

ISLAMIC ETIQUETTES PERTAINING TO DAY- TO DAY MATTERS

Translation of

سنن و آداب = قرآن کی روشنی میں

ابو بکر بن مصطفیٰ بتنی

استاذ جامعہ تعلیم الدین داہیل

Sunnah and Etiquettes

Contents

The Rights and Etiquettes of Tauhid	3
The Rights and Etiquettes concerning Rasulullah ﷺ	7
Daily Practices	11
Etiquettes of Sleeping	12
Etiquettes upon awakening	26
Etiquettes of dreams.....	30
Etiquettes upon seeing a good dream.....	33
Etiquettes upon seeing a frightening dream	34
Etiquettes of relieving oneself	36
Etiquettes of ghusl	44
Etiquettes of clothing.....	48
Etiquettes of wearing a ring (for men).....	55
Etiquettes of applying itr (perfume)	59
Recommended times for applying itr	61
Etiquettes of hair.....	64
Etiquettes of the beard and the moustache.....	68
Etiquettes of applying oil	71

Sunnah and Etiquettes

Etiquettes for cutting nails.....	73
Etiquettes for applying surma (antimony).....	76
Etiquettes of wearing sandals/shoes.....	78
Etiquettes of leaving the home.....	82
Etiquettes of entering the home.....	84
Etiquettes of walking	86
Etiquettes of the pathway	89
Etiquettes of salaam (greeting).....	92
Etiquettes of eating.....	101
Etiquettes before eating	105
Etiquettes during meals	108
Etiquettes after eating	112
Etiquettes regarding others during meals	116
Etiquettes of drinking.....	121

The Rights and Etiquettes of Tauhid

1. Worship should be solely for Almighty Allah¹
2. Almighty Allah should be afforded the highest level of honour²
3. One should fear displeasing Almighty Allah³

1 Almighty Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (البينة)

They were not ordered except to worship Him alone, devoting themselves fully to Him; and to establish salaah, to pay the zakaah. And it is this that is the straight path.

² Almighty Allah says:

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (الفتح 9)

So that you believe in Allah and His messenger, you support him, you show the greatest amount of honour to Him and you praise Allah morning and evening.

³ Almighty Allah says:

ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ (الزمر 16)

It is this (punishment) that Almighty Allah warns His slaves of. Thus, o my slaves fear Me.

Sunnah and Etiquettes

4. One should remain engaged in the obedience of Almighty Allah and should abstain from His disobedience⁴
 5. To always be humble and display one's dependence upon Almighty Allah⁵
 6. To place one's trust only on Almighty Allah⁶
-

⁴ Almighty Allah says:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ (13)

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (النساء 14)

Whosoever obeys Allah and the messenger of Allah, He shall enter them into such gardens under which rivers flow. They shall remain therein forever. That indeed is true success. And whosoever disobeys Allah and His messenger and transgressors He shall enter him into a fire in which he shall forever reside. And for him shall be a disgraceful punishment.

⁵ Almighty Allah says:

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ (فاطر 15)

O man, all of you are dependent upon Allah

⁶ Almighty Allah says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ (مائدة 23)

And place your trust solely upon Allah, if indeed you are believers

Sunnah and Etiquettes

7. To have good thoughts regarding Almighty Allah⁷
 8. To feel shy in front of Almighty Allah (i.e. acts which one feels too shy to perform in front of others, he should to a much greater extent feel shy to commit it in front of Allah)⁸
 9. To remember Almighty Allah in abundance⁹
 10. Always be desirous of meeting Allah¹⁰
-

⁷ Rasulallah ﷺ said: Almighty Allah says, 'I treat man as he expects of me.' (Bukhari)

⁸ The following narration appears in Ibn Majah:

فَإِنْ كَانَ أَحَدُنَا حَالِيًّا؟ قَالَ: "قَالَ اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ (باب التستر عند الجماع)

Rasulallah ﷺ was asked, 'O Nabi of Allah, if we are alone (with our spouses) are we still required to cover our private areas? Rasulallah ﷺ replied, 'Almighty Allah has a greater right that you observe shame in front of Him.'

⁹ Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (الاحزاب)

O believers, remember Allah in abundance and praise Him morning and evening

¹⁰ Rasulallah ﷺ said:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ (الترمذي)

Sunnah and Etiquettes

11. Love Almighty Allah and Rasulallah ﷺ more than everything else¹¹
 12. Let the Shariah be the judge in all your matters¹²
 13. Have conviction that Islam is the easiest and most practical way of life¹³
-

He who loves to meet Allah, Allah loves to meet him. And he who dislikes meeting Allah, Allah dislikes meeting him

¹¹ Rasulallah ﷺ said:

ثلاث من كن فيه وجد بحن طعم الإيمان، (وعد منها) من كان الله ورسوله أحب إليه مما سواهما
(البخاري - باب حلاوة الايمان)

*The one blessed with three traits shall taste the sweetness of Iman.
(One of which is:) Allah and His messenger are more beloved to him
than everything else*

¹² Almighty Allah says:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ (النساء 105)

*We have indeed revealed upon you a most true book so that you
pass verdict amongst the people in accordance to what Allah has
shown you*

¹³ Rasulallah ﷺ said:

إِنَّ الدِّينَ يُسْرٌ (بخاري - باب الدين يسر)

Indeed religion is most easy

The Rights and Etiquettes concerning Rasulullah ﷺ

1. To believe in Rasulallah Sallallahu Alaihi wa Sallam¹⁴
2. To obey Rasulallah Sallallahu Alaihi wa Sallam¹⁵
3. To love Rasulallah Sallallahu Alaihi wa Sallam more than everyone else¹⁶

¹⁴ Almighty Allah says:

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (الفتح 9)

So that you believe in Allah and His messenger, you support him and show the greatest amount of honour to Him and you praise Allah morning and evening.

¹⁵ Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ (الانفال 8)

O believers, obey Allah and His messenger

¹⁶ Rasulallah Sallallahu Alaihi wa Sallam said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ (بخاري - حب الرسول من
الايمان)

None of you shall be a (true) believer until I am not more beloved to him than his father, his son and all mankind

Sunnah and Etiquettes

4. To regard Rasulullah Sallallahu Alaihi wa Sallam greater than all else¹⁷
 5. To believe that Rasulullah Sallallahu Alaihi wa Sallam is the final messenger of Allah¹⁸
 6. To believe that Rasulullah Sallallahu Alaihi wa Sallam was kept pure from all sin¹⁹
 7. To abstain from even slight disobedience to the teachings of Rasulullah Sallallahu Alaihi wa Sallam²⁰
-

¹⁷ Rasulullah Sallallahu Alaihi wa Sallam said:

أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ (سنن الدارمي)

I am the leader of the messengers and I am not haughty

¹⁸ Almighty Allah says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الاحزاب 40)

Muhammad (Sallallahu Alaihi wa Sallam) is not the father of any of you. Rather he is the messenger of Allah and the final of the messengers

¹⁹ الانبياء عليهم السلام منزهون عن الصغائر و الكبائر و الكفر و القبائح يعنى قبل النبوة و

بعدها (شرح الفقه الاكبر)

²⁰ Almighty Allah says:

8. Never to exceed the permissible bounds of the love of Rasulallah ﷺ (e.g. by attributing to him Sallallahu Alaihi wa Sallam qualities that are special for only Almighty Allah)²¹
 9. To recite salawat (send salutations) upon Rasulallah ﷺ in great abundance²²
-

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا (النساء 115)

Whosoever opposes the messenger after guidance has become apparent to him and chooses to follow the path different to that of the believers, We shall hand him over to what he has adopted and We shall enter him into Jahannum. What a terrible place shall be his abode.

²¹ Rasulallah Sallallahu Alaihi wa Sallam said:

لا تُطروني كما أطرت النصارى عيسى ابن مريم، فإنما أنا عبد الله، فقولوا: عبد الله ورسوله (شمائل الترمذي - باب ما جاء في تواضع رسول الله صلى الله عليه وسلم)

Do not exaggerate in my praises as the christians did with Isa ibn Maryam. I am the slave of Allah, thus call me 'the slave and messenger of Allah

²² Rasulallah Sallallahu Alaihi wa Sallam said:

أَوَّلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً (الترمذي - باب ما جاء في فضل الصلاة على النبي صلى الله عليه وسلم)

10. To have the utmost love and respect for the family and children of Rasulallah ﷺ²³
11. To have the utmost love and respect for the companions of Rasulallah ﷺ²⁴

The closest to me on the Day of Qiyamah shall be the one who recited the most salutations upon me

²³ Rasulallah Sallallahu Alaihi wa Sallam said:

أَحِبُّوا اللَّهَ لِمَا يَغْدُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي لِجُنِّي (مشكاة المصابيح - مناقب اهل البيت)

Love Allah since He favours you with so many bounties. Love me since Allah loves me. Love my family since I love them

²⁴ Rasulallah Sallallahu Alaihi wa Sallam said:

اللَّهُ اللَّهُ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ عَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِإِبْغَاضِي أَبْغَضَهُمْ (الترمذي - بَابُ فِيمَنْ سَبَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Fear Allah with regards to my companions! Do not make them a target (for criticism) after my demise. Who loves them, he indeed loves them on account of his love for me. Who despises them, it is on account of his despising me that he despises them.

Daily Practices

Etiquettes of Sleeping

1. Sleep early (unless there is some religious or worldly need)²⁵
 2. Close all doors after reciting Bismillah (taking the name of Almighty Allah)²⁶
 3. Cover all containers²⁷
 4. Extinguish all burnings lanterns²⁸
-

²⁵ Abu Baraza رضي الله عنه has narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ , وَالْحَدِيثُ بَعْدَهَا (البخاري - كتاب مواقيت الصلوة)

Rasulullah Sallallahu Alaihi wa Sallam disliked sleeping before Esha and engaging in discussion after Esha

²⁶ Rasulallah Sallallahu Alaihi wa Sallam said:

أغلقوا الباب (مسلم - كتاب الاشربة)

Close the door

²⁷ Rasulallah Sallallahu Alaihi wa Sallam said:

غطوا الإناء، وأكوا السقاء (مسلم - كتاب الاشربة)

Cover the container and tighten the water-skin

Sunnah and Etiquettes

5. Sleep with wudhu²⁹
 6. Cleanse the hands from stickiness on account of food eaten³⁰
 7. Dust the bedding before sleeping³¹
-

²⁸ Rasulallah ﷺ said:

إِذَا نَحْتُم فَاطْفِقُوا سُرُجَكُمْ (ابو داؤد - باب إطفاء النار بالليل)

When you go to sleep extinguish your lanterns

²⁹ Rasulallah ﷺ said:

إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ (البخاري - باب فضل من مات على الوضوء)

When you retire to bed first make a complete wudhu

³⁰ Rasulallah ﷺ said:

مَنْ نَامَ وَفِي يَدَيْهِ عَمَرٌ، وَلَمْ يَغْسِلْهُ، فَأَصَابَهُ شَيْءٌ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ (سنن أبي داؤد - باب في غسل اليد من الطعام)

Whoever goes to bed whilst there is any sticky on his hands, due to which something bites him at night, let him blame none but himself

³¹ Rasulallah ﷺ said:

إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ (البخاري - كتاب الدعوات)

When any of you retire to bed let him dust the bedding with the inner part of his lower garment

Sunnah and Etiquettes

8. Apply antimony³²
 9. Ensure that your bequest is complete before sleeping
(Sharh Shir'at-ul-Islam Pg. 318)
 10. Sleep with a good intention (that is to give rest to the
body)³³
 11. Repent before falling asleep³⁴
-

³² Abdullah ibn Abbas رضي الله عنه narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْتَحِلُ بِالْإِثْمِدِ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ (شمائل الترمذي)

*Rasulullah Sallallahu Alaihi wa Sallam would apply antimony called
'ithmid' every night before sleeping*

³³ Salman Al-Farsi رضي الله عنه said to Abu Darda رضي الله عنه:

إِنْ لِنَفْسِكَ عَلَيْكَ حَقًّا (الترمذي)

Indeed, your body too has a right over you

³⁴ Rasulallah ﷺ said:

مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، ثَلَاثَ مَرَّاتٍ، غُفِرَ اللَّهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ، وَإِنْ كَانَتْ عِدْدُ وَرَقِ الشَّجَرِ، وَإِنْ كَانَتْ عِدْدُ رَمْلِ عَالِجٍ، وَإِنْ كَانَتْ عِدْدُ أَيَّامِ الدُّنْيَا (الترمذي)

*Whoever recites whilst retiring to bed: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ thrice, his sins shall be forgiven even if they equal to the
foam of the ocean, the leaves of tress, the grains of sand, and the
days of this world*

12. Cleanse your heart from malice and jealousy³⁵
 13. Sleep with the intention of waking up for tahajjud³⁶
 14. Recite the sunnah supplications for sleeping (some of which are recorded in the footnote)³⁷
-

³⁵ Rasulallah ﷺ said:

يا بني، إن قدرت أن تصبح وتمسي ليس في قلبك غش لأحد فافعل (الترمذي - أبواب العلم)

O my beloved child, if you can pass the days and nights without any malice in your heart for anyone, do so

³⁶ Rasulallah ﷺ said:

مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَعَلَبَنَهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ (النسائي - بَابُ مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي الْقِيَامَ فَنَامَ)

Who sleeps with the intention of awakening for tahajjud but sleep overpowers him from doing so, the rewards of what he intended shall be written for him and his sleep shall be a gift to him from his Creator

³⁷

1. بِاسْمِكَ رَبِّي وَضَعْتَ جَنِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ (البخاري)

2. اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَتَوَفَّاهَا، لَكَ مَمَاتُهَا وَحَيَاتُهَا، اللَّهُمَّ إِنْ تَوَفَّيْتَهَا فَاعْفِرْ لَهَا، وَإِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، اللَّهُمَّ إِلَيَّ أَسْأَلُكَ الْعَافِيَةَ (مسلم)

3. بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيِ (البخاري)

4. اللهم رب السماوات ورب الأرض ورب العرش العظيم، ربنا ورب كل شيء، فالق الحب والنوى، ومنزل التوراة والإنجيل والفرقان، أعوذ بك من شر كل شيء أنت آخذ بناصيته، اللهم أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض عنا الدين، وأغننا من الفقر (مسلم)

5. الحمد لله الذي أطعمنا وسقانا، وكفانا وآوانا، فكم ممن لا كافي له ولا مؤوي (مسلم)

6. اللهم فاطر السموات والأرض، عالم الغيب والشهادة، لا إله إلا أنت، رب كل شيء ومليكه، أعوذ بك من شر نفسي ومن شر الشيطان وشركه، وأن أفتَرِفَ على نفسي سوءاً، أَوْ أُجْرَه إِلَى مُسْلِمٍ (ابو داود)

7. اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ (البخاري)

8. اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ (ابو داود)

15. Recite Ayat-ul-Kursi before sleeping³⁸

9. Tasbihaat-e-Faatimi (33 times الحمد لله 33 times ; سبحان الله and 34 times الله اكبر)

10. أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه (الترمذي)

11. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (عمل اليوم للنساء)

12. اللَّهُمَّ اغْفِرْ لِي وَاحْسَأْ شَيْطَانِي، وَفُكِّ رَهَانِي، وَثَقِّلْ مِيزَانِي، وَاجْعَلْنِي فِي النَّدَى الْأَعْلَى (المستدرك للحاكم)

إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ: {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} حَتَّى تَخْتِمَ الْآيَةَ , فَإِنَّكَ لَنْ³⁸ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ , وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ , فَخَلِّتْ سَبِيلَهُ , فَأَصْبَحْتَ , فَقَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " يَا أَبَا هُرَيْرَةَ , مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ " , قُلْتُ: يَا رَسُولَ اللَّهِ , زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا , فَخَلِّتْ سَبِيلَهُ , قَالَ: " مَا هِيَ؟ " , قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ , وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ , وَلَا يَقْرَبُكَ

16. Recite the last two verses of Surah Baqarah³⁹

17. Recite Surah al-Kaafirun⁴⁰

شَيْطَانٌ حَتَّى تُصْبِحَ , فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ

(البخاري - كتاب الوكالة)

When shaitaan came to Abu Hureira رَضِيَ اللَّهُ عَنْهُ he said to him, 'When you go to sleep recite Ayat-ul-Kursi. On account of it from the side of Allah a protector shall be appointed over you till the morning, during which time no shaitaan shall approach you.'

When Abu Hureira رَضِيَ اللَّهُ عَنْهُ related this incident to Rasulallah ﷺ he was told, 'The liar has today spoken the truth!'

³⁹ Rasulallah ﷺ said:

الْأَيَّتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ (البخاري)

Whoever recites the last two verses of Surah al-Baqarah it shall suffice for him

⁴⁰ Rasulallah ﷺ said:

مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ، فَكَأَنَّمَا قَرَأَ رُبُعَ الْقُرْآنِ، وَتَبَاعَدَتْ مِنْهُ الشَّيَاطِينُ، وَبَرِئَ مِنَ الْكُفْرِ، وَيُعَافَى مِنَ الْفَرْعِ الْأَكْبَرِ. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «مُرُوا صِبْيَانَكُمْ فَلْيَقْرَءُوهَا عِنْدَ الْمَنَامِ فَلَا يَغْرُضُ لَهُمْ شَيْءٌ»

Whoever recites Surah al-Kaafirun, it is as though he has recited one quarter of the Quraan. The devils shall stay far from him, he will be

18. Recite Surah Ikhlāas, and the *al-Muawwazatein* (Surah al-Falaq and al-Naas (i.e. the last 3 surahs of the Quran), then blow on the palms and rub it over the entire body⁴¹
19. Recite Surah Sajda, Surah al-Mulk, Surah Banu Israil before sleeping⁴²

*free of disbelief and he shall be kept safe from the greatest scare
(i.e. fear on the Day of Qiyamah)*
He ﷺ also said, 'Order your children to recite it before sleeping.
Nothing shall harm them

⁴¹ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كان رسول الله صلى الله عليه وسلم إذا أوى إلى فراشه نفث في كفيه بقل هو الله أحد والمعوذتين جميعاً، ثم يمسح بهما وجهه وما بلغت يده من جسده (البخاري - كتاب الطب)

When Rasullullah Sallallahu Alaihi wa Sallam would come to his bed he would blow in his palms, reciting Surah al-Ikhlāas, al-Falaq and al-Naas. He would then rub his hands over his face and as far as it could reach of the rest of the body

⁴² Jabir رَضِيَ اللَّهُ عَنْهُ narrates:

كان النبي صلى الله عليه وسلم لا ينام حتى يقرأ بتنزيل السجدة، ويتبارك (الترمذي - باب ما جاء فيمن يقرأ القرآن عند المنام)

Sunnah and Etiquettes

20. Recite Surah Hadid, Surah Hashr, Surah Taghabun, Surah Jumuah and Surah A'la (i.e. the surahs known as *Musabbahaat*) before sleeping⁴³
 21. Sleep on one's right hand side⁴⁴
 22. Place the right palm under the cheek and to recite this dua thrice:⁴⁵
-

Rasulullah Sallallahu Alaihi wa Sallam would not sleep until he had recited Surah Sajda and Surah Mulk

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كان النبي صلى الله عليه وسلم لا ينام حتى يقرأ الزمر، وبني إسرائيل (الترمذي - باب ما جاء فيمن يقرأ القرآن عند المنام)

Rasulullah Sallallahu Alaihi wa Sallam would not sleep until he had recited Surah Zumar and Surah Banu Israil

⁴³ Irbaadh ibn Sariyah رَضِيَ اللَّهُ عَنْهُ narrates:

أن رسول الله صلى الله عليه وسلم كان يقرأ المسبحات قبل أن يرقد (ابو داود - ابواب النوم)

Rasulullah Sallallahu Alaihi wa Sallam would recite the Musahibbihaat before sleeping

⁴⁴ Rasulullah Sallallahu Alaihi wa Sallam said:

ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ (البخاري - كتاب الوضوء)

Then lie down upon your right- hand side

Sunnah and Etiquettes

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ

23. Remain engaged in the remembrance of Allah until one falls asleep⁴⁶
 24. One who is unable to fall asleep should recite the following dua:⁴⁷
-

⁴⁵ Sayyidah Hafsa رضي الله عنها narrates:

كان إذا أراد أن يَرُقُدَ وَضَعَ يده اليمنى تحتَ خَدِّه ثم يقول: "اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ"
ثلاث مرارٍ (ابو داؤد - باب ما يُقالُ عند النوم)

Before sleeping Rasulallah Sallallahu Alaihi wa Sallam would place his right hand under his right cheek and recite the (above) dua thrice (meaning of which is: 'O Allah save me from Your punishment on the day you resurrect mankind')

⁴⁶ Almighty Allah says:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ (آل عمران 191)

Those who remember Allah standing, sitting and whilst lying down

⁴⁷ Sayyiduna Bureida رضي الله عنه narrates:

شكا خالد بن الوليد المخزومي إلى النبي صلى الله عليه وسلم، فقال: يا رسول الله ما أنام الليل من الأرق، فقال النبي صلى الله عليه وسلم: إذا أويت إلى فراشك فقل:

Sunnah and Etiquettes

اللهم رب السموات السبع وما أظلت، ورب الأرضين وما أقلت، ورب الشياطين وما أضلت، كن لي جارا من شر خلقك كلهم جميعا أن يفرط علي أحد منهم أو أن يبغني، عز جارك، وجل ثناؤك، ولا إله غيرك، ولا إله إلا أنت

25. If one is in a state of impurity, he should at least relieve himself, wipe away the impurity and perform wudhu⁴⁸
26. If one has a dream whilst sleeping, upon awakening he should keep in mind the etiquettes related to dreams (which shall be mentioned in the chapter of 'Etiquettes of dreams')

Khalid ibn Walid complained to Rasulallah Sallallahu Alaihi wa Sallam regarding insomnia. Rasulallah Sallallahu Alaihi wa Sallam advised to recite the dua:

اللهم رب السموات السبع وما أظلت، ورب الأرضين وما أقلت، ورب الشياطين وما أضلت، كن لي جارا من شر خلقك كلهم جميعا أن يفرط علي أحد منهم أو أن يبغني، عز جارك، وجل ثناؤك، ولا إله غيرك، ولا إله إلا أنت (الترمذي : ابواب الدعوات)

⁴⁸ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ، تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ
When Rasulallah Sallallahu Alaihi wa Sallam intended sleeping, whilst in need of a fardh ghusl, he would first perform wudhu

27. If one awakens suddenly at night, he should recite the following⁴⁹:

لا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

28. Make miswaak (cleanse the mouth) upon awakening⁵⁰

29. Do not sleep on one's stomach⁵¹

30. Whilst laying on one's back not to raise one leg and place the other on it⁵²

⁴⁹ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا تَضَوَّرَ مِنَ اللَّيْلِ؛ قَالَ:

When Rasulullah ﷺ would awake suddenly at night he would recite:

"لا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ"

⁵⁰ Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates:

لَا يَتَغَارَّ مِنَ اللَّيْلِ سَاعَةً إِلَّا أَجْرَى السَّوَاكَ عَلَى فِيهِ (الطبراني في الكبير - باب عطاء بن أبي رباح)

As soon as Rasulullah ﷺ would awaken he would make miswaak

⁵¹ Rasulullah ﷺ saw a man sleeping on his stomach. He said to him:

إِنَّ هَذِهِ ضُجْعَةٌ لَا يُحِبُّهَا اللَّهُ (الترمذي - أبواب الآداب)

This is a posture which Almighty Allah dislikes

⁵² Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ narrates:

31. Two men or two women should not sleep on one bed, using the same sheet ⁵³
 32. One should not sleep on a flat roof, if there is no wall/barrier around it⁵⁴
 33. One should not sleep on a path used by others; nor should one sleep in the centre of any gathering⁵⁵
-

ان رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ أَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى , وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ (الترمذي - ابواب الآداب)

Rasulullah ﷺ prohibited from raising one leg above the other, whilst lying on one's back

⁵³ Rasulallah ﷺ said:

لَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الْقُبِّ الْوَاحِدِ (الترمذي - ابواب الآداب)

A man should not come close to another under one sheet, not should a woman come close to another under one sheet.

⁵⁴ Rasulallah ﷺ said:

مَنْ بَاتَ عَلَى ظَهْرٍ بَنَتْ لَيْسَ عَلَيْهِ حِجَابٌ فَقَدْ بَرَأَتْ مِنْهُ الدِّمَةُ

(الترمذي - بَابُ مَنْ بَاتَ عَلَى سَطْحٍ لَيْسَ لَهُ سِتْرَةٌ)

Whoever sleeps on a flat roof which has no structure around it, I take no responsibility for him

⁵⁵ Sayyiduna Jabir رضي الله عنه narrates:

34. One should take siesta (*qailula*)⁵⁶

هَي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَرْقُدَ الرَّجُلُ بَيْنَ الْقَوْمِ، وَأَنْ يَنَامَ عَلَى فَارِعَةِ الطَّرِيقِ (مجمع الزوائد - بَابُ النَّهْيِ عَنِ الْإِضْطِجَاعِ بَيْنَ الْقَوْمِ)

Rasulullah ﷺ prohibited that one sleeps in the centre of a gathering or on a path used by others

⁵⁶ Rasulallah ﷺ said:

قِيلُوا فَإِنَّ الشَّيَاطِينَ لَا تَقِيلُ (مجمع الزوائد - كتاب الآداب)
Take siesta, since shaitaan does not do so

Etiquettes upon awakening

1. One should awaken early⁵⁷
2. Rub the palms over the eyes to remove the effects of sleep⁵⁸
3. In order to thank Almighty Allah for His favours one should recite the prescribed duas⁵⁹

⁵⁷ Sayyiduna Ash'ath رضي الله عنه has said:

كان إذا سمع الصارخ قام إلى الصلاة (البخاري - كتاب التهجد)

When Rasulullah ﷺ would hear the crow of the fowl he would awaken and perform salaah

⁵⁸ Sayyiduna Abdullah ibn Abbas رضي الله عنه has said:

فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ (البخاري - كتاب التفسير).. بَيْتٌ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ

I once slept over at my aunt's house (Sayyidah Maimuna رضي الله عنها, the wife of Rasulullah ﷺ). I noticed that Rasulullah ﷺ would rub his palms over his face to wipe away the effects of sleep.

⁵⁹ Sayyiduna Huzaifa ibn Yaman رضي الله عنه narrates:

When Rasulullah ﷺ would awaken he would recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ (البخاري - كتاب الدعوات)

4. Recite the last ruku' of Surah Aal-e-Imraan⁶⁰

Other duas narrated from Rasulallah ﷺ at the time of awakening are:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ
لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي
(ابن ماجه)

الحمد لله الذي عافاني في جسدي، ورد عليّ روحى، وأذن لي بذكره (الترمذي)

لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، سبحان الله، والحمد
لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله (ابو داود - كتاب الادب)

لا إله إلا أنت، سبحانك، اللهم أستغفرك لذنبي، وأسألك رحمتك، اللهم زدني علماً، ولا تُرغ قلبي بعد
إذ هديتني، وهب لي من لدنك رحمة، إنك أنت الوهاب (ابو داود - كتاب الادب)

⁶⁰ Sayyiduna Abdullah ibn Abbas رضى الله عنه narrates:

اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ
الْحَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ (الشمائل للترمذي)

*When Rasulallah ﷺ awoke he rubbed his palms over his eyes,
thereby wiping away the traces of sleep. He then recited the last ten
verses of Surah Aal-e-Imran (which are:)*

5. Make miswaak⁶¹

6. Wash both hands to the wrists thrice⁶²

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ (190) الَّذِينَ يَذْكُرُونَ
 اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
 سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
 (192) رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
 سَيِّئَاتِنَا وَتَوَقَّنا مَعَ الْأَبْرَارِ (193) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ
 الْمِيعَادَ (194)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا
 وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (195) لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي
 الْبِلَادِ (196) مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (197) لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّاتُ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ (198) وَإِنَّ مِنْ أَهْلِ
 الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْعُرُونَ بِآيَاتِ اللَّهِ إِنَّهُمْ قَلِيلًا
 وَلَئِكَ هُمْ أَخْرَجُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

⁶¹ Sayyiduna Abdullah ibn Umar رضي الله تعالى عنه narrates:

فَإِذَا اسْتَيْقَظَ (النبي صلى الله عليه وسلم) بَدَأَ بِالسَّوَاكِ (مسند احمد - مسند ابن عمر)

When Rasulullah ﷺ would awaken he would first make miswaak

7. Make wudhu and clean the nose thoroughly⁶³
 8. Wake up the other members of the house⁶⁴
 9. Perform a few rakaats of salaah⁶⁵
-

⁶² Rasulullah ﷺ said:

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمَسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا (1) ثَلَاثًا (2) فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ (مسلم - كتاب الطهارة)

When one awakens, he should not place his hands in the utensil until he first washes it thrice, since he has no knowledge of what his hands had touched during the night

⁶³ Rasulullah ﷺ said:

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خِيَاشِيمِهِ (بخاري - كتاب بدء الخلق)

When one awakens, he should rinse his nostrils thrice, since the devil passes the night by the nostrils of each person

⁶⁴ Rasulullah ﷺ said:

إِذَا اسْتَيْقَظَ الرَّجُلُ مِنَ اللَّيْلِ وَأَقْبَضَ أَمْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ، كُتِبَا مِنَ الدَّاكِرِينَ اللَّهُ كَثِيرٌ وَالذَّاكِرَاتِ (ابو داؤد - كتاب الصلوة)

He who wakes up at night and he wakes up his family and they then perform two rakaats of salaah, they shall be written from amongst those who have remembered Allah in great abundance

Etiquettes of dreams

1. Do not make up dreams⁶⁶
 2. Do not speak of your dreams to anyone except a well-wisher or a scholar⁶⁷
-

⁶⁵ Rasulullāh ﷺ said:

يعقد الشيطان على قافيه رأس أحدكم ثلاث عقد، بكل عقدة يضرب مكان كل عقدة: عليك ليلاً طويلاً فارقد، فان استيقظ فذكر الله انحلت عقدة، فان توضأ انحلت عقدة، فإذا صلى انحلت عقده كلها، فأصبح نشيطاً طيب النفس، وإلا أصبح خبيث النفس كسلاناً (بخاري - كتاب التهجد)

Shaitaan at night ties three knots on the head of each person. On each knot he recites, 'Enjoy a long night. Continue sleeping.' When one awakens and takes the name of Allah, one knot opens. When he makes wudhu, the second opens. Upon performing his salaah, the last opens. He shall now be in a good spirit and energetic. And if the knots are left untied, he will find himself miserable and lazy.

⁶⁶ Rasulullāh ﷺ said:

مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُفِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ (بخاري)

Whoever makes up dreams shall be commanded to tie a knot between two grains of barley, which he shall be unable to do

⁶⁷ Rasulullāh ﷺ said:

3. Do not be hasty in interpreting dreams⁶⁸
4. The one interpreting should read the following dua before interpreting.⁶⁹

خَيْرٌ تَلَقَّاهُ، وَشَرٌّ تَوَقَّاهُ، وَخَيْرٌ لَنَا، وَشَرٌّ لِأَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

لا تقص الرؤيا إلا على عالم أو ناصح (سنن الترمذي)

Do not relate your dreams except to a scholar or to a well-wisher

⁶⁸ Rasulullah Sallallahu Alaihi wa Sallam said:

الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ (سنن أبي داود)

(It is as though) a dream hangs on the leg of a bird as long as its interpretation is not given. When interpreted it then occurs

⁶⁹ Ibn Zamal رَضِيَ اللَّهُ عَنْهُ said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الصُّبْحَ اسْتَقْبَلَ النَّاسَ بِوَجْهِهِ، وَكَانَ يُعْجِبُهُ الرُّؤْيَا، فَيَقُولُ: «هَلْ رَأَى أَحَدُكُمْ رُؤْيَا؟» فَقَالَ ابْنُ زَمَلٍ: فَقُلْتُ: أَنَا يَا نَبِيَّ اللَّهِ. فَقَالَ:

Rasulullah Sallallahu Alaihi wa Sallam, after the fajr salaah, would face the people. Dreams would please him, thus he would ask, 'Has any of you seen a dream last night?' I said, 'I, o messenger of Allah.' Rasulallah رَضِيَ اللَّهُ عَنْهُ made the following dua and then told me to relate the dream.

«خَيْرٌ تَلَقَّاهُ، وَشَرٌّ تَوَقَّاهُ، وَخَيْرٌ لَنَا، وَشَرٌّ لِأَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (عمل اليوم و الليلة)

Sunnah and Etiquettes

May it be good that what you receive and may you be saved from evil. May it be good for us and evil for our enemies. And all praise belongs solely to Allah.

Note: Whosoever sees ﷺ in a dream should understand that he has indeed seen him.⁷⁰

⁷⁰ Rasulullah ﷺ said:

من رآني في المنام فقد رآني (مسلم - كتاب الرؤيا)

Whoever has seen me in a dream he has indeed seen me.

Etiquettes upon seeing a good dream

1. Praise Almighty Allah⁷¹
2. Be happy, but only narrate it to one who is a true well-wisher⁷²
3. Take a good meaning from it⁷³

⁷¹ Rasulallah ﷺ said:

إِذَا رَأَى أَحَدُكُمْ رُؤْيَا مُجِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا (بخاري - كتاب التعبير)

When one of you sees a dream that pleases him, he should praise Allah, for it is from Him.

⁷² Rasulallah ﷺ said:

فَإِن رَأَى رُؤْيَا حَسَنَةً، فَلْيُبَشِّرْ وَلَا يُخْبِرْ إِلَّا مَنْ يُحِبُّ (مسلم - كتاب التعبير)

When one of you sees a good dream, he should display happiness and he should not narrate it, but to a well-wisher

⁷³ Rasulallah ﷺ said:

إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا الْحَسَنَةَ، فَلْيُفَسِّرْهَا وَيُخْبِرْ بِهَا (السلسلة الصحيحة)

When one of you sees a good dream, he should interpret it and should inform others (his well-wishers)

Etiquettes upon seeing a frightening dream

1. Blow as though one is spitting towards the left side.
Seek protection from the devil, thrice.
2. Change your side⁷⁴
3. Ask Almighty Allah for the good of the dream and seek Allah's protection from its evil⁷⁵

⁷⁴ Rasulullah ﷺ said:

إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ (مسلم - كتاب الرؤيا)

When one sees a dream that displeases him, he should blow with a little saliva towards his left, seek Allah's protection from the devil thrice and change his side

⁷⁵ Rasulullah ﷺ said:

الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ (البخاري - كتاب بدء الخلق)

Good dreams are from Allah. Frightening dreams are from the devil. When one sees a dream that displeases him, he should blow with a little saliva towards his left and seek Allah's protection from the devil. It shall not harm him

Sunnah and Etiquettes

4. Perform two rakaats of salaah and do not relate it to anyone⁷⁶

⁷⁶ Rasulullah ﷺ said:

فإن رأى أحدكم ما يكره، فليقم فليصل، ولا يحدث بها الناس (مسلم - كتاب الرؤيا)

When one sees a dream that displeases him, he should get up and perform salaah. He should not relate it to anyone

Etiquettes of relieving oneself

1. (If there is no adequate covering) one should go at a distance from the eyes of the people to relieve oneself⁷⁷
2. Conceal oneself⁷⁸
3. Choose a suitable place⁷⁹
4. If the ground is hard dig it a little and make it soft⁸⁰

⁷⁷ Abdur Rahman ibn Abi Qurada رضي الله عنه said:

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ (النِّسَاءِ)

When Rasulallah ﷺ desired to relieve himself, he would go far away

⁷⁸ Abdullah ibn Ja'far رضي الله عنه said:

كَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِحَاجَتِهِ: هَدَفٌ، أَوْ حَائِشٌ نُحْلٍ

Rasulallah ﷺ would prefer a hillock or a cluster of palm trees as a means of concealing his body whilst relieving himself

⁷⁹ Rasulallah ﷺ said:

إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَتَمَدَّدْ لِيَبُولِهِ (سنن أبي داود)

One should choose a soft ground for urinating

⁸⁰ It has been recorded in Fatawa-Aalamghiri:

Sunnah and Etiquettes

5. Do not relieve oneself on a path, in a shady area, on the walls of the Masjid and in a hole⁸¹
6. Never urinate in a place meant for bathing⁸²
7. Never urinate at a place meant for wudhu (Fatawa Alamghiri)
8. Do not take religious literature into the toilet⁸³

فاذا اراد ان يبول و كانت الارض صلبة رمحها بحجر او حفر حفيرة حتى لا يترش عليه البول
If the ground is hard one should scrape at it with a stone or dig it slightly, so that the urine does not splash back unto one

⁸¹ Rasulallah ﷺ said:

اتَّقُوا المَلاعِنَ الثَّلَاثَةَ: الْبَرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ
(ابو داود -باب المواضع التي تُهي عن البول فيها)

Avoid three places of curses, viz. 1) Passing stool on a path crossed by others 2) Passing stool on a main road 3) Passing stool in a shady area

⁸² Rasulallah ﷺ said:

لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَبِّهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ (سنن ابن ماجه)

'One should not urinate at the place where he baths, since many doubts (regarding one being pure) are create due to such an act.'

⁸³ Anas رضي الله عنه narrates:

9. Cover the head before entering the toilet and wear shoes⁸⁴
10. Enter the toilet with the left leg (Fatawa Hadithiya Pg 60)
11. Before entering the toilet recite the following dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ (البخاري)

*O Allah, I seek Your protection
from the filthy male and female jinn*

كان النبي - صلى الله عليه وسلم - إذا دخل الخلاء وضع خاتمته

(ابو داود - باب الخاتم يكون فيه ذكر الله تعالى يدخل به الخلاء)

'Rasulullah ﷺ when going to relieve himself would remove his ring.

It is mentioned in the commentary of this narration:

'Included in this ruling are all such items which have the name of Allah written upon it.' (Bazlul Majhud)

⁸⁴ Habib ibn Salih رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا دَخَلَ الْخُلَاءَ لَيْسَ حِذَاءَهُ، وَعَطَى رَأْسَهُ (السنن الكبرى

للبیهقي - بَابُ تَعْطِيَةِ الرَّأْسِ عِنْدَ دُخُولِ الْخُلَاءِ)

'Rasulullah ﷺ when going to relieve himself would wear shoes and would cover his head.'

12. Never face the Qiblah nor allow one's back to be towards the Qiblah whilst relieving oneself⁸⁵
 13. Never urinate standing⁸⁶
 14. Only expose one's private area as much as is necessary⁸⁷
-

⁸⁵ Rasulullāh ﷺ has said:

إِذَا أَتَى أَحَدُكُمْ الْعَائِطَ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوْهَى ظَهْرُهُ
(البخاري - اسْتَقْبَالَ الْقِبْلَةَ وَاسْتَدْبَارَهَا عِنْدَ قَضَاءِ الْحَاجَةِ فِي الْبَنِيَانِ)
*Whilst relieving oneself do not face the Qiblah,
nor turn one's back towards it*

⁸⁶ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا has said:

مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ، مَا كَانَ يَبُولُ إِلَّا قَاعِدًا
(سنن الترمذي - النهي عن البول قائما)
*Never believe the one who says that Rasulullāh ﷺ would stand
and urinate. He ﷺ never urinated except that he was sitting.*

⁸⁷ Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا أَرَادَ حَاجَةً لَا يَرْفَعُ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ
(ابو داؤد - كيف التكشف عند الحاجة)
*Rasulullāh ﷺ would not lift up the cloth covering his body until he
would come quite close to the ground*

Sunnah and Etiquettes

15. Place slight weight upon the left foot whilst relieving oneself⁸⁸
 16. Keep the thighs far apart⁸⁹
 17. Do not look at stool and urine⁹⁰
 18. Do not waste time whilst relieving oneself⁹¹
 19. Never take the name of Allah in a toilet⁹²
 20. Do not speak whilst relieving oneself⁹³
-

⁸⁸ It is recorded in Fatawa-Aalamghiri:

يميل على اليسرى

One should incline to his left

و يوسع بين رجليه (عالمكيري)⁸⁹

و لا ينظر الى ما يخرج منه (عالمكيري)⁹⁰

و لا يطيل القعود على البول و الغائط (عالمكيري)⁹¹

⁹² A Sahabi رضي الله عنه passed (at a distance) by Rasulullah ﷺ whilst he was relieving himself. The Sahabi made salaam. Rasulullah ﷺ later instructed that:

إِذَا رَأَيْتَنِي عَلَى مِثْلِ هَذِهِ الْحَالَةِ فَلَا تُسَلِّمْ عَلَيَّ (سنن ابن ماجه)

When you find me in such a state do not make salaam to me

Sunnah and Etiquettes

21. If one sneezes in the toilet, he should within his heart praise Allah, but not with the tongue⁹⁴
 22. Avoid touching the private part with the right hand⁹⁵
 23. Do not wash your private parts using the right hand⁹⁶
 24. Strive to ensure that all the drops of urine have come out (نور الايضاح)
-

⁹³ Rasulallah ﷺ said:

لَا يَتَنَاجَى اثْنَانِ عَلَى غَائِطِهِمَا، يُنْظَرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَوْرَةِ صَاحِبِهِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمْقُثُ عَلَى ذَلِكَ (سنن ابن ماجه)

Two people should not talk to each other and look at the private parts of each other whilst relieving themselves. Almighty Allah does not like such an act.

فان عطس يحمد الله بقلبه و لا يحرك لسانه (عالمكيري) ⁹⁴

⁹⁵ Rasulallah ﷺ said:

إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ (البخاري)

When you urinate do not hold your private part with your right hand

⁹⁶ Rasulallah ﷺ said:

وَلَا يَسْتَنْجِي بِيَمِينِهِ (البخاري)

One should not use the right hand for istinja

Sunnah and Etiquettes

25. Use mud-cloths as well as water to cleanse oneself⁹⁷
 26. Use an odd number of mud-cloths⁹⁸
 27. Never use bones and the droppings of animals to cleanse oneself⁹⁹
 28. Exit the toilet with the right leg first¹⁰⁰
 29. After coming out recite the following dua¹⁰¹:
-

⁹⁷ Regarding the verse:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا

In it are men who love to stay pure

Rasulullah ﷺ said:

'This verse was revealed regarding the people of Quba, who would use water together with mud-cloths for istinja.' (Abu Daud)

⁹⁸ Rasulallah ﷺ said:

مَنْ اسْتَجَمَرَ فَلْيُوتِرْ (البخاري - كتاب الوضوء)

*Whoever is making istinja with mud-cloths
let him use an odd number of cloths*

⁹⁹ Rasulallah ﷺ said:

لَا تَسْتَنْجُوا بِالرُّؤُثِ، وَلَا بِالْعِظَامِ (الترمذي - ابواب الطهارة)

Do not use the droppings of animals nor bones for istinja

¹⁰⁰ و يستحب له عند الخروج بقدم اليمنى (عالمكيري)

Sunnah and Etiquettes

عُفْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

I seek Your pardon O Allah.

All praise be to Allah who has removed from me dirt and has blessed with good health

30. Realise that the ability to pass urine and to excrete waste is a favour of Almighty Allah

31. Wash one's hands thoroughly after istinja (and use cleansing agents such as soap, etc)¹⁰²

¹⁰¹ Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ: "عُفْرَانِكَ (ابو داود - كتاب الطهارة)

When Rasulallah ﷺ would leave the place of istinja he would say 'عُفْرَانِكَ'

Anas رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: "الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي (ابن ماجه - ابواب الطهارة)

When Rasulallah ﷺ would leave the place of istinja he would recite:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

¹⁰² Abu Hureira رَضِيَ اللَّهُ عَنْهُ narrates:

إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ، فَاسْتَنْجَى "ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ (ابو داود - كتاب الطهارة)

Etiquettes of ghusl

1. Enter the bathroom with the left leg (الفتاوى الحديثية)
2. As far as possible keep one's private area covered (الادب في الدين - 54)
3. Bath behind a covering¹⁰³
4. Begin by washing the hands till the wrists¹⁰⁴

When Rasulullah ﷺ would go for istinja I would take to him water in a container. He would after making istinja and using the water rub his hands on the ground.

¹⁰³ Sayyidah Umme-Hani رَضِيَ اللَّهُ عَنْهَا narrates:

ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يُعْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ
(بخاري - كتاب الغسل)

I came to Rasulullah ﷺ on the day of the conquest of Makkah. He was taking a bath and Fatimah رَضِيَ اللَّهُ عَنْهَا was holding a sheet in front as a covering.

¹⁰⁴ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فغَسَلَ يَدَيْهِ (بخاري - كتاب الغسل)

Rasulullah ﷺ whilst bathing would first wash his hands

Sunnah and Etiquettes

5. Then wash the private area¹⁰⁵
 6. If there is impurity on the body wash it off
 7. Perform wudhu¹⁰⁶
 8. Do not take ghusl whilst facing the Qiblah (كبير)
 9. If water is gathering delay the washing off the feet till the end of the ghusl¹⁰⁷
 10. Do not waste water¹⁰⁸
-

¹⁰⁵ Sayyidah Maimuna رَضِيَ اللهُ عَنْهَا narrated:

ثُمَّ أَفْرَعُ عَلَى شِمَالِي، فَغَسَلْتُ مَذَاكِرَهُ (بخاري - كتاب الغسل)

Then he ﷺ took water in his left hand and washed his private area

¹⁰⁶ Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ

لِلصَّلَاةِ (بخاري - كتاب الغسل)

Rasulullah ﷺ whilst bathing would first wash his hands

¹⁰⁷ Sayyidah Maimuna رَضِيَ اللهُ عَنْهَا narrates:

، ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ قَدَمَيْهِ (بخاري - كتاب... وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً لِلْغُسْلِ

الغسل)

I placed for Rasulallah ﷺ water for ghusl. After completing he moved away from the spot of ghusl and then washed his feet.

11. After wudhu wash the head¹⁰⁹
 12. Then pour water onto the right side of the body and then the left¹¹⁰
 13. In a fardh ghusl water must reach the roots of the hair¹¹¹
-

¹⁰⁸ Rasulallah ﷺ said:

يُجْزَى مِنْ الْوُضُوءِ مُدٌّ، وَمِنْ الْغُسْلِ صَاعٌ (ابن ماجه - كتاب الطهارة)

One mudd is sufficient for wudhu and one sa' is sufficient for ghusl
(A sa' is about 3.14 kg and a mudd is about 787.32 mg)

¹⁰⁹ Jabir رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ ثَلَاثَةَ أَكْفٍ وَيُفِيضُهَا عَلَى رَأْسِهِ، ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ
(بخاري - كتاب الغسل)

Rasulallah ﷺ would take three handfuls of water. He would pour it on his head and then on the rest of the body

¹¹⁰ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كُنَّا إِذَا أَصَابَ إِحْدَانَا جَنَابَةٌ أَخَذَتْ بِيَدِهَا فَوْقَ رَأْسِهَا، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الْأَيْمَنِ، وَبِيَدِهَا الْأُخْرَى عَلَى شِقِّهَا الْأَيْسَرِ (بخاري - كتاب الغسل)

When we would take our compulsory bath, we would pour three handfuls of water on our heads, then three on the right-hand side and three on the left-hand side

¹¹¹ Rasulallah ﷺ said:

14. Pour water over the entire body thrice¹¹²
 15. Whilst making ghusl one should not recite any dua
(كبير)
 16. One should not talk whilst making ghusl (الادب في الدين,)
(كبير)
 17. One should not make salaam whilst making ghusl (الادب
(في الدين)
 18. One should not urinate in the bath¹¹³
 19. Come out from the bathroom with the right leg (الفتاوى
(الحديثية)
-

أَمَّا الرَّجُلُ فَلْيَنْشُرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أَصُولَ الشَّعْرِ (ابو داود - كتاب الطهارة)

A man should untie his hair and wash it thoroughly so that the water reaches the roots of the hair

¹¹² Rasulallah ﷺ said, whilst indicating to his hands:

أَمَّا أَنَا فَأُفِضُ عَلَى رَأْسِي ثَلَاثًا وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا (بخاري - كتاب الغسل)

I pour water over my head thrice

¹¹³ Abdullah ibn Mugaffal رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَنْ يُبَوِّلَ الرَّجُلُ فِي مُسْتَحَبِّهِ (سنن الترمذي - ابواب الطهارة)

Rasulallah ﷺ prohibited that one urinates in the place of bathing

Etiquettes of clothing

1. Wear clean clothing¹¹⁴
2. Realize that clothing is a gift from Almighty Allah¹¹⁵
3. Wear white clothing¹¹⁶
4. New clothing should be worn first on the day of Jumuah¹¹⁷

¹¹⁴ Almighty Allah orders:

وَتِبْيَاتَكَ فَطَهِّرْ

And keep your clothing clean

¹¹⁵ Almighty Allah has declared in the Quraan:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا (الاعراف)

O son of Adam, indeed We have sent upon you clothing, with which you may clover your private areas and as a source of beauty

¹¹⁶ Rasulullah ﷺ said:

الْبُسُوتُ ثِيَابُ الْبَيَاضِ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ (نسائي - كتاب الجنائز)

Wear white, since it is most pure and most clean

¹¹⁷ Anas رَضِيَ اللَّهُ عَنْهُ narrates:

5. Abstain from the clothing of non-Muslims¹¹⁸
 6. Abstain from the clothing of proud people¹¹⁹
 7. In the manner of dressing a man should not imitate a woman and vice versa¹²⁰
-

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَجَدَّ ثَوْبًا لَبَسَهُ يَوْمَ الْجُمُعَةِ (سبل الهدى و الرشاد - سيرته في اللباس)

Rasulullah ﷺ would first wear new clothing on a Friday

¹¹⁸ Rasulallah ﷺ said:

ليس منا من تشبه بغيرنا (سنن الترمذي - ابواب الاستئذان)

He is not from us who imitates others

¹¹⁹ Rasulallah ﷺ said:

مَنْ لَبَسَ ثَوْبَ شَهْرَةٍ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ ثُمَّ يُلْهَبُ فِيهِ النَّارُ (ابو داود - كتاب اللباس)

He who wears clothing in pride and show, Almighty Allah shall have those very clothing put on him on the Day of Qiyamah, then he shall be burnt in the fire

¹²⁰ Abu Hureira رَضِيَ اللَّهُ عَنْهُ narrates:

لعن رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الرجل يلبس لبسة المرأة، والمرأة تلبس لبسة الرجل

(ابو داود - كتاب اللباس)

Rasulullah ﷺ cursed the man who imitates women in dressing and vice versa

Sunnah and Etiquettes

8. It is not allowed for a man to have his ankles covered by his clothing¹²¹
9. It is not allowed for a man to wear silken clothing and to utilize gold jewellery¹²²
10. Begin from the right when putting on clothing¹²³
11. Recite the following dua when wearing new clothing¹²⁴:

¹²¹ Rasulallah ﷺ said:

ما أسفل من الكعبين من الإزار في النار (بخاري - كتاب اللباس)

That which is below the ankle of one's clothing, that cover the lower portion, shall be in the fire

¹²² Rasulallah ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسْ حَرِيرًا وَلَا ذَهَبًا (مسند احمد - إبي امامة الباهلي)

The one who believes in Allah and the Last Day should not wear silken clothing nor gold

¹²³ Abu Hureira رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا لَبَسَ قَمِيصًا بَدَأَ بِمِائِمَنِهِ (سنن الترمذي - ابواب اللباس)

Rasulallah ﷺ would begin dressing from the right-hand side

¹²⁴ Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا اسْتَجَدَّ ثَوْبًا؛ سَمَّاهُ بِاسْمِهِ فَقَالَ:

Sunnah and Etiquettes

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ،
وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ

O Allah, for You is all praise. It is You that have clothed me with this. I ask You of its good and the good for what it has been made. And I seek Your protection from its evil and the evil for what it has been made.

12. Recite the following dua when dressing¹²⁵:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ

All praise is for Allah, who has clothed me in this and has given it to me, without any power and strength from my side

Rasulullah ﷺ would, after mentioning the name of the new clothing that he was wearing, would recite the following dua:

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ هَذَا أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ،
وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

¹²⁵ Rasulallah ﷺ said:

مَنْ لَبَسَ ثَوْبًا فَقَالَ: "الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ غَيْرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ (ابو داود - كتاب اللباس)

Whosoever recites the following when dressing shall find all his past and future sins forgiven:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ

Sunnah and Etiquettes

13. Have buttons placed on one's clothing near to the neck¹²⁶

Note: It is also established that Rasulullah ﷺ would at times leave the neck exposed¹²⁷

14. The front of the lower garment should be slightly lower than the back of it¹²⁸

¹²⁶ Rasulullah ﷺ said:

زِرَّةٌ وَلَوْ بِشَوْكَةٍ (كنز العمال - باب المدخل)

Button up your clothing, even though it may be with only a thorn

¹²⁷ Muawiya ibn Qurra رَضِيَ اللَّهُ عَنْهُ narrates:

أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي رَهْطٍ مِنْ مُزَيْنَةَ، فَبَايَعَنَاهُ وَإِنَّهُ لَمُطْلَقُ الْأَزَارِ (شمائل الترمذي)

I came to Rasulullah ﷺ, together with a group from Muzeina. His kurta was open at the top

¹²⁸ Ikramah has narrated:

أَنَّهُ رَأَى ابْنَ عَبَّاسٍ يَأْتِرُ، فَيَضَعُ حَاشِيَةَ إِزَارِهِ مِنْ مُقَدِّمِهِ عَلَى ظَهْرِ قَدَمَيْهِ، وَيَرْفَعُ مِنْ مُؤَخَّرِهِ، قُلْتُ: لِمَ تَأْتِرُ هَذِهِ الْأِزْرَةَ؟ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِرُهَا (ابو داود - كتاب اللباس)

He saw Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ wearing his lower garment in this manner that the front was slightly lower than the back. He

Sunnah and Etiquettes

15. When undressing, begin from the left (Sharh Shi'atul Islam)

16. When undressing, recite the following dua:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ 129

17. When you see someone wearing clean clothing make this dua for him ¹³⁰:

enquired of the reason. Ibn Abbas رضي الله عنه replied that he had seen Rasulallah ﷺ wearing it in this manner

¹²⁹ Rasulallah ﷺ said:

سِتْرٌ بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ أَنْ يَقُولَ الرَّجُلُ الْمُسْلِمُ إِذَا أَرَادَ أَنْ يَطْرَحَ ثِيَابَهُ: «بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

The barrier between the eyes of the jinn and the private parts of the son of Adam is that he recites the following when undressing

¹³⁰ Abdullah ibn Umar رضي الله عنه narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَأَى عَلَى عُمَرَ قَمِيصًا أُنِيبُضَ فَقَالَ: «تَوْبُكَ هَذَا عَسِيلٌ أَمْ جَدِيدٌ؟» قَالَ: لَا، بَلْ عَسِيلٌ. قَالَ: «الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا

Rasulallah ﷺ, seeing Sayyiduna Umar رضي الله عنه wearing a white kurta, asked, 'Is it new or washed? Sayyiduna Umar رضي الله عنه replied, 'It is washed.' Rasulallah ﷺ made the following dua for him:

Sunnah and Etiquettes

الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا

'May you wear new clothing; may you live in a praise-worthy manner and may you die as a martyr

الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا (ابن ماجه)

Etiquettes of wearing a ring (for men)

1. It is not advisable to wear a ring without necessity¹³¹
2. Note: Rasulallah ﷺ had worn his ring on both his ring hand and the left.¹³²
3. The ring should be worn on the small finger¹³³

¹³¹ Abu Raihana narrates:

هَكَى عَنْ لُبْسِ الْخَاتَمِ إِلَّا لِذِي سُلْطَانٍ (شرح معاني الآثار - باب لبس الخاتم)

Rasulullah ﷺ prohibited from wearing rings, except if one is a leader.

It is written in al-Hidayah:

وإنما يتختم القاضي والسلطان لحاجته إلى الختم فأما غيرهما فالأفضل أن يترك لعدم الحاجة إليه

¹³² Ali رضي الله عنه narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَتَخَتَّمُ فِي يَمِينِهِ

Rasulullah ﷺ would wear his ring on his right hand

Abdullah ibn Umar رضي الله عنه narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَتَخَتَّمُ فِي يَسَارِهِ (ابو داود - كتاب اللباس)

Rasulullah ﷺ would wear his ring on his left hand

¹³³ Anas رضي الله عنه narrates:

Sunnah and Etiquettes

4. The ring should not be worn on the thumb¹³⁴
 5. The jewel of the ring should be on the inside part of the hand¹³⁵
 6. The ring must be of silver (slightly less than 4.5 g)¹³⁶
-

كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ، وَأَشَارَ إِلَى الْخِنْصِرِ (مسلم)
Rasulullah ﷺ would wear his ring on his small finger

¹³⁴ Ali رضي الله عنه narrates:

هَآئِنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ أَتَخَتَّمَ فِي هَذِهِ وَفِي هَذِهِ، يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ (ابن ماجه)
- كتاب اللباس -

Rasulullah ﷺ prohibited me from wearing a ring on the small finger and on the thumb.

Note: It is possible that the prohibition of wearing the ring on the small finger was due to some reason specific with Sayyiduna Ali رضي الله عنه, since it has been established that Rasulallah ﷺ also wore the ring on the small finger.

¹³⁵ Abdullah رضي الله عنه narrates:

كَانَ فَصُّهُ فِي بَاطِنِ كَفِّهِ (بخاري - كتاب اللباس)

The stone of the ring of Rasulallah ﷺ would be one the inner portion of his palm

¹³⁶ Abdullah رضي الله عنه narrates:

7. Note: As for women, it is permissible for the ring to be of gold or silver. Using other metals in the ring is makhrooh¹³⁷

اتخذ (النبي صلى الله عليه و سلم) خاتماً من ورق (بخاري - كتاب اللباس)

Rasulullah ﷺ had a ring of silver

¹³⁷ Bureida رَضِيَ اللَّهُ عَنْهُ narrates:

أن رجلاً جاء إلى النبي -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وعليه خاتمٌ من شَبَبِه، فقال له: "ما لي أجدُ مِنْكَ رِيحَ الأصنام؟" فطرحه، ثم جاء وعليه خاتمٌ من حديدٍ، فقال: "ما لي أرى عليك حَلِيَةً أَهْلِ النَّارِ؟" فطرحه، فقال: يا رسولَ الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، مِنْ أَيِّ شَيْءٍ أُخَذُ؟ قال: اتَّخَذُهُ مِنْ وَرَقٍ، وَلَا تُبَيِّمُهُ مِنْقَالاً (ابو داؤد - كتاب الخاتم)

A man came to Rasulallah ﷺ whilst wearing a ring of brass. Rasulallah ﷺ said to him: 'What is wrong with you that I find the smell of idols coming from you!' The man threw away the ring. The next time he came he was found wearing a ring of iron. Rasulallah ﷺ said to him: "What is wrong with you that I find upon you the jewellery of the people of Jahannum!" The man then enquired, 'O Rasulallah, from what should I make a ring?' Rasulallah ﷺ replied, 'From silver, and let it not be more than a mithqaal.' (the weight of a gold coin, i.e. approximately 4.5 g)

Sunnah and Etiquettes

8. Note: There should not be more than one jewel in the ring (Alamghiri)

Etiquettes of applying itr (perfume)

1. It is sunnah to burn a fragrant incense¹³⁸
 2. If possible, use musk or amber¹³⁹
 3. Men should use perfume made for men and women should use that which has been made for women¹⁴⁰
-

¹³⁸ Nafi' narrates:

إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالْأَلُوَّةِ، غَيْرَ مُطَرَّاةٍ وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الْأَلُوَّةِ "ثُمَّ قَالَ: "هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" (مسلم - كتاب الالفاظ من الادب)

Ibn Umar رضي الله عنه would at times burn pure oud and at times he would mix it with camphor. He would say that Rasulallah ﷺ would do likewise.

¹³⁹ Muhammad ibn Ali says:

سَأَلْتُ عَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَطَيَّبُ قَالَتْ: "نَعَمْ، بِذِكَاةِ الطِّيبِ الْمِسْكِ، وَالْعَنْبَرِ (نسائي - كتاب الزينة)

I asked Ayesha رضي الله عنها if Rasulallah ﷺ would apply itr. She replied, 'Yes, and he would use the best of itr, i.e. musk and amber.

¹⁴⁰ Rasulallah ﷺ said:

أَلَا وَإِنَّ طِيبَ الرِّجَالِ مَا ظَهَرَ رِيحُهُ، وَمَا يَظْهَرُ لَوْنُهُ إِلَّا إِنْ طِيبَ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَمَا يَظْهَرُ رِيحُهُ (شمائل الترمذي - باب تعطر رسول الله)

4. Apply itr to the head and beard as well¹⁴¹
5. A wife should at times apply itr on her husband¹⁴²
6. Itr should be placed on the palm, rubbed slightly and then applied to the clothes and the beard¹⁴³

The itr of men is that which has a scent but its colour is hidden. As for the scent of women, its colour should be vivid but its smell not so apparent.

¹⁴¹ Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كُنْتُ أُطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَطْيَبِ مَا أَجِدُ مِنَ الطَّيِّبِ، حَتَّى أَرَى أَرِي وَبِصَ الطَّيِّبِ فِي رَأْسِهِ وَخَيْبَتِهِ (بخاري - كتاب اللباس)

I would apply itr on Rasulallah ﷺ, utilizing the best itr I had. I would notice the traces of it on the head of Rasulallah ﷺ and in his beard.

¹⁴² Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

طَبَّبْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي لِحْرَمِهِ، وَطَبَّبْتُهُ بِمَيِّ قَبْلَ أَنْ يُفَيْضَ (بخاري - كتاب اللباس)

I applied itr on Rasulallah ﷺ before he entered into the state of ihraam and I applied itr on him in Mina before he set of for Tawaf-e-Ifadah

¹⁴³ Yazid ibn Abi Ubeid narrates:

Recommended times for applying itr

1. On the day of Jumuah¹⁴⁴
 2. On the days of Eid¹⁴⁵
 3. At the time of tahajjud¹⁴⁶
-

أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ كَانَ إِذَا تَوَضَّأَ يَأْخُذُ الْمِسْكَ، فَيُدِيقُهُ فِي يَدِهِ، ثُمَّ يَمْسَحُ بِهِ لِحْيَتَهُ (مجمع الزوائد - كتاب الطهارة)

*Salamah ibn Akwa' رَضِيَ اللَّهُ عَنْهُ would apply musk after making wudhu.
He would rub it in his hand and then apply it to his beard.*

¹⁴⁴ Rasulallah ﷺ said:

وَمَسَّ مِنَ الطَّيِّبِ مَا قَدَّرَ عَلَيْهِ وَلَوْ مِنْ طِيبِ الْمَرْأَةِ (مسلم - كتاب الجمعة)

*(On the day of Jumuah) one should apply itr that he has by him, and
if there is only itr for women, then he should use that*

¹⁴⁵ It is recorded in Jam'ul Wasa-il:

ثُمَّ الطَّيِّبُ يَتَأَكَّدُ لِلرِّجَالِ فِي نَحْوِ يَوْمِ الْجُمُعَةِ، وَالْعِيدِ

Itr is recommended on the day of Jumuah and Eid for men

¹⁴⁶ Anas رَضِيَ اللَّهُ عَنْهُ narrates:

4. After wudhu¹⁴⁷
 5. Before entering into the state of Ihram. Also, at the time of reciting Quraan, making zikr, before teaching, before engaging in sexual relations.¹⁴⁸
 6. At the time of people gathering (majalis)¹⁴⁹
-

كان رسول الله - صلى الله عليه وسلم - إذا قام من الليل، استنجى وتوضأ واستاك، ثم بعث يطلب الطيب في ربا ع نسائه (سبل الهدى - الباب الثاني في استعماله صلى الله عليه و سلم الطيب)
When Rasulullah ﷺ would awaken he would relieve himself, make wudhu and then ask for itr from one of the houses of his wives

¹⁴⁷ Yazid ibn Abi Ubeid narrates:

أَنَّ سَلَمَةَ بْنَ الْأَعْمُوْعِ كَانَ إِذَا تَوَضَّأَ يَأْخُذُ الْمِسْكَ (مجمع الزوائد - كتاب الطهارة)
Salamah ibn Akwa' Radhiyallahu Anhu would apply musk after making wudhu.

¹⁴⁸ It is recorded in Jam'ul Wasa-il:

ثُمَّ الطَّيِّبُ يَتَأَكَّدُ لِلرِّجَالِ فِي نَحْوِ يَوْمِ الْجُمُعَةِ، وَالْعِيدِ، وَعِنْدَ الْإِحْرَامِ، وَخُصُورِ الْمَخَافِلِ، وَقِرَاءَةِ الْقُرْآنِ، وَالْمُعَلِّمِ، وَالذَّكْرِ، وَيَتَأَكَّدُ لِكُلِّ وَاحِدٍ مِنْهُمَا عِنْدَ الْمُبَاشَرَةِ؛ فَإِنَّهُ مِنْ حُسْنِ الْمُعَاشَرَةِ
Itr is recommended on the day of Jum'ah and Eid for men. Also before entering into the state of Ihram, when going to a gathering, before reciting Quraan, before teaching, and before zikr. It is preferable that both husband and wife apply perfume before engaging in relations, since this is part of good social conduct.

Sunnah and Etiquettes

7. Before narrating Ahadith¹⁵⁰
8. Upon becoming pure from haidh and nifaas¹⁵¹

¹⁴⁹ Ayesha رَضِيَ اللَّهُ عَنْهَا narrated:

كان رسول الله صلى الله عليه وسلم يكره أن يخرج إلى أصحابه يوجد منه إلا ريح طيبة (سبل الهدى)
*Rasulullah ﷺ disliked to meet with his companions except after
applying wonderful smelling itr*

¹⁵⁰ Thabit al-Bunani narrates:

كُنْتُ إِذَا أَتَيْتُ أَنَسًا دَعَا بِطِيبٍ فَمَسَحَ بِيَدَيْهِ وَعَارَضَنِي (مجمع الزوائد - كتاب العلم)
*When I would come to Anas رَضِيَ اللَّهُ عَنْهُ (to hear Ahadith) he would
request for itr, which he would rub on his hands and cheeks.*

¹⁵¹ Umme Atiyya رَضِيَ اللَّهُ عَنْهَا narrates:

وَقَدْ رُحِّصَ لَنَا عِنْدَ الطُّهْرِ، إِذَا اغْتَسَلْتُ إِحْدَانَا مِنْ مَحِيضِهَا، فِي بُدَّةٍ مِنْ كُسْتِ أَطْفَارٍ
(البخاري - كتاب الحيض)
*We had been permitted (during the iddah) to use a small amount of
qustul-hindi (Indian Oil) upon attaining purity from our monthly
bleeding*

Etiquettes of hair

1. Keep one's hair tidy¹⁵²
 2. Apply oil to the hair¹⁵³
 3. Comb the hair now and then, without placing too much of attention to it ¹⁵⁴
 4. Begin combing from the right-hand side¹⁵⁵
-

¹⁵² Rasulallah ﷺ said:

مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ (ابو داؤد - كتاب التَّجْل)

He who has hair must honour it (keep it neat)

¹⁵³ Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْتِثُ دَهْنَ رَأْسِهِ , وَيُسْرَحُ لِحْيَتَهُ بِالْمَاءِ (شعب الإيمان - في أكرام الشعر)

Rasulallah ﷺ would regularly apply oil to his hair and he would comb his beard after wetting it slightly

¹⁵⁴ Abdullah ibn Mugaffal رَضِيَ اللَّهُ عَنْهُ narrates:

نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ التَّجْلِ إِلَّا غَبًا (الترمذي - ابواب اللباس)

Rasulallah ﷺ prohibited us from paying too much of attention to the combing of the hair (i.e. not to miss a day without combing)

¹⁵⁵ Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

5. Make a path at the center¹⁵⁶
 6. At times keep long hair, in accordance to the laws set by the shariah (موسوعة الادب الاسلامي)
 7. Keeping some hair long and shaving some is not correct¹⁵⁷
-

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُعْجِبُهُ التَّيْمُنُ، فِي تَنَعُّلِهِ، وَتَرْجُلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ» (البخاري - كتاب الوضوء)

Rasulullah ﷺ would like to begin with the right, when wearing shoes, combing hair, making wudhu and in all his matters

¹⁵⁶ Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrates:

أن رسول الله - صلى الله عليه وسلم - كان يَسْدُل شعره، وكان المشركون يَفْرِقُون رءوسهم، وكان أهل الكتاب يَسْدِلُونَ شعورهم، وكان يحبُّ موافقةَ أهل الكتاب فيما لم يؤمر فيه بشيء، ثم فَرَّقَ رسول الله - صلى الله عليه وسلم رأسه (البخاري - كتاب المناقب)

Rasulullah ﷺ would not make a path in his hair, due to the polytheists of Makkah doing so, whilst the people of the book (jews and christians) would not do so. Rasulallah ﷺ liked being more similar to the people of the book than the polytheists, in matters in which nothing had been revealed. (This was before the conquest of Makkah). Later, Rasulallah ﷺ made a path in his hair.

¹⁵⁷ Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates:

"نهى رسول الله - صلى الله عليه وسلم - عن الْقَزَعِ (البخاري - باب القزع)

8. When cutting or trimming the hair begin from the right¹⁵⁸
 9. Bury the hair that is cut (Alamghiri -vol.5, page 358)
 10. Never imitate the disbelievers in hairstyles¹⁵⁹
 11. Women should not keep hairstyles that imitate that of men¹⁶⁰
-

Rasulullah ﷺ forbade from qaza' (shaving some hair and keeping some hair)

¹⁵⁸ Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ narrates:

لَمَّا رَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ نَحَرَ تُسْكُهُ، ثُمَّ نَآوَلَ الْحَالِقَ شِقَّةَ الْأَيْمَنِ فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ، ثُمَّ نَآوَلَهُ شِقَّةَ الْأَيْسَرِ فَحَلَقَهُ، فَقَالَ: "أَقْسِمُ بِهِ بَيْنَ النَّاسِ (الترمذي - ابواب الحج)

After Rasulallah ﷺ had pelted the jamarah he slaughtered his sacrifice. He then had the haircutter cut the hair on the right side of his head, followed by the hair of the left side of his head. He gave the hair of the right side of his head to Abu Talha and told him to distribute it amongst the people.

¹⁵⁹ Rasulallah ﷺ said:

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا (الترمذي - ابواب الاستئذان)

He is not from us who imitates others

¹⁶⁰ Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrates:

12. White hair should be dyed¹⁶¹

13. Dying with black is not permissible¹⁶²

14. White hair should not be plucked out¹⁶³

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ
(البخاري - كتاب اللباس)

Rasulullah ﷺ cursed the men who imitate women and the women who imitate men

¹⁶¹ Rasulallah ﷺ said:

إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالَفُوهُمْ (البخاري - كتاب اللباس)

The jews and the christians do not dye their hair, thus oppose them.

¹⁶² Rasulallah ﷺ said:

يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ، لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ (ابو داؤد - كتاب الترجل)

Towards the end of times there shall emerge such people who will dye with black, similar to the colour of the chest of the pigeon. They shall not smell the fragrance of paradise.

¹⁶³ Amr ibn Shuaib narrates:

هَيَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ نَتْفِ الشَّيْثِ (الترمذي - ابواب الآداب)

Rasulallah ﷺ prohibited from plucking white hair.

Etiquettes of the beard and the moustache

1. The beard should be lengthened. It should not be cut.¹⁶⁴
 2. The beard should be combed and kept tidy¹⁶⁵
 3. One should use a mirror when combing the beard¹⁶⁶
 4. When looking in the mirror one should recite:¹⁶⁷
-

¹⁶⁴ Rasulallah ﷺ said:

أَخْفُوا الشَّوَارِبَ، وَأَغْفُوا اللَّحْيَ (مسلم – كتاب الطهارة)

Trim the moustache and lengthen the beard

¹⁶⁵ It has been narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ ذَهْنَ رَأْسِهِ ، وَيُسْرَحُ لِحْيَتَهُ بِالْمَاءِ

(شعب الإيمان – فصل في اكرام الشعر)

Rasulallah ﷺ would oil his hair thoroughly and would comb his beard, after wetting it with water

¹⁶⁶ Ayesha رَضِيَ اللَّهُ عَنْهَا narrated:

كَانَ يَنْظُرُ فِي الْمِرْآةِ إِذَا سَرَحَ لِحْيَتَهُ (المعجم الاوسط – باب من اسمه احمد)

Rasulallah ﷺ would look in a mirror when combing

¹⁶⁷ Ali ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ narrates:

Sunnah and Etiquettes

الْحَمْدُ لِلَّهِ، اللَّهُمَّ كَمَا حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي

*All praise is to Allah. O Allah, as You have beautified my external,
beautify my internal as well*

5. Knots should not be tied in the beard¹⁶⁸
6. When the beard is longer than a fist it should be clipped¹⁶⁹

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا نَظَرَ وَجْهَهُ فِي الْمِرْآةِ قَالَ:

*When Rasulallah ﷺ would look in a mirror he would recite the
dua:*

الْحَمْدُ لِلَّهِ، اللَّهُمَّ كَمَا حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي (عمل اليوم و الليلة)

¹⁶⁸ Rasulallah ﷺ said:

يَا رُوَيْفَعُ، لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي، فَأَحْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ حَبِيبَهُ، أَوْ اسْتَنْجَى بِرَجِيمِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ (ابو داود - كتاب الطهارة)

*O Ruweifi', perhaps you shall live long. Inform the people that he
who ties knots in his beard or utilized the droppings of animals or
bones after relieving himself, indeed Muhammad absolves himself
from him.*

¹⁶⁹ Amr ibn Shuaib narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطَوِيلِهَا (الترمذي - ابواب الآداب)

Sunnah and Etiquettes

7. It is permissible to make a straight line at the back of the hair¹⁷⁰
8. The ruling of the hair under the lip is the same as that of the beard. Yes, the hair on its right and left side may be cut.¹⁷¹
9. The moustache should be trimmed¹⁷²

Rasulullah ﷺ would clip from the length and the breadth of the beard (when it would lengthen considerably)

¹⁷⁰ ڈاڑھی اور انبیاء کی سنتیں ص 70

¹⁷¹ ڈاڑھی اور انبیاء کی سنتیں ص 55

¹⁷² Rasulallah ﷺ said:

من لم يأخذ من شاربه؛ فليس منا (الترمذي - أبواب الآداب)

He who does not trim his moustache is not from us

Etiquettes of applying oil

1. With the intention of sunnah one should apply oil to the head¹⁷³
2. Recite bismillah before applying
3. Place some oil on the left palm. From it take some and apply first on the eyebrows, followed by the eyelids and then on the head¹⁷⁴

¹⁷³ It has been narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَيِّرُ دَهْنَ رَأْسِهِ , وَيُسْرَحُ لِحْيَتَهُ بِالْمَاءِ
(شعب الإيمان - فصل في أكرام الشعر)

Rasulullah ﷺ would oil his hair thoroughly and would comb his beard, after wetting it with water

¹⁷⁴ Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كَانَ إِذَا أَدْهَنَ صَبَّ فِي رَاحَتِهِ الْيَسْرَى فَبَدَأَ بِحَاجِبِيهِ ثُمَّ عَيْنَيْهِ ثُمَّ رَأْسَهُ. - "الشيرازي في الألقاب عائشة
(كنز العمال - الباب الثالث في شمائل تتعلق بالعادات المعيشة)

When Rasulallah ﷺ would apply oil, he would first place some in his left palm. He would begin with the eyebrows, then the eyelids and then the head.

Sunnah and Etiquettes

4. Note: In sharh shir'atul Islam, mention is made of applying oil on to the moustache and beard after the eyelids and then onto the head

Etiquettes for cutting nails

1. Clip the nails every Jumuah¹⁷⁵
2. Do not throw the clipped nails in a dirty place¹⁷⁶
3. Bury the nails¹⁷⁷

¹⁷⁵ Abdullah ibn Abbas رضي الله عنه narrates:

(كنز العمال - باب تقليم الاظفار)

Clipping the nails on a Friday eradicates illnesses

Ayesha رضي الله عنها narrates:

(كنز العمال - باب الحلق و القص و التقصير)

Whoever clips their nails on a Friday shall be saved from difficult conditions until the following Friday

¹⁷⁶ مرقاة ص 454

¹⁷⁷ Jabir رضي الله عنه narrates:

ادفنوا دماءكم وأشعاركم وأظفاركم لا تلعب بها السحرة

(كنز العمال - باب الحلق و القص و التقصير)

Bury your blood, your hair and your nails, so that the sorcerers cannot interfere with it

4. Note: Rasulullah ﷺ would follow this sequence when clipping his nails:

He would begin with the index finger of the right hand, followed by the middle-finger, the ring finger and the small finger. He would then clip the small nail of the small finger of the left hand, followed by the ring-finger, the middle-finger and then the index finger. He would end by clipping the nail of the thumb of the left hand and finally the nail of the thumb of the right hand.¹⁷⁸

As for the nails of the toes - He would begin with the small toe of the right leg and would continue moving towards the left, i.e. towards the big toe of the right leg, followed by the big toe of the left leg and ending with the small toe of the left leg.¹⁷⁹

Clarity: Allamah Ibn Hajar has also made mention of other narrated methods for clipping the nails. He has however

¹⁷⁸ العطور المجموعة ص 303 - تذكرة الخليل ص 329

¹⁷⁹ فتح الباری 1 ص 344

Sunnah and Etiquettes

placed more emphasis upon this method, since in it one begins from the right.

Etiquettes for applying surma (antimony)

1. Apply surma before sleeping¹⁸⁰
2. Apply ithmid surma (or any other type). Do not rub the surma in the eye¹⁸¹
3. Begin with the right eye¹⁸²
4. Apply an odd amount of times (by applying in each three times or once in the right and twice in the left)¹⁸³

¹⁸⁰ Abdullah ibn Abbas رضي الله عنه narrates:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْتَحِلُ بِالْإِثْمِدِ قَبْلَ أَنْ يَنَامَ (شمائل)

Rasulullah ﷺ would apply ithmid surma before sleeping

¹⁸¹ Rasulallah ﷺ said:

اَكْتَحِلُوا بِالْإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيَنْبِتُ الشَّعْرَ (ترمذي - ابواب اللباس)

Apply ithmid, for it strengthens the eyesight and gives growth to the eyelids

¹⁸² Ayesha رضي الله عنها narrates:

كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ (البخاري)

Rasulullah ﷺ loved to begin from the right as far as he could

Sunnah and Etiquettes

¹⁸³ Uqbah ibn Amir رضي الله عنه narrates:

وَكَانَ إِذَا اكْتَحَلَ اكْتَحَلَ وَتَرًا (مسند احمد - مسند عقبه بن عامر)

Rasulullah ﷺ would apply surmah in the eyes an odd number of times

Abdullah ibn Abbas رضي الله عنه narrates:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ ثَلَاثًا فِي كُلِّ عَيْنٍ (شمائل)

Rasulullah ﷺ would apply surma an odd number of times, thrice in each eye

Etiquettes of wearing sandals/shoes

1. Wear sandals/shoes with the intention of practicing upon the sunnah¹⁸⁴
2. Wherever possible wear shoes or sandals (i.e. avoid walking barefoot unnecessarily)¹⁸⁵
3. Keep one's shoes clean¹⁸⁶

¹⁸⁴ Ibn Umar رضي الله عنه narrates:

فإني رأيت رسول الله - صلى الله عليه وسلم - يلبس النعال التي ليس فيها شعر، ويتوضأ فيها، فأنا أحبُّ أن ألبسها (شمائل)

I saw Rasulallah ﷺ wearing sandals which had no hair. He performed wudhu whilst wearing it. I thus also like wearing it

¹⁸⁵ Rasulallah ﷺ said:

اسْتَكْبَرُوا مِنَ النِّعَالِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا اتَّعَلَّ (مسلم - كتاب اللباس)

Wear shoes in abundance. A man shall remain a rider (i.e. he shall be considered a rider) as long as he wears shoes

¹⁸⁶ Rasulallah ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ (سنن الترمذي - الآداب)

Allah is pure and He loves that which is pure

Sunnah and Etiquettes

4. Let both shoes be of the same type¹⁸⁷
 5. Do not be extravagant in the choice of one's footwear
(اسوه رسول اكرم - 141)
 6. Never imitate the polytheists and proud people in footwear¹⁸⁸
 7. A man should not wear women's footwear and vice versa¹⁸⁹
 8. Do not wear shoes that have on it the name of Almighty Allah (this is a form of great disrespect, which
-

¹⁸⁷ Rasulullah ﷺ said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ (مسلم - كتاب الايمان)

Allah is beautiful and He loves beauty

¹⁸⁸ Rasulullah ﷺ said:

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا (الترمذي - الاستئذان)

He is not from us who imitates others

¹⁸⁹ Ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ

بِالرِّجَالِ (البخاري - كتاب اللباس)

Rasulullah ﷺ cursed those men who imitate women and vice versa

causes great harm, as is evident from the incident of the king of Persia who showed disrespect to the letter of Rasulullah ﷺ¹⁹⁰

9. Wear both shoes when walking¹⁹¹

10. Carry shoes with the left hand¹⁹²

¹⁹⁰ It has been narrated:

فدفعه إلى عظيم البحرين، يدفعه عظيم البحرين إلى كسرى، قال يعقوب: فدفعه عظيم البحرين إلى كسرى، فلما قرأه مرّقه، قال ابنُ شهاب: فحسبت ابنَ المسيّب قال: فدعا عليهم رسول الله - صلى الله عليه وسلم - بأن يُمزقوا/ كلُّ مُزَّق (البخاري - كتاب المغازي)

*The letter was given to Kisra. Upon reading it he tore it up.
Rasulullah ﷺ cursed him that he and his people be torn to pieces
(and it happened so)*

¹⁹¹ Rasulallah ﷺ said:

لِيَنْعَلَهُمَا جَمِيعًا، أَوْ لِيُخْلِعَهُمَا جَمِيعًا (مسلم - كتاب اللباس)
Wear both shoes or remove both

¹⁹² Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ narrates:

يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ» فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ، تَنْطِفُ لِحْيَتُهُ مِنْ وَضُوئِهِ، قَدْ تَعَلَّقَ نَعْلَاهُ فِي يَدِهِ الشِّمَالِ (مسند احمد)

We were sitting with Rasulallah ﷺ when he said, 'A man of paradise shall soon appear in front of us.' Shortly thereafter a man

Sunnah and Etiquettes

11. Dust shoes before wearing (just as how one has been ordered to dust his bedding before sleeping, thereby ensuring that there is no harmful insect within)
12. If there is a fear of falling whilst putting on one's shoes sit and put them on¹⁹³
13. Begin from the right foot when wearing shoes and begin from the left when removing¹⁹⁴

from the Ansaar appeared. His beard was wet due to wudhu. His shoes were hanging from his left hand.

¹⁹³ Anas رضي الله عنه narrates:

نُهِىَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْتَعِلَ الرَّجُلُ وَهُوَ قَائِمٌ (الترمذي - ابواب اللباس)
Rasulullah ﷺ prohibited from putting on shoes whilst standing

¹⁹⁴ Rasulallah ﷺ said:

إِذَا انتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ، فَلْتَكُنِ الْيَمْنَى أُولَهُمَا تَعْلَ، وَآخِرُهُمَا تَنْزَعُ
(مسلم - كتاب اللباس)

When one puts on shoes let him begin from the right. When he removes it let him begin from the left. Let the right shoe be the first to be put on and the last to be removed

Etiquettes of leaving the home

1. (If possible) recite two rakaats before leaving home¹⁹⁵
2. Recite this dua¹⁹⁶:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ، أَوْ نَضِلَّ، أَوْ نُظْلَمَ، أَوْ نُظْلَمَ، أَوْ نُجْهَلَ، أَوْ يُجْهَلَ عَلَيْنَا

O Allah, I seek Your protection from slipping or going astray, from oppressing or being oppressed, from behaving ignorantly or someone else behaving ignorantly with me.

3. Make salaam before leaving¹⁹⁷

¹⁹⁵ Rasulallah ﷺ said:

إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ ، فَصَلِّ رَكْعَتَيْنِ ، تَمْنَعَانِكَ مَخْرَجَ السُّوءِ (البخاري)

When you leave your home read two rakaats. It shall protect you from evil whilst you are out

¹⁹⁶ Umme Salama رَضِيَ اللَّهُ عَنْهَا narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: "بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ، أَوْ نَضِلَّ، أَوْ نُظْلَمَ، أَوْ نُظْلَمَ، أَوْ نُجْهَلَ، أَوْ يُجْهَلَ عَلَيْنَا (الترمذي - الابواب)

When Rasulallah ﷺ would leave the house, he would recite (the above dua)

4. Look to the sky and read this dua¹⁹⁸:

اللهم إني أعوذ بك أن أضلَّ أو أُضِلَّ، أو أزلَّ أو أُزَلَّ، أو أظلم أو أُظلم، أو أجهل أو يُجهل عليَّ

O Allah, I seek Your protection from going astray or being led astray, or slipping or being made to slip, from oppressing or being oppressed, from behaving ignorantly or from someone else behaving ignorantly with me.

¹⁹⁷ Rasulallah ﷺ said:

إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ، وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ السَّلَامَ (شعب الإيمان للبيهقي)

When you enter the house make salaam to your family. When you leave make salaam as well

¹⁹⁸ Umme Salama رَضِيَ اللَّهُ عَنْهَا narrates:

ما خرج النبي -صلى الله عليه وسلم- من بيتي قَطُّ إِلَّا رَفَعَ طَرَفَهُ إِلَى السَّمَاءِ، فَقَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ (ابو داود - كتاب الادب)

Whenever Rasulallah ﷺ left my house he would look to the sky and would recite (the above mentioned dua)

Etiquettes of entering the home

1. Inform the occupants of the house of your arrival by clearing the throat or stamping the feet¹⁹⁹
2. Knock at the door in a moderate manner²⁰⁰
3. Enter the house with the right leg²⁰¹
4. Recite the following dua upon entering:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوَاجِزِ، وَخَيْرَ الْمَخْرُجِ، بِسْمِ اللَّهِ وَجَنَّا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا

¹⁹⁹ Imam Ahmed ibn Hanbal Rahimahullah has stated:

'It is mustahab (preferable) that one coughs or stamps his feet before entering his house - Tafsir ibn Kathir under the verse:

حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

²⁰⁰ Someone once knocked loudly and continuously at the door of Imam Ahmed ibn Hanbal. Upon opening he said:

'This is the knock of the police!' (من ادب الاسلام)

²⁰¹ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ (البخاري)

Rasulullah ﷺ loved beginning from the right as much as was possible

Sunnah and Etiquettes

*O Allah I ask You that there be goodness in my entering and that there be goodness in my leaving. We enter with the name of Allah and we leave with the name of Allah and upon our Allah do we place our trust.*²⁰²

5. Greet the occupants with the sunnah salaam
6. Make miswaak (cleanse the mouth) before entering²⁰³
7. Perform two rakaats nafl upon entering²⁰⁴

ابو داؤد - كتاب الادب - ما يقول الرجل اذا دخل بيته²⁰²

²⁰³ Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَانَ إِذَا دَخَلَ بَيْتَهُ يَدَّ السِّوَاكِ (مسلم)

Rasulullah ﷺ would make miswaak before entering the house

²⁰⁴ Rasulallah ﷺ said:

وإذا دخلت منزلك فصل ركعتين تمنعانك مدخل السوء (مسند البزار)

Perform two rakaats upon entering your house. It shall save you from evil whilst you are within the house

Etiquettes of walking

1. Lift your leg with a pure intention. Try to imitate the walk of Rasulallah ﷺ. (i.e. a brisk pace, leaning forward and lifting the leg up with slight force)²⁰⁵

(Note: Before carrying out any permissible act make an intention. For e.g. before eating make the intention that one is eating due to it being the command of Almighty Allah.)

2. Walk in a humble manner. Never walk in a haughty manner²⁰⁶

²⁰⁵ Sayyiduna Ali رضي الله تعالى عنه described the walked of Rasulallah ﷺ as follows:

إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ

He ﷺ would lift up his leg with force. It would seem as though he was descending from a slope.

Sayyiduna Abu Hureira رضي الله تعالى عنه narrates:

مَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

I have never seen anyone whose pace was faster than Rasulallah

ﷺ

²⁰⁶ Almighty Allah commands:

Sunnah and Etiquettes

3. Do not walk in a manner that indicates one is weak or old²⁰⁷
4. Do not wear only one shoe or sandal²⁰⁸
5. On occasions walk barefoot²⁰⁹
6. Walk in a brisk manner, lifting the leg up with slight force²¹⁰

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا (الاسراء)

Do not be haughty in your walk. You cannot tear the earth, nor can you reach the high mountains

²⁰⁷ Sayyiduna Umar رضي الله عنه saw a youngster walking as though he was ill. Upon being questioned the boy answered that he was not ill. Sayyiduna Umar رضي الله عنه gave the youngster a shot with his stick and ordered him to walk with a brisk pace. (موسوعة الآداب الإسلامية)

²⁰⁸ Rasulallah ﷺ said:

وَلْيُتَعْلَمَا جَمِيعًا، أَوْ لِيُحْلَعَهُمَا جَمِيعًا (مسلم)

Either wear both shoes or remove both of them

(Yes, there is permission to do so if it is only for a few steps)

²⁰⁹ Fudhala ibn Ubeid رضي الله عنه has stated:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نُخْتَفِيَ أحيانًا (سنن أبي داود)

Rasulallah ﷺ ordered us to walk barefoot occasionally

Sunnah and Etiquettes

7. Do not continuously glance towards one's back when walking²¹¹
8. Women should not walk in the middle of pathways²¹²

²¹⁰ Sayyiduna Ali عليه السلام described the walked of Rasulallah ﷺ as follows:

إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ

He ﷺ would lift up his leg with force. It would seem as though he ﷺ was descending from a slope.

²¹¹ Rasulallah ﷺ would not glance towards his back when walking (صحيح الجامع)

²¹² Rasulallah ﷺ said:

لَيْسَ لِلنِّسَاءِ وَسْطُ الطَّرِيقِ (شعب الایمان)

The middle of the pathway is not (appropriate) for women

Etiquettes of the pathway

1. Make salaam and reply to salaam²¹³
2. Protect the gaze from falling onto strange women²¹⁴
3. Speak that which is beneficial²¹⁵
4. Avoid talk that is evil²¹⁶
5. Direct the one that is lost towards the path he seeks²¹⁷
6. Aid the oppressed²¹⁸

²¹³ When the Sahaba رضي الله عنهم enquired as to what the right of the pathway is, Rasulallah ﷺ replied:

قَالُوا: وَمَا حَقُّهَا؟ قَالَ: «رَدُّ السَّلَامِ

Replying to the salaam (Bukhari)

²¹⁴ Rasulallah ﷺ stated further:

وَعَضُّ الْبَصَرِ

And lowering the gaze (Bukhari)

²¹⁵ وَالْأَمْرُ بِالْمَعْرُوفِ،

And to invite to what is good (Bukhari)

²¹⁶ وَالنَّهْيُ عَنِ الْمُنْكَرِ

And to forbid from evil (Bukhari)

²¹⁷ وَاهْدُوا السَّبِيلَ

And to show the path (Tirmidhi)

7. Not to cause harm to others²¹⁹
 8. To remove harmful objects from the pathway²²⁰
 9. To abstain from polluting the pathway²²¹
 10. To avoid such acts which are disliked by the people
 11. To observe the rules of the government²²²
-

وَأَعِينُوا الْمَظْلُومَ²¹⁸

And to aid the oppressed (Tirmidhi)

وَكُفُّ الْأَذَى²¹⁹

And not to cause harm to others (Bukhari)

²²⁰ Rasulallah ﷺ said:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ (مسلم)

Iman has over seventy branches. The most virtuous of which is to recite the kalimah and the easiest of which is the removal of harmful objects from the path

²²¹ Rasulallah ﷺ commanded:

اتَّقُوا اللَّعَاتِينَ .. الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ (مسلم)

Save yourself from two acts that bring upon one curses. Relieving oneself on the pathway or in the shade of the people

²²² Rasulallah ﷺ commanded:

اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ (بخارى)

Sunnah and Etiquettes

*Listen and obey, even though your leader may be an Abyssinian
slave*

Etiquettes of salaam (greeting)

1. Make the salaam common²²³
2. Greet with the Islamic greeting²²⁴

²²³ Sayyiduna Bara ibn Aazib رضي الله عنه said:

أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ، .. وَإِفْتَاءِ السَّلَامِ (بخاري)

Rasulullah ﷺ ordered us to fulfil seven things. (Amongst the seven are) And to make the salaam common

²²⁴ Rasulullāh ﷺ said:

خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ الْمَلَائِكَةِ، فَاسْتَمِعَ مَا يُحْيُونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ فَزَادُوهُ: وَرَحْمَةُ اللَّهِ (بخاري)

Almighty Allah created Adam in his particular form, with his height being sixty handspan. Almighty Allah then commanded him, 'Proceed to that group of angels and greet them, and listen to their reply, for this shall be your greeting and the greeting of your progeny.' Nabi Adam عليه السلام greeted them saying:

السلام عليكم

The angels replied:

Mention the full Islamic greeting²²⁵, i.e.

السلام عليكم ورحمة الله وبركاته

و عليكم السلام ورحمة الله

They added the phrase:

و رحمة الله

²²⁵ Sayyiduna Imran ibn Husein عليه السلام narrates:

جاء رجلٌ إلى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامُ، ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَشْرٌ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ، فَجَلَسَ، فَقَالَ: «عِشْرُونَ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ، فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ» (ابو داؤد)

A man came in the company of Rasulallah ﷺ and greeted, saying:

السلام عليكم

Rasulallah ﷺ replied to his greeting and said, 'ten'. Another man then entered and greeted, saying:

السلام عليكم ورحمة الله

Rasulallah ﷺ replied and said, 'twenty'. A third person entered and greeted, saying:

السلام عليكم ورحمة الله وبركاته

Rasulallah ﷺ replied and said, 'thirty' (i.e. his greeting has earned him thirty rewards)

3. Not to greet with the phrase used when greeting the dead, i.e. to refrain from using the phrase:

عليك السلام²²⁶

4. Not to greet in the manner of non-Muslims²²⁷
5. To initiate the salaam²²⁸

²²⁶ Rasulullah ﷺ said:

لَا تَقُلْ: عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامَ تَحِيَّةُ الْمَيِّتِ (ابو داؤد)

Do not say عليك السلام for this is the greeting of the dead

²²⁷ Rasulullah ﷺ warned:

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بَعِيرِنَا، لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا النَّصَارَى، فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ، وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأُكْحَفِ (ترمذي)

He is not from us who imitates others. Do not imitate the jew, nor the christian. The greeting of the jew is an indication with the finger. The greeting of the Christian is with the palm.

²²⁸ قيل يَا رَسُولَ اللَّهِ الرَّجُلَانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ فَقَالَ: «أَوْلَاهُمَا بِاللَّهِ» (ترمذي)

Rasulullah ﷺ was asked, 'When two people meet, who should initiate the greeting. He replied: 'The one who is more beloved to Allah.'

Sunnah and Etiquettes

Mas'ala: If both initiate the salaam the offering of the reply shall be obligatory upon both parties²²⁹

6. Do not initiate the greeting when one meets with a disbeliever²³⁰
7. Reply to the greeting of a disbeliever by saying **و عليكم** (and may the same be to you)²³¹
8. Make salaam before greeting²³²
9. If one does not receive a reply, he should make the salaam two more times²³³

²²⁹ فان سلما معا يرد كل واحد (عالمكيري)

²³⁰ Rasulullah ﷺ said:

لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ (مسلم)

Do not initiate the greeting when meeting with a Christian or a Jew

²³¹ Rasulullah ﷺ said:

إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ (بخاري)

When greeted by a disbeliever, reply with the phrase: و عليكم

²³² Rasulullah ﷺ said:

السَّلَامُ قَبْلَ الْكَلَامِ (ترمذي)

Make salaam before speaking

10. The young should greet the old; the passer-by should greet those that are seated; the smaller group should greet the larger group²³⁴
 11. One should make salaam to young children²³⁵
 12. Salaam can be made to women who are not regarded as strangers to one (i.e. he is their mahram)²³⁶
-

²³³ Sayyiduna Anas رضي الله عنه narrated:

أَنَّهُ كَانَ «إِذَا سَلَّمَ ثَلَاثًا (بخاري)

When Rasulullah ﷺ would greet, he would greet thrice

²³⁴ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ (بخاري)

²³⁵ Sayyiduna Thabit al-Bunani narrates:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّهُ مَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ» وَقَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ (بخاري)

Sayyiduna Anas ibn Malik رضي الله عنه passed by come children. He made salaam to them and then said, 'Rasulullah ﷺ would make salaam to the children.'

²³⁶ Sayyidah Asma bint Yazid narrated:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنَ النِّسَاءِ فُعُودٌ، فَأَلَوَى بِيَدِهِ بِالتَّسْلِيمِ (ترمذي)

13. When some are sleeping the salaam should be made in a low tone²³⁷

14. One should make salaam when leaving a gathering²³⁸

Note: To a gathering comprising of both Muslim and non-Muslim there is nothing wrong if one makes salaam²³⁹

Rasulullah ﷺ passed by a group of women who were seated in the masjid. With an indication of the hand he made salaam to them

²³⁷ Sayyiduna Miqdad رَضِيَ اللَّهُ عَنْهُ narrates:

فَيَجِيءُ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ (مسلم)

Rasulullah ﷺ would at times return late. He would greet in a manner that would not disturb the one sleeping, but it would be audible to the one awake.

²³⁸ Rasulallah ﷺ said:

إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ، فَلْيُسَلِّمْ فَإِذَا أَرَادَ أَنْ يَقُومَ، فَلْيُسَلِّمْ فَلْيُسَلِّمِ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ

(سنن أبي داود)

When one approaches a gathering, he should make salaam, and when he intends leaving, he should make salaam. The first salaam of his is important and so is the last.

²³⁹ Sayyiduna Usama ibn Zaid رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ (ترمذي)

Sunnah and Etiquettes

Note: If there are many in a gathering, but the one approaching has taken one individuals name when making salaam, then the obligation of replying will be only on him (Alamghiri)

15. Even if one separates for only a short while then too, he should make the salaam again upon meeting²⁴⁰
16. Salaam should be made when entering the home²⁴¹

Rasulullah ﷺ passed by a gathering in which there were both Muslims as well as jews. He ﷺ made salaam to them.

²⁴⁰ Rasulallah ﷺ said:

إِذَا اصْطَحَبَ رَجُلَانِ مُسْلِمَانِ فَحَالَ بَيْنَهُمَا شَجَرٌ وَحَجَرٌ وَمَدَرٌ فَلْيُسَلِّمَ أَحَدُهُمَا عَلَى الْآخَرِ (شعب
الايمان)

When two Muslims get separated by a tree or some stone they should greet again when they meet up again

²⁴¹ Rasulallah ﷺ said:

إِذَا وَجَّهَ الرَّجُلُ بَيْتَهُ، فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْجِ، وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَجَنَّا، وَبِسْمِ اللَّهِ
خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لْيُسَلِّمْ عَلَى أَهْلِهِ (سنن أبي داود)

When one enters the home, he should recite: اللهم اني اسئلك خير المولى till the end of the dua, and then he should make salaam to his family

17. If there is none at home then the salaam will be as follows: السلام علينا وعلى عباد الله الصالحين (Shaami)
18. It is necessary to reply to salaam²⁴²
19. The reply should be better than the salaam, or at least equal to it²⁴³
20. One can convey salaams to one who is absent²⁴⁴
21. In reply to such a salaam, one will reply to the one who delivers the salaam: عليك وعليه السلام (May peace be upon you and upon him)²⁴⁵

²⁴² Rasulallah ﷺ said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ (بخاري)

The rights of a believer are five. Amongst them is that his salaam is replied to

²⁴³ Almighty Allah commands:

وَإِذَا حُيِّئْتُمْ بِهِ بِحَسَنَةٍ فَكُونُوا بِهَا حَسَنًا أَوْ رُدُّوهَا (النساء)

When you are greeted, then reply with a better greeting or with a similar greeting

²⁴⁴ Rasulallah ﷺ informed Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا

يَا عَائِشَةُ هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ (مسلم)

O Ayesha, he is Jibrail عليه السلام conveying salaams to you

فَأَنَّهُ فَقَالَ: أَيُّ يُقْرِئُكَ السَّلَامَ، فَقَالَ: «وَعَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ (سنن أبي داؤد) ²⁴⁵

A young Sahabi ﷺ came to Rasulullah ﷺ and said, 'My father conveys salaams to you.' Rasulullah ﷺ replied, 'May peace be upon you and your father.'

Etiquettes of eating

1. Eat only what is halaal (permissible)²⁴⁶
2. Make the intention that one is eating to acquire strength to worship Almighty Allah and that one is eating due to it being a command of Allah
3. Do not waste food²⁴⁷
4. Never eat when one's stomach is already full²⁴⁸

²⁴⁶ Almighty Allah commands:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

O Messengers, eat that which is pure and carry out noble acts

²⁴⁷ Almighty Allah commands:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

Eat and drink and do not waste

Rasulullah ﷺ commanded:

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا مَا لَمْ يَخَالِطْهُ إِسْرَافٌ، أَوْ خَبِيلَةٌ (ابن ماجه)

Eat, drink and give in charity and dress up in good attire, as long as there is no wastage involved, nor any intention of show

²⁴⁸ Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates:

5. Never eat so much that the stomach can manage no more²⁴⁹
6. Do not eat on the road/in public places²⁵⁰

كَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَطْعَمَيْنِ: عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ، وَأَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى بَطْنِهِ (سنن أبي داود)

Rasulullah ﷺ forbade us from eating from sitting at a table upon which liquor is served, and he ﷺ forbade us from eating when the stomach is already full

²⁴⁹ Imam Shafi' Rahimahullah has said:

مَا شَبِعْتُ مِنْهُ سِتَّ عَشْرَةَ سَنَةً إِلَّا مَرَّةً فَأَذْخَلْتُ يَدَيَّ فَتَقَيَّأْتُهَا.
رَوَاهَا ابْنُ أَبِي حَاتِمٍ عَنِ الرَّبِيعِ وَرَأَدَ: لِأَنَّ الشَّبْعَ يُثْقِلُ الْبَدَنَ وَيُقَسِّي الْقَلْبَ، وَيُزِيلُ الْفِطْنَةَ، وَيَجْلِبُ النَّوْمَ
وَيُضْعِفُ عَنِ الْعِبَادَةِ (سير اعلام النبلاء)

'In the last sixteen years I have never eaten a full stomach, except once. Even at that time I placed my fingers in my mouth and vomited out the food. Filling the belly with food makes the body heavy, the heart hard, weakens the mind, makes one tired and makes one lazy in his worship.

²⁵⁰ Rasulallah ﷺ said:

الْأَكْلُ فِي السُّوقِ ذَنَاءَةٌ (جمع الزوائد)
Eating in the market-place is an act contrary to noble manners

Sunnah and Etiquettes

7. Before salaah do not eat raw onion, garlic or any item that leaves a bad smell in the mouth²⁵¹
 8. On a Friday one should eat after Jumuah and then take a short nap²⁵²
 9. Do not miss the night meal²⁵³
 10. Never eat from gold and silver utensils²⁵⁴
-

²⁵¹ Rasulallah ﷺ said:

مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا - أَوْ قَالَ: فَلْيَعْتَزِلْ مَسْجِدَنَا - وَلْيَقْعُدْ فِي بَيْتِهِ (بخاري)

He who has eaten from garlic or onion should stay away from our Masjid. He should rather sit at home

²⁵² Sayyiduna Sahl ibn Sa'd رضى الله عنه has said:

كُنَّا نَقْبِلُ وَنَتَغَدَّى بَعْدَ الْجُمُعَةِ (بخاري)

We would take our afternoon nap and would eat after the Jumuah salaah

²⁵³ Rasulallah ﷺ said:

تَعَسَّوْا وَلَوْ بِكَفٍّ مِنْ حَشْفٍ، فَإِنَّ تَرْكَ الْعِشَاءِ مَهْرَمَةٌ (سنن الترمذي)

Eat something at night, even if it may be a handful of low-quality dates. Not eating at night causes one to age faster

²⁵⁴ Rasulallah ﷺ commanded:

وَلَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا (بخاري)

Do not drink nor eat from gold and silver utensils

11. Eat in the company of others²⁵⁵

²⁵⁵ Rasulallah ﷺ said:

فَاَجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ (سنن ابی داؤد)

Eat collectively and take the name of Almighty Allah when eating.

There shall be blessings in your food

Etiquettes before eating

1. Wash the hands before eating²⁵⁶

Note: There shall be no harm if the hands are not washed for a light meal²⁵⁷

2. Spread out a cloth for the food to be placed on it²⁵⁸

²⁵⁶ Rasulullāh ﷺ said:

بركة الطعام الوضوء قبله والوضوء بعده (شمائل الترمذي)

The is blessings in food when one washes the hands before and after eating

²⁵⁷ Sayyiduna Jabir رضي الله عنه narrates:

أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شِغْبٍ مِنَ الْجَبَلِ وَقَدْ قَضَى حَاجَتَهُ، وَبَيْنَ أَيْدِينَا تَمْرٌ عَلَى ثُرْسٍ أَوْ حَجَفَةٍ، فَدَعَوْنَا، فَأَكَلْنَا مَعَنَا وَمَا مَسَّ مَاءً (سنن أبي داود)

Rasulullah ﷺ returned from a valley after relieving himself. There were some dates placed on a shield in front of us. We invited Rasulullāh ﷺ to partake of some. He ﷺ ate with us and did not wash his hands before eating

²⁵⁸ Sayyiduna Qatada was asked

قِيلَ لِقَتَادَةَ: فَعَلَامَ كَانُوا يَأْكُلُونَ؟ قَالَ: «عَلَى السُّفْرِ (بخاري)

Sunnah and Etiquettes

3. Remove one's shoes²⁵⁹
4. Adopt a humble posture whilst eating²⁶⁰

Note: Allamah Shami has made mention of three preferred methods of sitting

- a) To place the posterior on the ground and to lift up the knees. Allamah Shami has termed this as the best posture
- b) The posture we adopt in salaah when sitting, except that when eating the feet will be placed one on top of the other and one will lean slightly towards the food
- c) To lift the right leg and to sit on the left leg

Upon what would the Sahabah رضي الله تعالى عنهم eat? He replied, 'On a cloth'

²⁵⁹ Rasulallah ﷺ said:

إِذَا أَكَلْتُمُ الطَّعَامَ فَاخْلَعُوا نَعَالَكُمْ فَإِنَّهُ أَرْوَحُ لِأَقْدَامِكُمْ (مجمع الزوائد)

Remove your shoes before eating. There is much comfort in this for your feet.

²⁶⁰ Rasulallah ﷺ said:

أَكُلْ كَمَا يَأْكُلُ الْعَبْدُ، وَأَجْلِسْ كَمَا يَجْلِسُ الْعَبْدُ (مسند أبي يعلى)

I eat as a slave eats and I sit as a slave sits

Sunnah and Etiquettes

Note: Although it is permissible to sit on a table, it is indeed much more preferable to sit on the floor and eat, since this is closest to the sunnah (حديث کی اصلاحی مضامین)

5. Recite بسم الله و بركة الله before eating²⁶¹
6. Do not find fault with the food²⁶²
7. One should not sniff at the food²⁶³

²⁶¹ Rasulallah ﷺ said to a young Sahabi رَضِيَ اللَّهُ عَنْهُ:

يَا غُلَامُ، سَمِّ اللَّهَ (بخاري)

O my lad, take the name of Allah (when eating)

Once when there were many edible items placed in front of Rasulallah ﷺ, he said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ:

إِذَا أَصَبْتُمْ مِثْلَ هَذَا وَضَرَبْتُمْ بِأَيْدِيكُمْ، فَقُولُوا: بِسْمِ اللَّهِ وَبَرَكَاتِهِ (المعجم الاوسط)

When you find this in front of you, and when your hands stretch out towards it, then first recite: بِسْمِ اللَّهِ وَبَرَكَاتِهِ

²⁶² Sayyiduna Abu Hureira رَضِيَ اللَّهُ عَنْهُ has said:

مَا عَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ (بخاري)

Rasulallah ﷺ never ever found fault with food

²⁶³ Rasulallah ﷺ said:

لَا تَشْمُوا الطَّعَامَ كَمَا تَشْمُو السِّبَاعَ (كنز العمال)

Do not sniff at food in the manner that wild animals sniff at food

Etiquettes during meals

1. Eat with the right hand²⁶⁴
2. Take small morsels (الادب في الدين)
3. Eat with three fingers²⁶⁵
4. Eat from what is in front of you²⁶⁶

(Note: If there is a variety of food then one is allowed to take as he wishes)²⁶⁷

²⁶⁴ Nabi Sallallahu ﷺ said to a youngster:

يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ (بخاري)

O lad, take the name of Allah and eat with the right hand

²⁶⁵ Sayyiduna Ka'b ibn Malik رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثِ أَصَابِعِ (مسلم)

Rasulullah ﷺ would eat with three fingers

²⁶⁶ Rasulallah ﷺ said:

وَكُلْ مِمَّا يَلِيكَ (بخاري)

And eat from what is closest to you

²⁶⁷ Rasulallah ﷺ said to Sayyiduna Ikrash رَضِيَ اللَّهُ عَنْهُ:

يَا عِكْرَاشُ، كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ (سنن الترمذي)

Eat from wherever you wish, since there is a variety of dates

5. Eat from the side of the plate and not from the center²⁶⁸
6. Chew one's food properly (الادب في الدين)
7. Morsels that have fallen unto the cloth should be lifted and eaten²⁶⁹
8. If one has forgotten to recite بسم الله then upon remembering he should recite بسم الله اوله و آخره²⁷⁰
9. If a fly happens to fall in the food (and one still wishes to partake of it, and it is cold) then he should first

²⁶⁸ Rasulallah ﷺ said:

الْبَرَكَهُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ خَافَتَيْهِ، وَلَا تَأْكُلُوا مِنْ وَسْطِهِ (سنن الترمذي)

Blessings descend in the centre of the plate. Thus, eat from its sides and not from the centre

²⁶⁹ Rasulallah ﷺ said:

إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيَمِطْ مَا كَانَ مِنْ أَدَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ (مسلم)

When a morsel falls, one should clean it and eat it. He should not leave it for the devil

²⁷⁰ Rasulallah ﷺ said:

إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَبْغِلْ

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ (سنن أبي داود)

Before eating one should take the name of Allah. If he forgets at the beginning then he should say بسم الله اوله و آخره

immerse the fly into the food/drink and then throw it out. After this he may partake of it.²⁷¹

10. During meals one's talk should be of a noble nature²⁷²

11. The food should not be piping hot²⁷³

12. One should avoid blowing into one's food and drink²⁷⁴

²⁷¹ Rasulullah ﷺ said:

إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَخَذَكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ وَالْأُخْرَى شِفَاءٌ
(بخاري)

If a fly falls in your drink one should immerse it fully and then throw it away. The reason being that in one of its wings is disease and in the other is the cure

²⁷² Imam Ghazali has written in Ihya:

أَنْ لَا يَسْكُتُوا عَلَى الطَّعَامِ فَإِنَّ ذَلِكَ مِنْ سِرَةِ الْعَجَمِ وَلَكِنْ يَتَكَلَّمُونَ بِالْمَعْرُوفِ وَيَتَحَدَّثُونَ بِحِكَايَاتِ الصَّالِحِينَ فِي الْأَطْعَمَةِ وَغَيْرِهَا

Do not eat in silence. That is the manner of the non-Arab. Rather speak of noble matters and narrate the incidents of the pious

²⁷³ Rasulullah ﷺ said:

إِنَّهُ (الطَّعَامُ الَّذِي ذَهَبَ فُورُهُ وَ دَخَانُهُ) أَكْثَرُ بَرَكَاتٍ (مسند احمد)

Food whose extreme heat and smoke has disappeared has much more blessings

²⁷⁴ Rasulullah ﷺ said:

Sunnah and Etiquettes

Note: To eat bread from the center and to leave the sides is disliked (نصاب الاحتساب ص 148)

13. Do not lean whilst eating²⁷⁵

ثلاث نفخات يكرهن: نفخة حيث يسجد، ونفخة في الشراب، ونفخة في الطعام (كنز العمال)
Three blows are disliked. Blowing whilst making sajda; blowing in one's drink; and blowing in food

²⁷⁵ Rasulullah ﷺ said:

لَا أَكُلُ مُتَّكِئًا (بخاري)

I do not lean whilst eating

Etiquettes after eating

1. Clean the plate²⁷⁶
2. Lick the fingers thrice²⁷⁷
3. First lick the middle finger; then the index finger and finally the thumb²⁷⁸

²⁷⁶ Sayyiduna Anas رضي الله عنه narrates:

وَأَمَرَنَا أَنْ نَسْلُتَ الْقِصْعَةَ (مسلم)

He ﷺ ordered us to clean the plate after meals

²⁷⁷ Sayyiduna Ka'b رضي الله عنه narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْعُقُ أَصَابِعَهُ ثَلَاثًا (الشمائل للترمذي)

Rasulullah ﷺ would lick his fingers thrice

²⁷⁸ Sayyiduna Ka'b ibn Ujra رضي الله عنه narrates:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثِ: بِالإِصْبَاحِ، وَالَّتِي تَلِيهَا، وَالْوُسْطَى، ثُمَّ رَأَيْتُهُ يَلْعُقُ أَصَابِعَهُ الثَّلَاثَ قَبْلَ أَنْ يَمْسَحَهَا، وَيَلْعُقُ الْوُسْطَى، ثُمَّ الَّتِي تَلِيهَا، ثُمَّ الإِصْبَاحَ (المعجم الاوسط)

I saw Rasulullah ﷺ eating with his three fingers, the thumb; the index finger; and the middle finger. I then saw him ﷺ licking his three fingers before wiping it. He licked the middle finger, then the index finger and then the thumb

Sunnah and Etiquettes

4. Thank Almighty Allah after the meal²⁷⁹

5. Recite this dua:²⁸⁰

²⁷⁹ Almighty Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ عَلَيْهِ تَعْبُدُونَ (البقرة)

O people of Imaan, eat of the pure items which We have provided for you, and show appreciation to Allah, if it is Allah that you indeed worship

²⁸⁰ Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates:

When Rasulullah ﷺ would complete this meal, he would recite:

الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين (الشمائل للترمذي)

O praise is to Allah, who has fed us, given us to drink and has made us believers

Sayyiduna Abu Ayub Ansari رَضِيَ اللَّهُ عَنْهُ narrates:

When Rasulullah ﷺ would eat or drink he would recite:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ، وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا (سنن أبي داود)

All praise is for Allah, who has fed us and given us to drink, and he has made it palatable and has made for it an exit from the body

Rasulullah ﷺ said:

When you are satiated recite the following:

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعُنَا، وَأَرْوَانَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ (شعب الإيمان)

Rasulullah ﷺ said:

Sunnah and Etiquettes

Note: There are other sunnah duas besides this. One should endeavor to learn them as well

6. Stand after the food/cloth has been lifted²⁸¹

7. Wash the hands after eating²⁸²

When one has eaten, he should recite:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ (مسند احمد)

O Allah, bless us in this and give us that which is even better

Rasulullah ﷺ said:

When one has drunk milk he should recite:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ (مسند احمد)

O Allah, bless us in this and give us more of it

²⁸¹ Rasulallah ﷺ said:

إِذَا وُضِعَتِ الْمَائِدَةُ، فَلَا يَقُومُ رَجُلٌ، حَتَّى تُرْفَعَ الْمَائِدَةُ (سنن ابن ماجه)

When the cloth for food is laid, none should stand until the cloth is not lifted

²⁸² Rasulallah ﷺ said:

مَنْ نَامَ وَفِي يَدِهِ عَمْرٌ، وَلَمْ يَغْسِلْهُ فَأَصَابَهُ شَيْءٌ، فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ (سنن ابى داود)

Sunnah and Etiquettes

Note: After licking the fingers clean there is nothing wrong if one uses tissue-paper or a cloth to clean it further²⁸³

8. Gargle after eating²⁸⁴

9. Clean the teeth after eating²⁸⁵

Whoever goes to bed whilst his fingers are sticky (on account of what he has eaten) and he does not wash it, if he is bitten that night, he should blame none but himself

²⁸³ Rasulallah ﷺ said:

إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحَنَّ يَدَهُ بِالْمِندِيلِ حَتَّى يَلْعَقَهَا، أَوْ يُلْعِقَهَا (سنن أبي داود)

After eating none should use a towel/cloth until he licks his fingers or he has it licked

²⁸⁴ Sayyiduna Suweid ibn Nu'man رَضِيَ اللَّهُ عَنْهُ narrates:

فَأَكَلْنَا، فَقَامَ إِلَى الصَّلَاةِ فَتَمَضَّمُضَ وَتَمَضَّمُضْنَا (بخاري)

We (after eating) stood, and Rasulallah ﷺ stood with us for salaah. He ﷺ first gargled his mouth and we then did the same

²⁸⁵ Rasulallah ﷺ said:

تَخَلَّلُوا عَلَى أَثَرِ الطَّعَامِ وَتَمَضَّمُضُوا (كنز العمال)

Clean the teeth after eating and gargle

Etiquettes regarding others during meals

1. Invite those present to partake of the meal²⁸⁶

Note: If others own a share in the food it will be incorrect to invite towards it, except with their permission

2. One should invite one's servant to join him in the meal, or at least the servant should be given some portion from the meal²⁸⁷

²⁸⁶ Almighty Allah (with regards to the distribution of the estate):

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ (النساء)

And when family members, orphans and the poor gather at the time of distribution, then they too should be fed some portion of it

²⁸⁷ Rasulallah ﷺ said:

إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُتَنَاوَلْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ

(بخاري)

When the servant brings your food, if one cannot seat him next to him, then at least offer him a few morsels

3. At the time of eating, (if there is no reason) one should not investigate the nature of the food, as to whether it is permissible or not²⁸⁸
4. If the food is less, one should give preference to others²⁸⁹
5. The temperament of the companions should be considered whilst eating, i.e. such acts should not be carried out which disgusts others²⁹⁰

²⁸⁸ Rasulallah ﷺ said:

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ، فَلْيَأْكُلْ مِنْ طَعَامِهِ، وَلَا يَسْأَلْ، وَيَشْرَبْ مِنْ شَرَابِهِ، وَلَا يَسْأَلْ
(شعب الإيمان)

When one comes to his brother, he should partake of his food and drink, and should not ask questions (regarding the nature of the food)

²⁸⁹ Almighty Allah praised the Ansaar on account of this quality of theirs. Almighty Allah states:

وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر)

And they prefer others over themselves, despite their own hunger

²⁹⁰ Rasulallah ﷺ said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (بخاري)

6. Sad events should not be discussed whilst eating (الادب
في الدين - 56)
 7. Without the approval of the meal partner one should
not take more than one item²⁹¹
 8. One should not stare at the one eating with him (الادب
في الدين 55)
 9. One should stop eating at approximately the same
time as the other meal partners.²⁹²
-

*A Muslim is he from whose hands and tongue other Muslims are
safe*

²⁹¹ Sayyiduna Abdullah ibn Umar رضي الله عنهما narrates:

هَي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يُفَرَنَ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ صَاحِبَهُ (سنن الترمذي)
**Rasulullah ﷺ forbade the taking of two dates, except with the
permission of the eating-partner**

²⁹² Rasulullah ﷺ said:

إِذَا وُضِعَتِ الْمَائِدَةُ، فَلَا يَقُومُ رَجُلٌ، حَتَّى تُرْفَعَ الْمَائِدَةُ، وَلَا يَرْفَعُ يَدَهُ، وَإِنْ سَبَعَ، حَتَّى يَفْرَغَ الْقَوْمُ،
وَلْيُعْذِرْ، فَإِنَّ الرَّجُلَ يُخْجَلُ جَلِيسُهُ، فَيَقْبِضُ يَدَهُ، وَعَسَى أَنْ يَكُونَ لَهُ فِي الطَّعَامِ حَاجَةٌ (سنن ابن
ماجه)

*When the cloth is laid for meals, one should not stand until the cloth
is lifted. One should also not lift his hand from the food, although he
is satiated, until his companion finishes his meal. Verily, a*

10. When hosted, one should make dua for the host²⁹³

11. Amongst the duas for the host are²⁹⁴:

companion feels shy (when his partner has not eating, yet he is still busy). It is possible that he will stop eating, despite still being hungry.

²⁹³ Sayyiduna Jabir ibn Abdullah رضي الله عنه narrates:

صَنَعَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَعَامًا فَدَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ فَلَمَّا فَرَعُوا قَالَ: «أَتَيْبُوا أَحَاكُمُ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا إِتَابَتُهُ؟ قَالَ «إِنَّ الرَّجُلَ إِذَا دَخَلَ بَيْتُهُ فَأَكَلَ طَعَامَهُ، وَشَرِبَ شَرَابَهُ، فَدَعَا لَهُ فَذَلِكَ إِتَابَتُهُ» (سنن أبي داود)

Abul-Haithan ibn Tayyihaan رضي الله عنه prepared a meal for Rasulallah ﷺ and the companions رضي الله عنهم. At the end of the meal Rasulallah ﷺ said to them, 'Pay your host for the meal.' The Sahaba رضي الله عنهم enquired, 'What is the pay?' Rasulallah ﷺ replied, 'When one is hosted, then after the meal he should make dua for the host. That is the pay.'

²⁹⁴ After being hosted by a particular Sahabi رضي الله عنه, Rasulallah ﷺ made the following dua:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ (سنن أبي داود)

May the fasting break their fast by you, may the righteous eat your food and may the angels make dua for you.

Rasulallah ﷺ made this dua for Busr رضي الله عنه:

Sunnah and Etiquettes

12. A guest should not delay in leaving after the meal²⁹⁵
13. One should (at times) feed the wife with his own hands²⁹⁶

اللَّهُمَّ، بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ (مسلم)

²⁹⁵ Almighty Allah commands:

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا (الاحزاب)

And take leave after partaking of the meal

²⁹⁶ Rasulullāh ﷺ said to Sayyiduna Sa'd ibn Abi Waqqas رَضِيَ اللَّهُ عَنْهُ:

وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ (بخاري)

Whatever you spend, intending therein the pleasure of Almighty Allah, you shall be rewarded for it. Even if it be the morsel that you place in the mouth of your spouse.

Etiquettes of drinking

1. Recite ²⁹⁷ بِسْمِ اللَّهِ
2. Drink sweet and cold/cool water²⁹⁸
3. Look into the water before drinking (مطالع البدر)
4. If a fly has fallen in one's drink and one still desires to drink it, he should first immerse the fly into the drink, then remove it²⁹⁹

²⁹⁷ Naufal ibn Muawiyah رَضِيَ اللَّهُ عَنْهُ narrates:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ بِثَلَاثَةِ أَنْفَاسٍ، يُسَمِّيَ اللَّهَ فِي أَوَّلِهَا (المعجم الاوسط)
I saw Rasulallah ﷺ drinking in three sips. He ﷺ took the name of Allah before the first sip.

²⁹⁸ Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates:

كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلُو الْبَارِدَ (الشمائل للترمذي)
The most beloved drink to Rasulallah ﷺ was that which was cold and sweet

²⁹⁹ Rasulallah ﷺ said:

إِذَا وَقَعَ الذَّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ، فَإِنْ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ
وَالْأُخْرَى شِفَاءٌ (بخاري)

Sunnah and Etiquettes

5. Sit and drink³⁰⁰

Note: Where it is difficult to sit, one is permitted in such an instance to stand³⁰¹

6. Drink with the right hand³⁰²

If a fly falls into your drink, one should immerse it into the drink fully and then remove it, for in its one wing is disease and in the other is its cure

³⁰⁰ Rasulallah ﷺ said:

لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِمْ (مسلم)

None of you should drink standing. If he happens to do so he should vomit it out

³⁰¹ Nizaal ibn Sabira رَضِيَ اللَّهُ عَنْهُ narrates:

أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَلَى بَابِ الرَّحْبَةِ «فَمَشَرَبٌ قَائِمًا» فَقَالَ: إِنَّ نَاسًا يَكْرَهُ أَحَدَهُمْ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ، وَإِنِّي «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ» (بخاري)

Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ came to the door of Rahbah, (open space in front of the door of the Masjid of Kufa) where he drank standing. He then said, Some dislike others on account of their drinking standing.

I saw Rasulallah ﷺ doing exactly as I have just done.

(Note: The scholars have explained that this was done at the time of necessity)

³⁰² Rasulallah ﷺ said:

Sunnah and Etiquettes

7. Drink, taking at least three sips³⁰³
 8. Do not breathe in the glass³⁰⁴
 9. Do not drink from the chipped edge of a glass³⁰⁵
 10. Do not drink directly from the water-skin (or from a bottle)³⁰⁶
-

إِذَا أَكَلْ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ (مسلم)

Drink with the right hand, since the devil eats and drinks with the left hand

³⁰³ Naufal ibn Muawiayah رضي الله عنه says:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ بِثَلَاثَةِ أَنْفَاسٍ، (المعجم الاوسط)

I saw Rasulullah ﷺ drinking in three sips

³⁰⁴ Rasulullah ﷺ said:

إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَنْتَفِسْ فِي الْإِنَاءِ (بخاري)

One should not breathe into the utensil

³⁰⁵ Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrates:

كَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّرْبِ مِنْ ثُلُمَةِ الْقَدَحِ (سنن أبي داود)

Rasulullah ﷺ forbade us from drinking from the chipped edge

³⁰⁶ Sayyiduna Abu Hureira رضي الله عنه narrates:

11. Do not blow in the drink³⁰⁷
12. When taking a breath keep the glass away from the mouth³⁰⁸
13. Praise Almighty Allah after drinking³⁰⁹
14. Recite the following dua:³¹⁰

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا أَجَاًّا بِدُنُونِنَا (كنز العمال)

هَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ (بخاري)

Rasulullah ﷺ forbade us from drinking directly from the mouth of the water-skin

³⁰⁷ Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ عَنِ النَّفْخِ فِي الشُّرْبِ (سنن الترمذي)

Rasulullah ﷺ forbade us from blowing into the drink

³⁰⁸ Rasulallah ﷺ said:

فَأَبْنِ الْقَدَحَ إِذْ دُنَّ عَنْ فَمِكَ (سنن الترمذي)

(When taking a breath) distance the utensil from one's mouth

³⁰⁹ Rasulallah ﷺ said:

إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا (مسلم)

Almighty Allah is pleased with that slave who praises Allah after taking a morsel of food or a sip of a drink

Sunnah and Etiquettes

All praise is due to Allah, who has given us sweet, palatable water to drink, and has not made it salty and unpalatable on account of our sins

15. After drinking milk (or a drink made from milk) recite the following dua:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ (سنن الترمذي)

O Allah, bless us in this and grant us more of it

16. Gargle after drinking milk (as well as any other drink which has a sticky nature)³¹¹
17. If one utensil is to be shared by a group then pass the utensil towards one's right-hand side³¹²

³¹¹ Rasulallah ﷺ said:

إِذَا شَرَبْتُمُ اللَّبَنَ فَمَضْمُضُوا؛ فَإِنَّ لَهُ دَسَمًا (سنن ابن ماجه)

After drinking milk, one should gargle, due to its sticky nature

³¹² Sayyiduna Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أُعْرِي، وَعَنْ شِمَالِهِ أَبُو بَكْرٍ، فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرِيَّ، وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ» (بخاري)

A drink prepared with milk was presented to Rasulallah ﷺ. On his right-hand side was a villager, and on his left-hand side was

18. If one wishes to pass it to someone else, he should take the permission of the one on his right³¹³
19. The one serving the drink should drink last³¹⁴

Sayyiduna Abu Bakr رضي الله عنه He gave the drink to the villager, saying, 'The (one on the) right (must be given preference)

³¹³ Sayyiduna Sahl ibn Sa'd رضي الله عنه narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْبَسَ بَشْرًا، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ بَسَارِهِ الْأَشْيَاحُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذُنُ لِي أَنْ أُعْطِيَ هَذَا؟»، فَقَالَ الْغُلَامُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا أُؤْثِرُ بِنَصِيبِي مِنْكَ أَحَدًا، قَالَ: فَتَلَّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَدِهِ (بخاري)

A drink was presented to Rasulallah ﷺ. On his right-hand side was a young boy and on his left were senior Sahaba رضي الله عنهم. He ﷺ asked the boy, 'Do you permit me to give the drink first to the seniors?' The youngster replied, 'By Allah, I shall not give preference of my share from you to anyone else!' Rasulallah ﷺ thus handed the drink over to him.

³¹⁴ Rasulallah ﷺ said:

إِنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شَرْبًا (مسلم)

The one serving the drink should drink last