bahār-e-Sharī'at*, vol. 3, p. 420

<sup>3</sup> *Fatāwā Hindiyiyah*, vol. 5, p. 337

<sup>4</sup> *Musnad al-Firdaws*, vol. 2, p. 333, *Hadith: 3501*

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7. When eating, one should take off their shoes. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “Remove your shoes when you begin eating, as this is a way of resting your feet.”<sup>1</sup>
8. When eating, fold the left leg under your body and keep the right knee raised. One may also sit on their backside with both knees raised or sit on their shins.<sup>2</sup>
9. Whether it be an Islamic brother or sister, one must use an additional shawl or their clothing to veil themselves (in particular, their body from the waist down).
10. Do not place bowls of food upon bread.<sup>3</sup>
11. Eating with an uncovered head is against good etiquette and causes one’s sustenance to be constricted.
12. It is disliked (*makrūh*) to eat whilst placing one’s left hand on the floor and leaning upon it.<sup>4</sup>
13. It is better to eat from earthen/clay bowls. The home in which earthen/clay bowls are made is visited by angels.<sup>5</sup>
14. Angels descend if vegetables are present on the dining mat.<sup>6</sup>

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<sup>1</sup> *Mu‘jam Awsaṭ*, vol. 2, p. 256, *Hadith*: 3202

<sup>2</sup> *Iḥyā al-‘Ulūm*, vol. 2, p. 5

<sup>3</sup> *Radd al-Muḥtār*, vol. 9, p. 562

<sup>4</sup> *Bahār-e-Sharī‘at*, vol. 3, p. 377

<sup>5</sup> *Radd al-Muḥtār*, vol. 9, p. 566

<sup>6</sup> *Iḥyā al-‘Ulūm*, vol. 2, p. 22

15. Recite the following before eating. Even if the food or drink contains poison, it will not harm you **إِنْ شَاءَ اللَّهُ**.

**بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، يَا حَيُّ يَا قَيُّوْمُ**<sup>1</sup>

*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 is alive on His own accord and is the preserver of (all) others.*<sup>2</sup>

16. If one forgets to recite **بِسْمِ اللَّهِ** when beginning to eat, recite **بِسْمِ اللَّهِ أَوْلَهُ وَإِخْرَاقَهُ** during the meal. This means, "Allah's name I commence and end with."
17. Consume salt before and after eating, as this is sunnah and cures 70 diseases.<sup>3</sup> Imam Aḥmad Razā Khān **رَحْمَةُ اللَّهِ عَلَيْهِ** explained salty food can also be utilised for this end.<sup>4</sup>
18. One should eat with their right hand. Eating, drinking, taking, and giving with the left hand is what Satan does. Many Islamic brothers eat with their right hand, but when they keep their left hand below their mouth, some crumbs fall onto it. They then use their left hand to put said crumbs in their mouth.

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<sup>1</sup> *Jāmi' al-Tirmidhī*: 3399 - 3829

<sup>2</sup> *Musnad al-Firdaws*, vol. 1, p. 282, *Hadith*: 1106

<sup>3</sup> *Radd al-Muḥtār*, vol. 9, p. 562

<sup>4</sup> *Hayat-e-Ālā Hazrat*, vol. 1, p. 107

Similarly, they use their left hand for picking and eating crumbs and food that have fallen onto the dining mat. They should move this from their left hand to their right before eating.

19. Taking bread or flatbread/roti in one's left hand and breaking morsels from it with one's right, is an action which diminishes arrogance in an individual.<sup>1</sup> When you eat alone, get into the habit of breaking roti or bread etc. over the middle of the plate or container of food. In this way, 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 the thumb, index finger, and middle finger. This is the sunnah of the prophets. If 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 an audible chewing sound. Chew enough for the food to be broken apart properly. In this way, digestive saliva will also be mixed with it. If one swallows food without chewing enough, the stomach will have problems in digestion. This can lead to many diseases. The work of the teeth should not be done by one's intestines.

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<sup>1</sup> *Fatāwā Razawīyyah, vol. 21, p. 669*

22. Recite **يَا وَاجِدُ** after every bite or two. This brings light into the stomach and removes diseases.
23. After eating, first lick the middle finger clean, then the index finger, and then the thumb three times each. The final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would lick his blessed fingers three times after eating.<sup>1</sup>

If the effect of food remains upon the fingers after licking them three times, one can do this more to remove said effect.

24. Lick the vessel (bowl, plate, etc.) clean as well. A hadith mentions, “For the person who licks the bowl clean after eating, the bowl prays and says, ‘May Allah free you from Hellfire, as you have freed me from Satan.’”<sup>2</sup>

According to another narration, the vessel prays for the person’s forgiveness.<sup>3</sup>

25. Imam Ghazālī **رَحِمَهُ اللهُ عَلَيْهِ** adds:

Whoever licks their bowl ‘or plate’ clean ‘after eating’ and drinks the water used to rinse it, earns the reward of freeing a slave. Eating crumbs and

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<sup>1</sup> *Al-Shamāil al-Muhammadiyyah*, p. 96, *Hadith*: 133

<sup>2</sup> *Jam‘ al-Jawāmi‘*, vol. 1, p. 347, *Hadith*: 2558

<sup>3</sup> *Sunan Ibn Mājah*:3271

bits of food that have fallen serves as dowry for the Ḥūr of Paradise.<sup>1</sup>

26. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “He who takes fallen pieces of food and eats them lives a prosperous life. Well-being remains with his children.”<sup>2</sup>
27. After eating, one should pick and clean their teeth.
28. Recite the following at the end of one’s meal with *ṣalāt* upon the Prophet once before and after: **الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا** **وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ** – “All praise is for Allah, He Who fed us and gave us drink, and He Who made us Muslims.”
29. If someone feeds us, recite: **اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي** – “O Allah! Feed whoever fed me and give drink to whoever gave drink to me.”<sup>3</sup>
30. Recite Sūrah al-Ikhlāṣ and Sūrah Quraysh after eating.<sup>4</sup>
31. Wash your hands thoroughly with soap and wipe them dry after eating.

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<sup>1</sup> *Iḥyā al-‘Ulūm*, vol. 2, p. 8

<sup>2</sup> *Iḥyā al-‘Ulūm*, vol. 2, p. 8

<sup>3</sup> *Al-Ḥaṣn al-Ḥaṣīn*, p. 71

<sup>4</sup> *Iḥyā al-‘Ulūm*, vol. 2, pp. 4-8

32. Imam Ghazālī رحمته الله عليه writes, “Wuḍū (washing both hands up to the wrists) after eating keeps mental health conditions away.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### 13 sunnahs and manners regarding ties of kinship

1. Allah declares, <sup>ط</sup> وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْحَامَ <sup>2</sup> - “Fear Allah Whose name you mention when you ask of one another, and ‘observe’ familial relations.” *Tafsīr Mazharī* explains this as Allah declaring we must not cut ties with our family members.<sup>3</sup>

#### Seven hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. “He who believes in Allah and the Last Day should maintain ties of kinship.”<sup>4</sup>
3. “On the Day of Judgement, three types of people shall be under the shade of Allah’s ‘Arsh: he who treats relatives with kindness [will be one of them].”<sup>5</sup>

<sup>1</sup> *Ihyā al-‘Ulūm*, vol. 2, pp. 4-8

<sup>2</sup> *Al-Quran, Sūrat al-Nisā*, verse 1

<sup>3</sup> *Tafsīr Mazharī*, vol. 2, p. 212

<sup>4</sup> *Sahīḥ Bukharī*: 6138

<sup>5</sup> *Musnad al-Firdaws*, vol. 2, p. 99, *Hadith*: 2526



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4. “He who breaks ties of kinship will not enter Paradise.”<sup>1</sup>
5. “The best of people is he who recites Quran abundantly, is deeply pious, enjoins good and forbids evil profusely, and who maintains ties of kinship the most.”<sup>2</sup>
6. “Undoubtedly, the best charity is that given to a relative who harbours hidden enmity.”<sup>3</sup>
7. “Allah’s mercy does not descend upon a nation containing someone who cuts ties of kinship.”<sup>4</sup>
8. “He who wants a mansion (in Paradise) and wants to have his ranks raised, should forgive whoever oppresses him, give to whoever deprives him, and make ties with whoever cuts them with him.”<sup>5</sup>
9. The jurist Abū al-Layth Samarqandī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

There are ten advantages of treating relatives well:

Allah becomes pleased, people are made happy, angels become joyous, Muslims praise the person who does this, Satan is made sad, one’s lifespan increases, blessings are granted in sustenance, deceased (Muslim) family members become cheerful, mutual love grows,

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<sup>1</sup> *Sahīḥ Bukharī*: 5984

<sup>2</sup> *Musnad Imam Aḥmad*: 27504

<sup>3</sup> *Musnad Imam Aḥmad*: 23589

<sup>4</sup> *Al-Zawājir*, vol. 2, p. 153

<sup>5</sup> *Al-Mustadrak*: 3215

and one's reward increases after death due to people's prayers for him.<sup>1</sup>

10. Treating relatives with kindness means establishing a relationship with them and dealing with them kindly. The ummah unanimously agrees maintaining ties of kinship is necessary (*wājib*), and severing said ties is haram.

So, with whom should one maintain ties of kinship? Some Islamic scholars say this entails *dhū raḥm maḥram*, whilst others say it connotes the *dhū raḥm*, whether they are *maḥram* or not.

The latter opinion is more widely quoted. Prophetic hadith ordain for us to unconditionally treat relatives well. The Quran also mentions *dhawi al-qurbā* (family members) unrestrictedly, saying they are all to be treated well and kept ties with.

Yet, as many different types of familial relationships exist, there are specific parameters as to whom is given priority in being treated well. Parents take precedence. Then comes the rank of the *dhū raḥm maḥram* (relatives with whom marriage is perpetually haram due to blood ties). After this come the remaining relatives based on how closely related they are.<sup>2</sup>

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<sup>1</sup> *Tanbīh al-Ghāfilīn*, p. 73

<sup>2</sup> *Radd al-Muḥtār*, vol. 9, p. 678

11. There are many ways one can go about conducting themselves well with their relatives. This includes giving them gifts, helping when they are in need, greeting them with salaam, meeting with them, spending time in their company, conversing, and being gracious in character.<sup>1</sup>
12. If one is abroad, they should maintain contact with their relatives, lest any estrangement develops.

One should also return to his country and meet them. In this way, mutual love will increase.<sup>2</sup>

13. Good treatment with relatives does not mean you behave well with someone if they behave well with you. This is actually an exchange, which means you only send them gifts or speak well if they do.

Keeping ties of kinship means if your family break ties, you make new ones with them; if they desire to leave you, in return one keeps the rights of his family in mind and maintains a relationship.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Durar*, vol. 1, p. 323

<sup>2</sup> *Radd al-Muhtār*, vol. 9, p. 678

<sup>3</sup> *Ibid*

## 15 sunnahs and manners regarding neighbours

### Eight hadith of the Prophet ﷺ:

1. “By virtue of a righteous Muslim, Allah removes calamity from a hundred neighbouring homes.” He then recited this part of the Quran:

وَلَوْلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

*And if Allah does not keep away some people by some others, then certainly the earth will be destroyed.<sup>1</sup>*

2. “In the sight of Allah, the best neighbours are those who wish well for their neighbour.”<sup>2</sup>
3. “He whose neighbour is not secure from his wrongful conduct, shall not enter Paradise.”<sup>3</sup>
4. He who eats to his fill whilst his neighbour goes hungry nearby is not a ‘perfect’ believer.<sup>4</sup>
5. “He who causes pain to his neighbour causes pain to me, and he who causes pain to me displeases Allah.”<sup>5</sup>

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<sup>1</sup> Al-Quran, 2:251, Translation from *Kanz al-Īmān - Majma‘ al-Zawā‘id*, vol. 8, p. 299, Hadith: 13533

<sup>2</sup> *Jāmi‘ al-Tirmidhī*: 1951

<sup>3</sup> *Sahīh Muslim*: 46

<sup>4</sup> *Shu‘ab al-Īmān* : 3389

<sup>5</sup> *Al-Targhīb wa al-Tarhīb*, vol. 3, p. 241, Hadith: 13

6. “Jibrāil continued to emphasize neighbours to the extent I thought he would make them inheritors.”<sup>1</sup>
7. “He who believes in Allah and the Last Day should treat his neighbour kindly.”<sup>2</sup>
8. “Forty homes are a neighbourhood.”<sup>3</sup> Imam Zuhri رَحْمَةُ اللهِ عَلَيْهِ says this means forty homes in four directions around an individual.”<sup>4</sup> It is stated in *Nuzhat al-Qārī*: “Each person ascertains who their neighbours are through social norms and common sense.”<sup>5</sup>
9. Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes:

The rights of neighbours include giving salaam to them first, not speaking to them for exhaustingly lengthy periods, not inquiring too deeply into their matters, checking on their health when they fall ill, supporting them when they are in need, making them happy when they are sad, congratulating them in their happy moments and taking part in their joy.

One must also overlook their shortcomings, not look into their homes from one’s home, not narrow the paths leading to their homes, not sneak a look at what they

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<sup>1</sup> *Saḥīḥ Bukharī*; 6014

<sup>2</sup> *Saḥīḥ Muslim*: 48

<sup>3</sup> *Marāsīl Abī Dāwūd* p. 16

<sup>4</sup> *Ibid*

<sup>5</sup> *Nuzhat al-Qārī*, vol. 5, p. 568

take inside, cover their faults, help them when they are injured or afflicted, look after their home in their absence, uphold their honour when they are not present to defend it, and not stare at their families.

One must also speak softly with their children and guide their neighbours in religious and worldly matters they are unaware of.<sup>1</sup>

10. A person once said to the Companion ‘Abdullah bin Mas‘ūd رضى الله عنه, “My neighbour causes me pain, swears at me, and deals with me harshly.” The Companion replied, “If he has disobeyed Allah regarding you, then obey Allah regarding him.”<sup>2</sup>
11. A pious man once had many mice in his home. Someone advised, “Get a cat to help with this.” He replied, “I fear the mice will go to my neighbours home when they hear a cat. I will become someone who likes for his neighbour that he does not like for himself.”<sup>3</sup>
12. A narration details how a poor person shall hold the shirt of his rich neighbour and ask Allah the following,

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<sup>1</sup> *Ihyā al-‘Ulūm*, vol. 2, pp. 266 - 267, summarised

<sup>2</sup> *Ibid*

<sup>3</sup> *Ibid*

“O my Lord! Ask him why he deprived me of his good treatment, and why he closed his door upon me.”<sup>1</sup>

13. A person once came to the Messenger of Allah ﷺ and said, “It’s said so-and-so woman prays, fasts, and gives charity profusely. Yet, she causes pain to her neighbours with what she says.” He replied, “She is in Hell.” The person then said, “It’s said another woman prays, fasts, and gives charity less than the first. She gives cheese in charity and does not cause pain to her neighbours with her words.” The Prophet ﷺ then declared, “She is in Paradise.”<sup>2</sup>

14. The Messenger of Allah ﷺ explained:

There are three types of neighbours. Some have three rights, some two, and others one. A neighbour who is Muslim and your relative has three rights – those of being a neighbour, of Islam, and of being a relative.

A Muslim neighbour has two rights – those of being a neighbour and of Islam. A disbelieving neighbour has only one right – that of being a neighbour.<sup>3</sup>

15. A Jewish neighbour of the saint Bāyazīd Bistāmī رَحْمَةُ اللهِ عَلَيْهِ went on a journey, leaving his wife and child

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<sup>1</sup> *Ibid*

<sup>2</sup> *Musnad Imam Aḥmad: 9681*

<sup>3</sup> *Shu‘ab al-Īmān: 9560*

behind. The latter would cry at night. When the saint asked the child's mother the reason behind this, she said, "There is no lamp in our home, and my child is scared of the dark."

Hearing this, the saint proceeded to send a lamp to her home every day with plenty of oil to keep it lit through the night.

When the Jewish neighbour returned, his wife relayed everything that had occurred. He exclaimed, "The lamp of Bāyazīd has entered our home. How can darkness now remain here?" He and his wife then accepted Islam.<sup>1</sup>

### 30 sunnahs and manners of hospitality

#### Eight hadith of the Prophet ﷺ

1. "He who believes in Allah and the Last Day should respect his guest."<sup>2</sup>

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ comments on this hadith by saying, "Respecting a guest means to meet them smilingly and in excellent fashion. One must also personally arrange food and other amenities for them if possible."<sup>3</sup>

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<sup>1</sup> *Mirāt al-Manājīh*, vol. 6, p. 573

<sup>2</sup> *Saḥīḥ Bukharī*: 6018

<sup>3</sup> *Mirāt al-Manājīh*, vol. 6, p. 52



### 103 Sunnahs and Manners

2. “He who believes in Allah and the Last Day should not cause pain to his guest.”<sup>1</sup>
3. “When a guest comes to someone, he brings his sustenance along with him. When he leaves, he becomes a cause of the host’s sins being forgiven.”<sup>2</sup>
4. “He who established salah, paid zakat, performed ḥajj, fasted in Ramadan and hospitably hosted his guests, shall enter Paradise.”<sup>3</sup>
5. “He who does not care for a guest (despite being financially capable) has no goodness.”<sup>4</sup>
6. “It is foolish of a person to make his guest work.”<sup>5</sup>
7. “The sunnah is for a person to see their guest off from their door.”<sup>6</sup>
8. “Goodness comes more quickly to a house where food is eaten than a knife to a camel’s hump.”<sup>7</sup>

This means blessings remain in the home in which guests, pilgrims, and visitors come to eat. Otherwise in

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<sup>1</sup> *Ikrām al-Ḍayf*, p. 25, *Hadith*: 13

<sup>2</sup> *Kanz al-‘Ummāl*, vol. 9, p. 107, *Hadith*: 25831

<sup>3</sup> *Mu‘jam al-Kabīr*: 12692

<sup>4</sup> *Musnad Imam Aḥmad*: 17424

<sup>5</sup> *Jāmi‘ al-Ṣaghīr*: 4686

<sup>6</sup> *Sunan Ibn Mājah*: 3358

<sup>7</sup> *Sunan Ibn Mājah*: 3357

normal circumstances, the members of every family eat in their home.

The hump of a camel does not have any bones and is entirely made from fat. A knife can quickly cut through it with ease from top to bottom. This is why a comparison was made with this. In other words, goodness and blessings swiftly reach such a home.<sup>1</sup>

9. Lady Khadījah رَضِيَ اللهُ عَنْهَا beautifully explained, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treats his relatives excellently, extends hospitality to travellers, and to uphold truth and justice, helps everyone in their troubles and difficulties.”<sup>2</sup>
10. “O Messenger of Allah!”, a person once exclaimed, “I visited someone who did not host me at all. If he comes to me, should I treat him the same?” In reply it was declared, “No, be hospitable to him.”<sup>3</sup>
11. ‘Atā’ رَحِمَهُ اللهُ وَعَلَيْهِ writes, “When Prophet Ibrāhīm عَلَيْهِ السَّلَام had nobody to share food with, he would search for someone at a distance of one or two miles.”<sup>4</sup>

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<sup>1</sup> *Mirāt al-Manājih*, vol. 6, p. 67

<sup>2</sup> *Sīrat-e-Muṣṭafā*, p. 109, abridged

<sup>3</sup> *Jāmi‘ al-Tirmidhī*: 2013

<sup>4</sup> *Tanbīh al-Ghāfilīn*, p. 249

12. ‘Ikrimah رضي الله عنه said: “Prophet Ibrāhīm عليه السلام was famously known as Abū Ḍayfān (greatly hospitable) and awaited guests at the four doors of his home.”<sup>1</sup>
13. The Companion Anas bin Mālik رضي الله عنه explains, “Angels of mercy do not come to the house in which guests do not come.”<sup>2</sup>
14. Muftī Aḥmad Yār Khān رحمته الله عليه said:

Our guest is he who visits from outside (from another city or country) regardless of whether we know them or not. He who comes to meet us from our own area of residence or city for just a few minutes is a visitor but not a guest. He should be met well (shown good manners, given water or tea etc), but he should not be given a feast normally prepared for one’s guests.

Finally, an individual who is not an acquaintance and who comes to us for his work is not a guest. He is similar to someone who goes to a ruler or a muftī with his case or in search of knowledge. Such an individual is not the guest of the ruler or muftī.<sup>3</sup>

15. A guest should keep his host’s schedule and responsibilities in mind.

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<sup>1</sup> *Tanbīh al-Ghāfilīn*, p. 249

<sup>2</sup> *Iḥyā al-‘Ulūm (Urdu)*, vol. 2, p. 16 - p. 43

<sup>3</sup> *Mirāt al-Manājīh*, vol. 6, p. 54

16. Allah's Messenger ﷺ declared:

Whoever believes in Allah and the Last Day should honour his guest. The guest should be afforded a day's worth of *jā'izah* (a day's worth of formally being catered for, given food, and looked after as much as possible), three days of being hosted (after the first day, whatever food is present can simply be given), and whatever is offered beyond that is regarded as charity.

It is not permissible for a guest to stay with his host for extended periods that place the latter in difficulty.<sup>1</sup>

17. When you go to someone as a guest, it is better to take gifts for the host or their children according to your means with good intentions.

18. Mufti Amjad 'Alī A'zamī رحمه الله عليه writes:

Four things are necessary for a guest:

- i. He should sit wherever he is offered a seat.
- ii. He should be happy with whatever he is given. He should not say, "I eat better than this at my home" or other phrases like this.
- iii. He should not leave without the permission of the host.

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<sup>1</sup> *Sahīh Bukharī*: 6135

- iv. When he leaves, he should pray for the host.<sup>1</sup>
19. Regarding the house or food etc., a guest should neither make any kind of criticism nor give any kind of false praise.
20. The host should not ask questions which may force his guest to lie, such as, “How is our home?” or “Did you like our food or not?” The guest may not like the food or home but be forced into lying and issuing false praise. If this happens, the guest shall be sinful.
21. The host should not ask the guest if the latter ate to his fill. Again, the guest may be forced to lie. The guest may be used to eating less or not eat to his fill due to medical reasons. Yet, to avoid his host’s insistence, he may be forced into lying by saying, “I have eaten to my fill.”
22. Sometimes, a person is assigned to keep putting food onto the plate of the guest. This can trouble the guest. For example, the guest wants to avoid eating meat, but someone keeps putting pieces of meat on his plate.
23. The host should infrequently ask his guest to eat more but not insist on this, lest the guest eat excessively due to insistence and suffer harm of some kind.<sup>2</sup>

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<sup>1</sup> *Bahār-e-Sharī‘at*, vol. 3, p. 394 – *Fatāwā Hindīyyah*, vol. 5, p. 344

<sup>2</sup> *Aalamgeeri*, vol. 5, p. 344

24. Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ has said, “If one’s friend is not eating, kindly ask them to. Yet, do not say this more than thrice, as this would be forceful and excessive.”<sup>1</sup>
25. The host should neither be completely quiet nor disappear after placing the food and remain present instead.<sup>2</sup>
26. Do not get angry with others in front of your guests.<sup>3</sup>
27. The host should be busy entertaining his guest, as this is the sunnah of Prophet Ibrāhīm عَلَيْهِ السَّلَام. This responsibility should not be delegated to others. He who eats with his ‘Muslim’ brothers shall not give account ‘on the Day of Judgement regarding the food he consumed.’<sup>4</sup>
28. Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ adds:
- When someone who eats less eats with others, he should begin eating after some time, take small morsels, and eat slowly. This way, he shall eat with others until the end of the meal.<sup>5</sup>
29. If someone stops eating for others to be impressed with him and consider him pious, he is being ostentatious.

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<sup>1</sup> *Ihya`-ul-Uloom*, vol. 2, p. 9

<sup>2</sup> *Aalamgeeri*, vol. 5, p. 345

<sup>3</sup> *Aalamgeeri*, vol. 5, p. 345

<sup>4</sup> *Qoot-ul-Quloob*, vol. 2, p. 306

<sup>5</sup> *Mirqat-ul-Mafatih*, vol. 8, p. 84, under the Hadith: 4254

103 Sunnahs and Manners

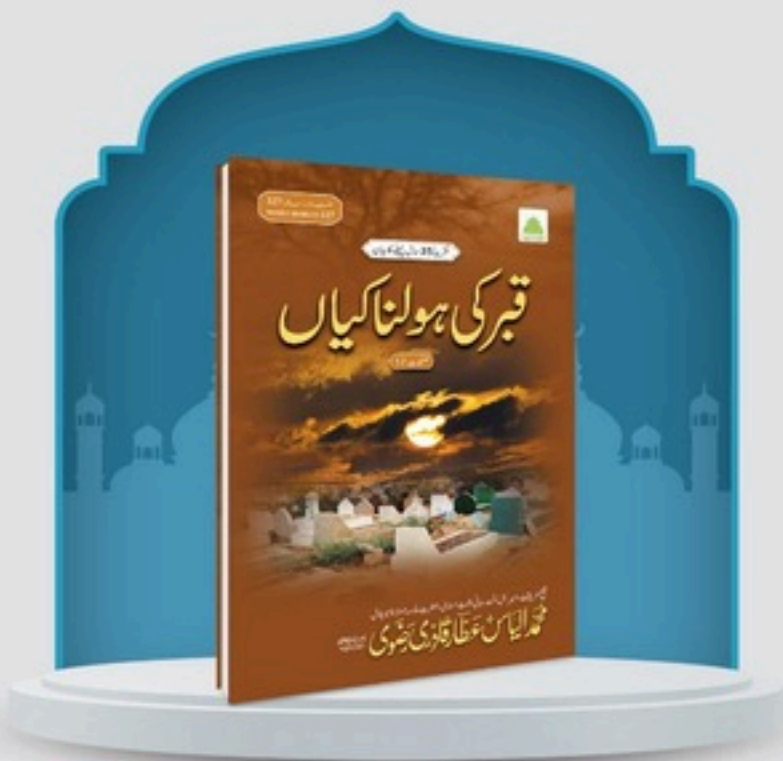
30. If a host eats with his guest and knows that if he stops eating, his guest may not eat to their fill out of shyness, the former is allowed to eat more than their appetite. However, he should not eat so much that he ends up with an upset stomach.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Durr-e-Mukhtar*, vol. 6, p. 561

Next Week's Booklet



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