



آدابی وأخلاقى



MY ETIQUETTE & MANNERS



ĀDĀBI WA AKHLĀQI

The Islāmic Etiquette & Manners for Beginners



Mashoor Muhammad AlSuhaibi



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**The Islāmic Etiquette & Manners
for Beginners**

By

Mashhoor Muhammad ALSuhaibi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
The Most Beneficent, The Most Merciful

Ādābi Wa Akhlāqi– The Islāmic Etiquette and Manners for Beginners

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Symbols

Meaning – Transliteration

عَزَّ وَجَلَّ

To whom belongs Might and Majesty
Azza wa Jal

سَلَامٌ عَلَيْهِ وَسَلَّمَ

Allāh's blessing and peace be upon him
Salal-lāhu alihi wa sal-lam

السَّلَامُ عَلَيْهِ

Peace be upon him
Alaihis-Salām

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him
Radiyah-lāhu Anhu

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them
Radiyah-lāhu Anhum

Preface

All praises are due to Allāh ﷻ; we praise Him, seek his help and forgiveness; and may Allāh's peace and blessing be upon His Prophet Muhammad ﷺ.

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: "Indeed, I was sent to perfect and complete good manners". (Al-Bukhārī in his book *Aladab Almufrad*, declared sound by Al-Albani)

Islām has given good manners great care; and made the consequence of lacking it as a reason for deserving Allāh's severe atonement. When looking into the Qur'ān and the authentic *Sunnah* (Prophetic tradition) we see a great manifestation -to an optimum- of these noble manners in the behavior and character of the Prophet Muhammad ﷺ. Allāh ﷻ praised him abundantly in the noble Qur'ān; Allāh ﷻ said: "indeed, you are up on great manners". And his wife Aisha رضي الله عنها said: "His manners were the Qur'ān". (Al-Bukhārī in *Aladab Almufrad*, declared sound by Al-Albani)

Good manners have high significance in Islām. That's why manners come in the highest rank after the belief and obligatory acts of worship. Islām substantially advocates to good manners.

Aishah رضي الله عنها reported:

I heard the Messenger of Allāh ﷺ saying: "A believer will attain by his good manners the rank of one who observes fasting during the day and stands in prayer during the night." (Abu Dawood, declared sound by Al-Albani)

Good manners are to be maintained with the parents, wife, husband, children, kin, neighbors, everyone and even animals and non-living things.

The prophet ﷺ mentioned the story of a man who helped a dog and due to his mercy to that animal, Allāh ﷻ rewarded him greatly.

Abu Hurairah رضي الله عنه reported:

Messenger of Allāh ﷺ said: "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was gasping out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty like I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allāh appreciated his action and forgave his sins." The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He ﷺ said: "A reward is given in connection with every living creature". (Al-Bukhārī and Muslim)

On the contrary, Islām warns against ill-manners even with animals.

Narrated Ibn Umar رضي الله عنه: The Prophet ﷺ said: “A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.” (Al-Bukhāri and Muslim)

After all these apparent evidences from the Qur’ān and authentic *sunnah*, is it logical to blatantly classify Islām as an advocate of terrorism?!

The Prophet ﷺ had strongly warned against harming animals and abominated such acts; hence no wise Muslim will dare to justify harming human beings. Islām abhors scaring animals, let alone human beings.

You will not find a religion on earth, which shows considerable concern for good manners and promotes it such as Islām. Islām had wonderfully organized noble relations and firmly established social bonds between the individual, his family and community.

That’s why Allāh ﷻ had appointed for us Prophet Muhammad ﷺ as a perfect role-model to follow. In this book you’ll get to learn some of his noble etiquette and elite manners.

This is why every Muslim should strive hard to abide to his teachings and adhere to his way, if one is seriously eager to accompany him in the highest rank of Paradise (*Alfurdoce Al-A’alā*).

Jabir ibn Abdullāh رضي الله عنه said: The Messenger of Allāh ﷺ said, “The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in manners.” (At-Tirmidhi, declared sound by Al-Albani)

1

My Etiquette

(1) Greeting Etiquette



Allāh the Exalted said: (and when you are greeted with a greeting, greet (in return) with one better than it or [at least] return it [in the like manner]) (The Noble Qur’ān 4: 86)

Abu Hurairah رضي الله عنه reported:

The Messenger of Allāh صلى الله عليه وسلم said: “By Him in Whose Hand is my life! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves.” (Muslim).

What is the Greeting in Islām?

When you meet someone or a group of people whether you know them or not, you say to them:

As-Salamu Alaikum Wa Rahmatul-lāhi Wa Barakātuh

السلام عليكم ورحمة الله وبركاته

The response for this greeting is:

Wa Alaikum-salamu Wa Rahmatul-lāhi Wa Barakātuh

وعليكم السلام ورحمة الله وبركاته

There are three ways to give a greeting

1. *As-Salamu Alaikum*
2. *As-Salamu Alaikum wa Rahmatul-lāh*
3. *As-Salamu Alaikum wa Rahmatul-lāhi wa Barakātuh*

The longer the greeting the greater the reward is.

What is the meaning of the greeting?

As-Salamu alaikum – means peace be on you (May you be safe from evil)

Wa Rahmatul-lāhi – means and Allāh’s mercy (be on you)

Wa barakātuh – means and Allāh’s blessing (be on you)

All together it means: **may Allāh’s peace, mercy and blessing be up on you.**



Who Greet Who?

1. The young greets the old
2. The one riding greets the one walking
3. The one standing greets the one sitting
4. The few greet the many

The Prophet ﷺ used to greet even the children.

You may gesture with your right hand in greeting but while uttering the *salām*.

Narrated Abu Huraira:

The Prophet ﷺ said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons." (Al-Bukhārī)

What is the reward of saying it?

Imran ibn Husain رضي الله عنه reported:

A man came to the Prophet ﷺ and said: "*As-Salamu Alaikum* (may you be safe from evil). Messenger of Allāh ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "*As-Salamu Alaikum wa Rahmatul-lāh* (may you be safe from evil, and Mercy of Allāh be upon you)." Messenger of Allāh ﷺ responded to his greeting and the man sat down. Messenger of Allāh ﷺ said, "Twenty." A third one came and said: "*As-Salamu Alaikum wa Rahmatul-lāhi wa Barakātuahu* (may you be safe from evil, and the Mercy of Allāh and His Blessings be upon you)." Messenger of Allāh ﷺ responded to his greeting and the man sat down. Messenger of Allāh ﷺ said, "Thirty."

(Declared sound by Abu Dawood and At-Tirmidhi).

When do we say the greeting?



1. When one meets people,
2. enters his house, masjid, office, class room or any place;
3. Or leaves his relatives, friends or any person

Is there a reward for shaking hands when giving *salām*?



Al-Bara' رضي الله عنه reported the Messenger of Allāh ﷺ said: "No two Muslims meet and shake hands, but their sins will be forgiven (by Allāh) before they leave each other." (Declared sound by Abu Dawood)

(i.e. Allāh ﷻ forgives minor sins but major sins require sincere repentance)

How about smiling at each other?

Abu Dharr رضي الله عنه reported:

The Messenger of Allāh ﷺ said to me: "Do not belittle any good deed, even your meeting with your (Muslim) brother with a cheerful face." (Muslim)



(2) The *Basmalah* (Saying *Bismil-lāh*)

- *Bismil-lāh* means “In the Name of Allāh”.
- *Bismil-lāh* is said before you starting to do anything.

Why do we say *Bismil-lāh*?

- To ask for Allāh’s ﷻ help in the things we are about to do.
- To ask Allāh ﷻ to bless (put *Barakah* in) whatever we are about to do.

Do we feel how much are we in need for Allāh’s ﷻ help?

Umar ibn Abi Salamah رضي الله عنه reported:

Messenger of Allāh ﷺ, said to me, "**Mention Allāh's Name (i.e. say *Bismil-lāh* before starting eating), eat with your right hand, and eat from what is near you.**" (Al-Bukhāri and Muslim).

• Imagine if we had no thumbs, how will we button our shirt or write?!

• Imagine we have no elbows, how are we going to eat, drink or wash our faces?!

When do we say *Bismil-lāh*?

We say *Bismil-lāh* before starting doing things such as:

1. Eating or drinking
2. Entering the masjid, house or washroom
3. Making ablution
4. Taking a shower
5. Slaughtering an animal
6. Riding a vehicle
7. Wearing or taking clothes off



There are cases where you may fully say *Bismil-lāir-Rahmānir Rahīm* such as: before writing, reading or speaking.

Ar-Rahmānir Rahīm means the Most Gracious the Most Beneficent.

(3) Eating and Drinking Etiquette



Umar ibn Abi Salamah رضي الله عنه reported:

I was a boy under the care of Messenger of Allāh ﷺ, and as my hand used to wander around in the dish, he ﷺ said to me: **“oh young boy, mention Allāh's Name (i.e., say *Bismil-lāh*), eat with your right hand, and eat from what is in front of you.”** (Al-Bukhāri and Muslim)

According to the hadith above and others, before eating or drinking we say only **“*Bismil-lāh*”**.

If you forget saying *Bismil-lāh* before eating, you may say amidst eating:

“*Bismil-lāh awwalahu wa Akhirah*” – In the name of Allāh at the beginning and at the end.

Aishah رضي الله عنها reported:

Messenger of Allāh ﷺ said, **“When any of you wants to eat, he should mention the Name of Allāh in the beginning, (i.e., say *Bismil-lāh*). If he forgets to do it in the beginning, he should say *Bismil-lāh awwalahu wa akhirahu* (In the name of Allāh at the beginning and at the end).”** (At-Tirmidhi and Abu Dawood, declared sound by Al-Albani)



It is forbidden to eat or drink in silver and gold utensils.

Umm Salamah رضي الله عنها reported:

Messenger of Allāh ﷺ said: **“He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly.”** (Al-Bukhāri and Muslim).

Anas رضي الله عنه reported:

Messenger of Allāh ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps). (Al-Bukhāri and Muslim)

Drinking Etiquette in Brief:

- Say *Bismil-lāh* before drinking
- Drink whilst sitting
- Drink with your right hand
- Drink in 3 gulps
- Do not drink in silver or gold vessels
- Do not breathe inside the drinking vessel
- To praise Allāh after finishing (say *Alhamdulillah*)



Abu Qatādah رضي الله عنه reported:

The Prophet ﷺ forbade breathing into the vessel while drinking. (Al-Bukhāri and Muslim)



Abu Hurairah رضي الله عنه reported:
 “Messenger of Allāh ﷺ never blemished a food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.”
 (Al-Bukhāri and Muslim).

Ibn Abbas رضي الله عنه reported:

The Prophet ﷺ said, “**Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle.**”

(At-Tirmidhi and Abu Dawood, declared sound by Al-Albani).

Allāh ﷻ blesses the food of those who eat in a group and in a shared plate

Jabir ibn 'Abdullah رضي الله عنه reported:

Messenger of Allāh ﷺ said, “**The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons.**” (Muslim).

Allāh the Exalted said: **(And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. (9) And tall date-palms, with ranged clusters; (10) A provision for (Allāh's) slaves.)** (The Noble Qur’ān 50: 7-11)

Allāh the Exalted said: **(and eat and drink, and waste not; verily He does not love the wasters.)** (The Noble Qur’ān 7: 31)

⚙ Eating Etiquette in Brief:

- Wash hands before eating
- Say *Bismil-lāh* before eating
- Eat with your right hand
- Eat from your side
- Do not blow into the food
- Do not eat using silver or gold utensils
- Do not burp in front of others
- Do not waste food
- Praise Allāh after finishing (say *Alhamdulillah*)



(4) Road Etiquette



Narrated Abu Sa`eed Al-Khudri رضي الله عنه:

The Prophet ﷺ said, 'Beware! Avoid sitting on the roads. "They (companions) said, "O Allāh's messenger! We can't help sitting (on the roads) as these are (our places) here we have talks."

The Prophet ﷺ said, 'if you refuse but to sit, then give the road its right. They said, "What is the right of the road, O Allāh's messenger?" He said, lowering your gaze, refraining from harming others, returning greeting, and enjoying what is good, and forbidding what is evil."

(Al-Bukhāri and Muslim)

Road Etiquette in Brief:

- Lowering your gaze from looking at the opposite gender
- Refraining from harming or harassing others (especially women)
- Returning the greeting
- Enjoining the good and forbidding the evil
- Removing from the road what may harm others and maintaining the roads cleanness
- Helping and giving direction to whoever needs it (the blind, children, elder ...etc.)
- Meeting others with a cheerful face
- Not to defecate or urinate on the people's walking way or shaded places
- Abiding to the traffic laws when driving a vehicle

The Prophet ﷺ said: "There should be neither harming nor reciprocating harm." (Ahmad and Ibn Mājah – declared sound by Al-Albani)

Abu Hurairah رضي الله عنه reported:

The Messenger of Allāh ﷺ said: "while a man was waking found a branch full of thorns on the road so he moved it away; Allāh thanked him and forgave him."

(Al-Bukhāri and Muslim)

Abu Dhar رضي الله عنه reported:

The Messenger of Allāh ﷺ said: "smiling in your brother's face is a charity; enjoining the good and forbidding the evil is a charity; guiding a man in a lost place is a charity; to look the way for the blind person is a charity; removing the stone, thorn and the bone of the road is a charity; and emptying your water bucket into your brother's bucket is a charity."

(At-Tirmidhi, declared sound by Al-Albani)





(5) Asking Permission Etiquette

Allāh the Exalted said: **(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember. (27) And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allāh is All-Knower of what you do. (28) There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal. (29))** (The Noble Qur’ān 24: 27-29)

Why ask for permission?

Asking permission is obligatory before entering a house, whether inside it was your mother, sister, daughter or others; unless it was your wife’s house or room, then you may enter without asking for permission.

This is to preserve the privacy of the house inhabitants, so that a person will not see things which he does not have right to look at.

Narrated Sahl ibn Sa’d رضي الله عنه:

A man peeked through a round hole into the dwelling place of the Prophet, while the Prophet ﷺ had a Midra (an iron comb) with which he was scratching his head. The Prophet ﷺ Said: “Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).” Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others).” (Al-Bukhāri)



How do we ask for Permission?

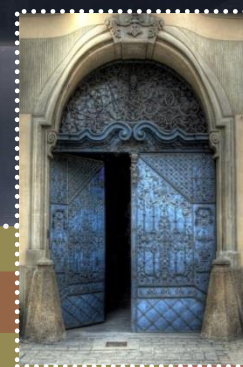
Narrated Abu Masa Alashari رضي الله عنه:

Allāh’s Messenger ﷺ said: **“If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.”** (Al-Bukhāri)

(A man asked for permission from the Prophet ﷺ when he was in a house, he said: shall I enter?

The prophet ﷺ said to his maid: **go to this man and teach him how to ask for permission. The maid said to him say “As-salamu alaikum, can I enter?” The man listened to him and said “As-salamu alaikum, can I enter?” The Prophet ﷺ gave permission to him and he entered.)**

(Abu Dawood, declared sound by Al-Albani)



Where does the one stand when waiting for permission to enter?

Narrated Abdullah ibn Busr رضي الله عنه:

“The prophet ﷺ when coming to the door of people, he would not face the door, instead he would stand to the right or left side of the door and say: *As-salamu alaikum*” (Abu Dawood, declared sound by Al-Albani)

Children should be trained to take permission

Allāh the Exalted said: **(O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission)** (The Noble Qur’ān 24: 58)

Mention your name when asked “Who is it?”

Narrated Jabir رضي الله عنه: “I came to the Prophet ﷺ in order to consult him regarding my father’s debt. When I knocked on the door, he asked, “Who is that?” I replied: “I”. He said: “I, I?” He repeated it as if he disliked it. (Al-Bukhāri and Muslim).

Don’t forget to mention the *Salām* at the end when leaving

Narrated Abu Hurirah رضي الله عنه: The Prophet ﷺ said: “if someone arrives to a sitting let him give the greeting (*salām*) if he decides to sit, he may sit and then if he gets up let him give *salām*, it is not that the first *salām* has more right than the last”. (Abu Dawood, declared sound by Al-Albani)

Asking Permission Etiquette in Brief:

- Knock the door thrice gently
- Do not stand in front of the door rather stand on the side
- Mention your name when asked “who is it?”
- Say “*As-salamu alaikum*” then ask permission to enter
- Lower your gaze and do not look inside the house
- If you are told to return and not given permission to enter, then you should return without any anger or feud
- Sit wherever you are told once you enter
- Not to sit between two people unless you ask for their permission
- Say the atonement¹ of the sitting at the end before leaving
- Ask for permission before leaving
- Say “*As-salamu alaikum*” when leaving

¹ The atonement remembrance expiates only the minor sins, while the major sins requires sincere repentance.

How to expiate for any mischief done amidst sitting in a gathering?

Narrated Abu Barzah رضي الله عنه:

The Prophet ﷺ used to say at end when he gets up from a sitting “*Subhanka Allahumma wa bi hamdik Ash-hadu anla ilaha illa anta astaghfirukah wa atubu elaik*” (Free you are from any defect and all praise is due to You, I bear witness “non has the right to be worshiped but You”, I ask Your forgiveness and I repent to You)” (Abu Dawood, declared sound by Al-Albani).



(6) Responding to the call of Nature Etiquette

1. Say *Bismil-lāh* and “*Allāhumma Ini awodho bika minal khubthi wal-khaba’eth*” before entering the washroom
2. Enter with your left foot
3. Don’t hold your private part or wash it with your right hand
4. Better to sit when urinating if drizzles of urine are going to get back on you or your clothes
5. Wipe at least three times for cleansing; you may use paper, pebbles or water (water is better but using paper and water is even better)
6. Never use bones or dung for cleansing
7. Not to talk, remember Allāh or even respond to the greeting (*salām*) whilst defecating or urinating
8. Leave the bathroom with your right foot
9. Say “*Ghoofrānak*” (Forgive me) **عُفْرَانَكَ**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْخُبْثِ وَالْخُبَائِثِ

O Allāh I seek refuge in you from the male and female devils.

If it were in the outdoors, additionally consider the following etiquette:

1. Not to face or give your back to the *Qiblah* (the *Ka’bah* direction)
2. Not to be seen by people
3. Not to defecate or urinate in the way or shaded places where people sit or in the water ponds

Abu Qatada رضي الله عنه reported it from his father:

Messenger of Allāh ﷺ said: “None of you should hold private part with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks).” (Muslim).

Salman reported رضي الله عنه: that it was said to him:

“Your Prophet ﷺ had taught you about everything, even how to defecate. He replied: Yes, he has forbidden us to face the *Qiblah* at the time of defecation or urination, or cleanse with right hand or with less than three pebbles, or with dung or bone.” (Muslim).





(7) Sleeping Etiquette

Allāh the Exalted said: **(It is out of His Mercy that He has made for you the night and the day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful)** (The Noble Qur'ān 28: 73)

Before Sleeping

Jabir رضي الله عنه said:

Messenger of Allāh ﷺ said: "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allāh on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers." (Muslim)

How to sleep According to the Sunnah

● Hudhaifah رضي الله عنه reported:

Whenever the Prophet ﷺ intended to go to bed, he would recite: "***Bismika Allāhumma amutu wa ahyā*** (With Your name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: "***Al-hamdu lil-lāhil-ladhi ahyāna ba'da ma amatana; wa ilaihin-nushoor***" (All the Praises are for Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection). (Al-Bukhāri)

● A l-Bara' ibn 'Azib رضي الله عنه reported:

Whenever Messenger of Allāh ﷺ went to bed, he would lie down on his right side and recite:

"Allāhumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaik, wa fawwadtu amri ilaik, wa 'alja'tu dhahri ilaik, raghbatan wa rahbatan ilaik, la malja'a wa la manja minka illa ilaik. Amantu bikitabikal-ladhi anzalt, wa nabiiyikal-ladhi arsalt."

[O Allāh! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e. Muhammad ﷺ)] (Al-Bukhāri).

In another narration: "Whenever you go to bed, perform Wudu' as you do for *Salāt* then (before sleeping) recite it and make this supplication your last words (before sleeping)." (Al-Bukhāri and Muslim).

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ • وَقَوَّضْتُ أَمْرِي
إِلَيْكَ • وَوَجَّهْتُ وَجْهِي إِلَيْكَ • وَأَلْجَأْتُ ظَهْرِي
إِلَيْكَ • رَغْبَةً وَرَهْبَةً إِلَيْكَ • لَا مَلْجَأَ وَلَا مَنْجَا
مِنْكَ إِلَّا إِلَيْكَ • آمَنْتُ بِكِتَابِكَ الَّذِي أُنزِلْتَ •
وَبِنَبِيِّكَ الَّذِي أُرْسِلْتَ



Do not sleep on your belly

Ya'ish ibn Takhfah Al-Ghifari رضي الله عنه reported: My father said: I was lying down on my belly in the masjid when someone shook me with his foot and said: "Lying down this way is hated by Allāh." I looked up and saw that it was Messenger of Allāh ﷺ. (Abu Dawood, declared sound by Al-Albani).

Additional remembrances which are recommended to read before sleeping

- Abu Huriarah رضي الله عنه reported: The Messenger of Allāh ﷺ said: "When any of you goes to bed, he should take hold of the hem of his lower garment and he should dust his bed and say *bismil-lāh* because he does not know what might have fallen on it after he had left it. And when he intends to lie on bed, he should lie on his right side, then he should recite:

"Bismika Rabbi wada'tu janbi, wa bika arfa'uh, in amsakta nafsi farhamha, wa in arsaltaha jahfadha bima tahfadhu bihi ibādakas-salihīn"

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا
بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

[With Your Name, my Rubb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious servants].” (Muslim)

- Put your hands together (like in supplication), recite the last 3 chapters of the Qur’ān, blow into your hand and wipe your body, starting with head, face and the rest of the body; do that 3 times. (Al-Bukhāri and Muslim)
- Reading the Kursi verse (Ch.2 v.255), which is the greatest verse in the Qur’ān, (who ever recites it when he goes to bed, will have a protector from Allāh and no Satan will approach him until he wakes up) (Al-Bukhāri)
- Recite the last two verses of the Bakarah chapter (Ch.2 V.285-286). (who ever recite them, they shall protect him - from evil) (Al-Bukhāri and Muslim)



What to do when seeing a bad dream?

Jabir رضي الله عنه reported:

Messenger of Allāh ﷺ said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allāh from the Satan three times (i.e., by saying: **A'udhu billāhi minash-Shaitānir-Rajeem**) and change the side on which he was lying." (Muslim).

How much do we miss when we wake up at night and don't remember Allāh?!

Narrated Ubada ibn As-Samit رضي الله عنه: The Prophet said ﷺ:
"Whoever gets up at night and says:

'La ilāha illal-lāhu Wahdahu la Sharika lah, Lahul-mulku, waLahul-hamd wahuwa 'ala kullishai'in Qadeer. Al hamdu lil-lāhi wa subhanal-lāhi wa la-ilāha ilal-lāh wal-lahu akbar wa la hawla Wala Quwata illa bil-lāh.'

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ • لَهُ الْمُلْكُ • وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ •
وَسُبْحَانَ اللَّهِ • وَلَا إِلَهَ إِلَّا اللَّهُ • وَاللَّهُ أَكْبَرُ • وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(None has the right to be worshipped but Allāh. He is the Only One and has no partner. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, And Allāh is Great And there is neither Might nor Power except with Allāh).

And then says: **Allāhumma, Ighfir li**

اللَّهُمَّ اغْفِرْ لِي

(O Allāh! Forgive me). Or invokes (Allāh), he will be responded to and if he performs ablution (and prays), his prayer will be accepted." (Al-Bukhārī)

Sleeping Etiquette in Brief:

- Close the house door, extinguish fire (ovens or charging devices) and cover pots and pans
- It is recommended to make ablution (*wudu'*) before sleeping
- Lay down on your right side
- Say the sleeping remembrances
- Do not lay down on your belly
- If you wake up at night say the remembrance mentioned above
- If you see a bad dream, say the relevant remembrance (mentioned above)
- Remember to say the remembrance when you wake up in the morning



(8) Visiting the Sick Etiquette

What is the Reward of Visiting the Sick?

Ali ibn Abi Talib رضي الله عنه reported:

I heard the Messenger of Allāh صلى الله عليه وسلم saying: "When a Muslim visits a sick Muslim at morning, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in paradise - *Jannah*." (At- Tirmidhi, declared sound by Al-Albani).

What to say when visiting the sick person?

Ibn Abbas رضي الله عنه reported:

The Prophet صلى الله عليه وسلم visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "*La ba'sa, taturun in sha' Allāh*"

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

[No harm, (it will be a) purification (from sins), if Allāh wills]. (Al-Bukhāri)

Some supplications that you may say for the sick person

Aishah رضي الله عنها reported: When the Prophet صلى الله عليه وسلم visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "*Allāhumma Rabban-nas, adhibil-ba's, washfi, Antash-Shafi, la shifa'a illa shifa'uk, shifā'n la yughadiru saqama*"

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ ● وَاشْفِ أَنْتَ الشَّافِي ● لَا شِفَاءَ إِلَّا شِفَاؤُكَ ● شِفَاءً لَا يُغَادِرُ سَقَمًا

[O Allāh! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, a cure which leaves behind no disease]." (Al-Bukhāri and Muslim)

Abu Sa'id Al-Khudri رضي الله عنه reported:

Jibreel (Gabriel) came to the Prophet صلى الله عليه وسلم and said: "O Muhammad! Do you feel sick?" He صلى الله عليه وسلم said: "Yes." *Jibreel* supplicated thus (i.e., he performed Ruqyah): "*Bismil-lāhi arqik, min kulli shay'in yu'dhik, min sharri kulli nafsin aw 'ayni hāsīdin, Allāhu yashfik, Bismil-lāhi arqik.*"

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

(With the Name of Allāh. I recite over you (to cleanse you) from all that is harming you, and from the evil of every soul, evil eye or an envier. Allāh will cure you; and with the Name of Allāh, I recite over you)." (Muslim).



Gently help a dying person say “*La ilāha illal-lāh*”

Abu Sa'id Al-Khudri رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “Exhort your dying men to recite: '*La ilāha illal-lāh*' (There is no deity worthy of worship except Allāh).” (Muslim)

Mu`adh ibn Jabal رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “He whose last words are: '*La ilāha illal-lāh*' (There is no deity worthy of worship except Allāh) will enter paradise - *Jannah*.” (Abu Dawood, declared sound by Al-Albani).

What to do when feeling pain?

Abu Abdullah ibn Abul-'aas رضي الله عنه reported:

I complained to the Messenger of Allāh ﷺ about a pain I had in my body. The Messenger of Allāh ﷺ said: “Place your hand where you feel pain and say: '*Bismil-lāh* (With the Name of Allāh)' three times; and then repeat seven times: *A'udhu bi'izzatillāhi wa qudratihi min sharri ma ajidu wa 'uhādhir*

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

(I seek refuge with Allāh and with His Power from the evil that afflicts me and that which I fear).” (Muslim)

🌀 Visiting the Sick Etiquette in Brief:

- Choose the best time to visit
- Make it a short visit, unless the sick person insists you stay longer
- Lower your gaze from looking at the *harām* (forbidden things)
- Do not talk too much and burden the sick person with many questions
- Show good care of him/her
- Be sincere in your supplication for him/her
- Give him good hope and remind him/her how Allāh ﷻ rewards greatly for those who bare patience
- Remind him/her how panicking and worrying harms the ones morale and negates trust in Allāh ﷻ



(9) Entering the Masjid Etiquette

Allāh the Exalted said: **(O Children of Adam! Take your adornment (by wearing your clean clothes), while praying)** (The Noble Qur’ān 7: 31)

Walk calmly to the Masjid

Abu Hurairah رضي الله عنه reported:

I heard the Messenger of Allāh صلى الله عليه وسلم saying: “When the *Iqāmah* are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join (in prayer) what you’ve reached and complete what you miss.” (Al-Bukhārī and Muslim).

Enter the Masjid with your right foot

Imam Al-Bukhārī wrote in his *Sahih* book, “A chapter using the right to enter the Masjid” and he mentioned that (Ibn Omar رضي الله عنه used to enter with his right foot and when he leaves he starts with the left foot)

Greeting of the Masjid

Abu Qatādah رضي الله عنه reported:

The Messenger of Allāh صلى الله عليه وسلم said: “When anyone of you enters the masjid, he should perform two Rak’ah (voluntary prayer) before sitting.” (Al-Bukhārī and Muslim)

⚙ Entering the Masjid Etiquette in Brief

- Come to the masjid wearing clean, tidy clothes with nice fragrance
- Walk calmly without rushing
- Enter the masjid with the right foot first
- Say *Bismil-lāh*, the remembrance of entering the masjid and say *As-salāmu alaikum*
- Do not sit until you pray two rakas (greeting of the masjid – *Tahyiatul Masjid*)
- Do not buy and sell inside the masjid
- Do not talk loudly or disturb the people who are praying
- Do not walk in front of those who are praying
- Always keep the masjid clean
- Leave the masjid with your left foot and say the remembrance



What to say when entering the Masjid?

Abu Usaid رضي الله عنه reported that the Messenger of Allāh صلى الله عليه وسلم said: When any one of you enters the masjid, he should say: “O Allāh! open for me the doors of your mercy”

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(Allāhumma-*aftah li abwāba Rahmatik*)

and when he steps out he should say: “O Allāh! I ask you for your Grace.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

(Allāhumma *Inni Asaluka min Fadlik*)

(Muslim)

(10) Various Etiquette

🕒 Entering and Leaving the House Etiquette

Jabir رضي الله عنه reported:

I heard Messenger of Allāh ﷺ saying: “If a person mentions the Name of Allāh ﷻ upon entering his house or eating, Satan says, addressing his followers: You will find nowhere to spend the night and no dinner. But if he enters without mentioning the Name of Allāh, Satan says (to his followers); You have found a place to spend the night in, and if he does not mention the Name of Allāh ﷻ at the time of eating, Satan says: You have found a place to spend the night in as well as food.” (Muslim)

Entering and Leaving the House Etiquette in Brief:

- Enter the house with the right foot first
- Say *Bismil-lāh* (in the name of Allāh)
- Give *salam*, say: ***as-salāmu alaikum wa rahmatul-lāhi wa barakātuh***
- Leave the house with your left foot first
- say *Bismil-lāh* and the remembrance of leaving the house

🕒 Sneezing and Yawning Etiquette

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: “Allāh likes sneezing and dislikes yawning. When any one of you sneezes and says “*Al-hamdulillāh*” (praise be to Allāh), it becomes obligatory upon every Muslim who hears him to respond with ‘*Yarhamuka-Allāh* (may Allāh have mercy on you)’. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns.” (Al-Bukhāri)

🕒 Wearing Shoes Etiquette

Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “When one of you puts on his shoes, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off.” (Al-Bukhāri and Muslim)

Wearing the Shoes Etiquette in Brief:

- Say *Bismil-lāh*
- When wearing the shoes, start with the right shoe first
- Don’t walk with one shoe on, either wear them both or take them off both
- When taking off the shoes, start with the left shoe first

What to say when leaving the house?

Narrated Anas ibn Malik رضي الله عنه: The Prophet ﷺ said: When a man goes out of his house and says: “In the name of Allāh, I trust in Allāh; there is no might and no power but in Allāh,”

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

the following will be said to him at that time: “You are guided, defended and protected.” The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?

(Abu Dawood, declared sound by Al-Albani)

What to say after sneezing?

Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, " If anyone of you sneezes, he should say '*Al-Hamdulil-lah*' (Praise be to Allāh), and his (Muslim) brother or companion should say to him, '*Yar-hamuka-l-lāh*'

يَرْحَمُكَ اللَّهُ

(May Allāh bestow his Mercy on you). When the latter says '*Yar-hamuka-llāh*', the former should say, '*Yahdikumul-lāh wa Yuslih bālakum*'

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ

(May Allāh give you guidance and improve your condition).

(Al-Bukhāri)

TEST YOURSELF



(1) Greeting Etiquette

1. What is the greeting of Islām?

2. How to respond to the greeting?

3. What is the meaning of the greeting?

4. What is the reward of saying it?

5. When do we say the greeting?

6. Who should start the greeting?



(2) The *Basmalah* (Saying *Bismil-lāh*)

1. What is the meaning of *Bismil-lāh*?

2. We say *Bismil-lāh* for two reasons, what are they?

3. When do we say *Bismil-lāh*?

4. There are cases when we say *Bismil-lāhir Rahmānir Rahīm* in full, when is that?

5. What is the meaning of *Bismil-lāhir Rahmānir Rahīm*?



(3) Eating & Drinking Etiquette

1. If someone forgets to say *Bismil-lāh*, but whilst eating he remembers. What should he do?

2. What are the two types of utensils that we are not allowed to eat or drink with?

3. List some of the drinking etiquette?

4. List some of the eating etiquette?



(4) Road Etiquette

1. In the hadith of Abu Saeed Al-Khudri رضي الله عنه the Prophet ﷺ mentioned four rights of the street, list them?

2. What was the reward of the man who removed a branch full of thorn off the peoples way?

3. Briefly, list the road etiquette?



(5) Asking Permission Etiquette

1. Why do we ask for permission before entering private premises?

2. List some of the people whom we must ask permission before entering their rooms or houses?

3. Does the one need to take permission before entering his wife's room?

4. Where do we stand at the door whenever we ask for permission to enter?

5. How do we ask for permission whenever we visit someone and we are at his house door?

6. Briefly, list some of the asking for permission etiquette?



(6) Responding to the call of Nature Etiquette

1. What do we say before entering the wash room?

2. Which foot do we use to enter the wash room first?

3. Which hand do we use to hold or clean our private part?

4. In the hadith of Salman رضي الله عنه the Prophet صلى الله عليه وسلم mentioned few things that we should not do, list them?

5. When in outdoors, list some of the responding to the call of nature etiquette?

6. With which foot do we leave the washroom first? And what do we say?



(7) Sleeping Etiquette

1. In the hadith of Jaber رضي الله عنه the Prophet صلى الله عليه وسلم mentioned some etiquette before sleeping, list them?

2. What did Hudhaifah رضي الله عنه say that the Prophet صلى الله عليه وسلم would say before sleeping? And on which side of his body would he sleep صلى الله عليه وسلم?

3. If you wake up because of seeing a bad dream, what should you do and say?

4. The Prophet صلى الله عليه وسلم mentioned a verse, if one recites before sleeping, he shall have protection from Allāh عز وجل and Satan will not approach him. Which verse is this? (memorize this verse).

5. What should you say when you wake up from your sleep?



(8) Visiting the Sick Etiquette

1. What is the reward of visiting a sick person?

2. It is from the *Sunnah* (Prophetic tradition) whenever you visit a sick person you should say ...

3. What do you say when you have an ache in your body?

4. If someone is about to die, what did the Prophet ﷺ teach us to help him say?

5. List some of the “visiting the sick” etiquette?



(9) Entering the Masjid Etiquette

1. How should one's appearance be, when going to the Masjid?

2. With what foot should we enter the Masjid? And what should we say first?

3. What is the remembrance of entering the Masjid?

4. What should we do before sitting in the Masjid?

5. List some of the "don't do" things inside the Masjid?

6. What is the remembrance of leaving the Masjid?



(10) Various Etiquette

1. With which foot do you enter the house? And what do you say?

2. What is the remembrance of leaving the house? And with which foot do you leave?

3. What do you say when you sneeze? What should one who hears you say? And what should your response be?

4. What should the one do when yawning?

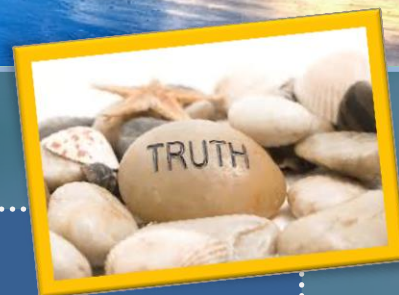
5. List the etiquette of wearing shoes?

2

My Manners



(1) Truthfulness



Allāh, the Exalted, said: (O you who have believed, fear Allāh and be with those who are truthful.) (The Noble Qur’ān 9:19)

Among the noble manners that the Prophet ﷺ was famous for, even before prophet hood, is truthfulness and trust. In fact he ﷺ was titled by the pagans of Makkah “The Truthful and Trust worthy”.

Truthfulness is a characteristic of the believers

Ibn Mas'ud رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “Truth leads to piety and piety leads to Paradise - *Jannah*. A man persists in speaking the truth till he is recorded with Allāh as a truthful man. Lying leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allāh as a great liar.” (Al-Bukhāri and Muslim)

Hasan ibn Ali رضي الله عنه said:

I remember (these words) from Messenger of Allāh ﷺ. “Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and lying is doubt.” (At- Tirmidhi, declared sound by Al-Albani)

When revelation, through Jibreel, first came to the Prophet ﷺ in the cave of Hira’a, he ﷺ was terrified and he reached his house and said to his wife Khadija رضي الله عنها: “O Khadija! What is wrong with me? I was afraid that something bad might happen to me.” Then he told her the story. Khadija said: “Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, **you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities.**” (Al-Bukhāri and Muslim)



Truthfulness should be in all of our daily practices

Hakim ibn Hizam رضي الله عنه reported that:

Messenger of Allāh ﷺ said: “Both parties in a business transaction have a right to cancel it so long as they have not separated; and **if they tell the truth and make everything clear** to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated.” (Al-Bukhāri and Muslim)

Narrated Abdullah ibn Aamir رضي الله عنه:

My mother called me one day when Messenger of Allāh ﷺ was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allāh ﷺ asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allāh ﷺ said: If you were not to give him anything, a lie would be recorded against you. (Abu Dawood, declared sound by Al-Albani)

So be aware, even lying to the children is not justifiable.

The greatest of all truthfulness is to be truthful with Allāh ﷻ

When the heart attends that Allāh ﷻ is the All-Knowing, who knows what even the heart conceals, certainly this is a genuine propeller in pursuing truthfulness with Allāh ﷻ.

Allāh ﷻ praised those who are truthful with Him. On the day of judgment Allāh ﷻ will say: (This is the Day when the truthful ones will benefit from their truthfulness. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment.) (The Noble Qur’ān 5:119)

Lying is a characteristic of the hypocrites

Abdullah ibn Amr bin Al-'Aas رضي الله عنه said:

The Messenger of Allāh ﷺ said: “Whosoever possesses these four characteristics is a pure hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: **when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner.**” (Al-Bukhāri and Muslim)

(2) Trust

Allāh, the Exalted, praised the trustful: (And those who are to their trusts and promises attentive. (32) And those who are in their testimonies upright (33). And those who [carefully] maintain their prayer) (The Noble Qur'ān 70:32-34)

Allāh ﷻ said their reward would be: (They will be in gardens, honored.) (The Noble Qur'ān 70:35)

The noble manner of trust is amongst the greatest characters that distinguished the Muslims from others. This noble manner with truthfulness was among the main reasons for the spread of Islām; the story of the Muslim merchants' voyages to Indonesia and the influence of their noble manners upon the citizens was an apparent example.



A wonderful true story - The trustful debtor's wood

Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said: "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allāh is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allāh is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allāh! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allāh's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allāh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.'" (Al-Bukhāri)



Another wonderful story told by the Prophet ﷺ, Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: “A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.”

(Al-Bukhāri and Muslim)

Allāh, the Exalted, said: **(Indeed, Allāh commands you to render trusts to whom they are due)**
(The Noble Qur’ān 4:58)

⚙️ Trust is not limited to entrusted money

- The greatest of all trusts is fulfilling Allāh’s ﷻ rights in belief, worship, manners, etc.
- Everything Allāh ﷻ had bestowed up on you is a trust; your sight is a trust, so look only to what’s lawful; your hearing is a trust, so listen only to what’s lawful; your tongue is a trust, so speak only what’s lawful and refrain from obscenities, slander and backbiting; your hands, feet, wealth and health are trusts, hence used them all in a lawful manner.
- Your spouse and children are trusts; Allāh ﷻ entrusted you in raising, protecting and providing for them.
- Your work and employees are trusts; you, as a Muslim, are entrusted to perform the assigned duties to perfection.
- Holding secrets told to you is a trust.
- Money or valuables you are entrusted with is a trust.

⚙️ Do not betray your trust

- Allāh, the Exalted, warned greatly against betrayal: (O you who have believed, do not betray Allāh and Messenger or betray your trusts while you know [the consequence]) (The Noble Qur’ān 8:27)
- Narrated Abu Hurairah رضي الله عنه the Prophet said: “Pay the trust to him who entrusted you, and do not betray him who betrayed you.” (Abu Dawood, declared sound by Al-Albani)
- Narrated Abu Hurairah رضي الله عنه Allāh's Messenger ﷺ said: “The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest).” (Al-Bukhāri and Muslim)

(3) Pardon (Forgiveness)

Allāh, the Exalted, said: (But if you pardon and overlook and forgive – then indeed, Allāh is Forgiving and Merciful.) (The Noble Qur’ān 4:58)

Allāh, the Exalted, said: (and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is forgiving and Merciful.) (The Noble Qur’ān 24:22)



The Prophet ﷺ and how forgiving he was

The Prophet ﷺ was a great manifestation for forgiving even with his worse enemies; and in his life we had plenty of incidents where he exhibited this noble manner. One of them was during the conquest of Makkah; the Prophet ﷺ forgave Abu Sufyaan despite being the leader of the pagans in most of the battles, who was a main cause for arousing the tribes against the Prophet ﷺ and a reason for the loss of the lives of some of the Prophet’s ﷺ relatives and other Muslims in some of the battles.

Yet when he entered Makkah, He didn’t try to humiliate his enemies instead he said: “Who enters the house of Abu Sufyaan will be safe, who lays down arms will be safe and who locks his door will be safe.” (Muslim)

The Prophet’s ﷺ forgiveness reached even his worse enemies

Another incident was when the Prophet ﷺ came from *At-Ta’if* and tried to call them to Islām and they crudely objected and refused. They sent their children and lunatics to cast him ﷺ with stones until his feet bled.

Aishah رضي الله عنها reported: I asked the Prophet ﷺ: “Have you ever experienced a day harder than the day of the battle of *Uhud*?” He replied, “Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the *Quraish* tribe). The hardest treatment I met from them was on the Day of Aqabah when I went to Ibn Abdi Yalil ibn Abdi Kulal (who was one of the chiefs of *At-Ta’if*) with the purpose of inviting him to Islām, but he didn’t accept my call. So I departed with deep distress. I did not recover until I arrived at *Qarn ath-Tha’alib*. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it *Jibreel* (Gabriel), who called me and said: Indeed, Allāh, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.’ Then the angel of the mountains called me, greeted me and said: O Muhammad, Allāh listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry



Abu Hurairah رضي الله عنه reported:

“The Messenger of Allah ﷺ said, The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.”

(Al-Bukhāri and Muslim).

out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.” But Messenger of Allāh ﷺ said: “I rather hope that Allāh will raise from among their descendants people as will worship Allāh the One, and will not ascribe partners to Him (in worship).” (Al-Bukhāri and Muslim)

In the battle of *Uhud* the Prophet ﷺ had his incisor tooth broken, his forehead wounded and bled, two metal pieces of his head shield entered his cheek and the helmet broke on his head; despite all that he was saying: “O Allāh forgive my people for they do not know.”

The companions and forgiveness

Similarly, the companions exerted this noble manner. Look to the ideal behavior of Abu Baker رضي الله عنه the closest and beloved companion of the Prophet ﷺ and the first Muslim Caliph. When the hypocrites spread a rumor accusing his daughter, the chaste Aishah, who is the wife of the Prophet ﷺ, of fornication; amongst those who spread the rumor was Mistah ibn Athath رضي الله عنه, who was a very poor relative of Abu Baker. Because of this Abu Baker رضي الله عنه said: “I will never spend anything on Mistah any more for what he had said about Aishah”.

Allāh, the Exalted, revealed: (And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh forgive you? And Allāh is Forgiving and Merciful.) (The Noble Qur’ān 24:22)

Abu Baker رضي الله عنه said: Yes, By Allāh I love that Allāh forgives me. And he recommenced spending up on Mistah and said: by Allāh I will never stop it. (Al-Bukhāri)

The consequence of forgiving

- Forgiving is a manifestation of the noble manners that one holds
- An evidence for the completeness of Imān and goodness of ones Islām
- Leads to the love of Allāh ﷻ. (verily Allāh is the oft-Forgiving, loves forgiving)
- Eventually leads to gaining the love of people
- Cleanses the heart from carrying animosity and feud
- A cause for the spread of peace and love in the community
- Brings serenity and peace of mind



(4) Mercy

Allāh the Exalted said in describing his Messenger: **(There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.)** (The Noble Quran 9: 128)

Narrated Abdullah ibn Amr ibn al-'Aas رضي الله عنه:

The Prophet ﷺ said: “Those who are merciful, the All-Merciful will bestow His mercy on them. Be merciful to those who are on the earth, He, Who is in the heaven, will bestow His mercy on you.” (Abu Dawood, declared sound by Al-Albani)

⦿ (And We have not sent you, [O Muhammad], except as a mercy to the worlds.)

Islām carries mercy to mankind and substantially advocates toward exerting it. Allāh, the Exalted, said: **(And We have not sent you, [O Muhammad], except as a mercy to the worlds.)** (The Noble Quran 21: 107)

We have a good example, to follow, in the person of Prophet Muhammad ﷺ, whom everyone around him sensed, enjoyed and praised his noble manner including animals.

⦿ The elderly and the young enjoy mercy in a truly Muslim community

Anas ibn Malik رضي الله عنه narrated that:

(An older man came to talk to the Prophet ﷺ, and the people were hesitant to make room for him (to sit). The Prophet said: He is not one of us who does not have mercy on our young and does not respect our elders.) (At-Tirmidhi, declared sound Al-Albani)

Aisha (Allāh be pleased with her) reported that there came a few desert Arabs to Allāh's Messenger ﷺ and said: “Do you kiss your children? He said: Yes. Thereupon they said: By Allāh but we do not kiss our children. Thereupon Allāh's Messenger ﷺ said: Then what can I do if Allāh has deprived you of mercy?” (Al-Bukhāri and Muslim)

⦿ The disbelievers enjoyed the mercy of living amongst the Muslims

A Testimony from a Non-Muslim: **Gustave Le Bon** a French Orientalist and researcher in sociology and psychology said: “But even, the different peoples had never known tolerant conquerors like the Arabs nor a religion like theirs”¹

¹ Le Bon, Gustave, [The Civilization of the Arabs p.605]



🔗 Even animals will enjoy mercy in a Muslim Community

Abu Hurairah رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was gasping out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty like I was.' So he descended into the well, filled up his leather sock with water, and held it with his teeth, climbed up and quenched the thirst of the dog. Allāh appreciated his action and forgave his sins”. The Companions asked: “Shall we be rewarded for showing kindness to the animals also?” He ﷺ said, "A reward is given in connection with every living creature." (Al-Bukhāri and Muslim)

🔗 The Muslim community is one entity

Nu'man ibn Bashir رضي الله عنه reported:

Messenger of Allāh ﷺ said: “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” (Al-Bukhāri and Muslim)

🔗 Why do you have to be merciful?

- Allāh ﷻ loves those who are merciful
- A reason for winning Allāh's ﷻ mercy
- A sign for the completeness of ones Imān
- Strengthens the brotherhood bonds in the community
- Illustrates passion and pity for the weak and needy
- Be merciful and you'll shall reap the fruit of exerting it
- If mercy to an animal leads to paradise, how about mercy to human beings

🔗 Who is the most deserving of mercy and compassion?

Certainly, the closest ones are the most deserving of mercy and compassion. We see a much distorted example of people nowadays being compassionate to animals, yet their own old parents are deprived from that and out-casted in nursing homes without even visits or calls.

(5) Helping Others

Allāh the Exalted said: **(And cooperate – help each other - in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.)** (The Noble Quran 5: 2)

Abu Hurairah رضي الله عنه reported:

The Prophet صلى الله عليه وسلم said: **(He who removes from a believer one of his difficulties of this world, Allāh will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allāh will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allāh will cover up (his faults and sins) in this world and in the Hereafter. Allāh ﷻ supports His slave as long as the slave is supportive of his brother)** (Muslim)

Allāh ﷻ abhors selfishness and generously rewards for having the spirit of caring for others

Jabir ibn Abdullah رضي الله عنه said that: “The scorpion stung one of us as we were sitting with Allāh's Messenger صلى الله عليه وسلم. A person said: Allāh's Messenger, I use incantation (for curing the effect of sting), whereupon he صلى الله عليه وسلم said: **He who is competent amongst you to benefit his brother should do so.**” (Muslim)

Anas رضي الله عنه reported:

The Prophet صلى الله عليه وسلم said: **(No one of you becomes a true believer until he likes for his brother what he likes for himself).** (Al-Bukhāri and Muslim)

Ibn Omar رضي الله عنه narrated:

The Prophet صلى الله عليه وسلم said: “The most loved people to Allāh are the most beneficial to the people; and the best deeds to Allāh are: bringing happiness to a Muslim; lifting a calamity from up on him; paying a debt on his behalf; or keeping away hunger from him.

And to walk with my Muslim brother in what he needs is more loved to me than to do *Itikaf*¹ in this masjid for a month (i.e. the Prophet's masjid). And who ever keeps his anger, Allāh will conceal his faults; and whoever holds his anger when his able to release it, Allāh will fill his heart with satisfaction on the day of Judgment. And who ever walks with his fellow Muslim brother in what he needs until he achieves it, Allāh will make his feet firm in a day where the feet slip. And wicked manners corrupt the good deed like the vinegar corrupts the honey.” (Sahih Al-Jame'a – Al-Albani)

¹ Itikaaf is to seclude oneself in a masjid for some time to worship Allāh ﷻ





No religion on earth cherishes helping others even if they are non-Muslims like Islām does

Allāh the Exalted said: **(Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.)** (The Noble Quran 60: 8)

Lessons in Mercy and Sincerity

Abu Baker رضي الله عنه, while being the Muslim caliph, after finishing the fajr prayer used to go to the desert and stay for a little while. And then he goes back to the Madinah. Omar رضي الله عنه was surprised from that and one day he followed him secretly after the fajr prayer. And he saw Abu Bakr رضي الله عنه leaving the Madinah and going to an old tent in the desert. Omar رضي الله عنه hid behind a rock, Abu Baker رضي الله عنه stayed inside the tent for a short while and then he came out. Omar رضي الله عنه came from behind the rock and went into the tent and he saw a weak old blind lady and with her were young children. Omar asked her: who is the man, who comes to you? She said we do not know him. This is a man from amongst the Muslims, who comes to us every morning since so and so. He said: what does he do? She said: he used to sweep our tent, dough our flour and milk our goat then he leaves. Omar left out while saying, you have exhausted the caliphs after you o Aba Baker. you have exhausted the caliphs after you o Aba Baker. (i.e. no caliph after you will be able to do what you did.) (The History of Damascus for ibn Asaker)

Despite being the ruler (caliph) of the entire Muslim nation, that did not keep Abu Baker رضي الله عنه from looking after his citizens and personally helping those who were in need.

Ali ibn Al-Husein (the son of the Prophet's صلى الله عليه وسلم grandson) – may Allāh have mercy on him –used to carry the charity and the food at night on his back, and deliver it to the houses of the widows and poor of Madinah without them knowing who brought it. And he used to do it on his own without the aid of any of his servants or slaves, so that no one would know. He did that for many years and the widows and poor never knew how this food came to them. When he died, they saw on his back black marks and then they knew that this was because of what he used to carry on his back. And this charity continued until Ali ibn Al-Husein died. (The story is mentioned in Hiliatul-Awlia', Safwatus-safwah)



(6) My Manners with Parents

Allāh the Exalted said: **(Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful)** (The Noble Quran 3: 36)



Allāh, the Exalted, said: **(And your Lord has decreed that you not worship except Him, and to parents exert treat them good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.(23) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.)** (The Noble Quran 17: 23-24)

🕒 Who deserves my fine treatment most?

Abu Hurairah رضي الله عنه reported:

A person came to Messenger of Allāh ﷺ and asked: “Who among people is most deserving of my fine treatment?” He ﷺ said: Your mother. He again asked: who next? Your mother, the Prophet ﷺ replied again. He asked: who next? He (the Prophet ﷺ) said again: Your mother. He again asked, Then who? There upon he ﷺ said: Then your father.” (Al-Bukhāri and Muslim)

🕒 A short path to Paradise

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: “May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his life time, and he does not enter Jannah (i.e. by not being dutiful to them).” (Muslim)

🕒 Do you want to prolong your life and expand your provision?

Anas رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations.” (Al-Bukhāri and Muslim)



⚙️ Do you want your sins forgiven?

From Ibn 'Umar رضي الله عنه:

A man came to the Prophet ﷺ and said: “O Messenger of Allāh! I have been afflicted by a tremendous sin. Is there any repentance for me?” He said: “Do you have your mother?” The man said: “No.” He said: “” you have any maternal aunts?” The man said: “Yes.” He said: “Then be dutiful to them.” (At-Tirmidhi – declared sound by Al-Albani)

⚙️ Be dutiful to the parents even if they are polytheists

Asma' bint Abu Bakr As-Siddiq رضي الله عنها said:

My mother came to me while she was still a polytheist, so I asked Messenger of Allāh ﷺ: “My mother, who is ill-disposed to Islām, has come to visit me. Shall I maintain relations with her?” He ﷺ replied: “Yes, maintain relations with your mother.” (Al- Bukhari and Muslim)

Abu Hurairah رضي الله عنه narrated that:

Allāh's Messenger ﷺ said: “A man will be raised in status in Paradise and will say: 'Where did this come from?' And it will be said: 'From your son's praying for forgiveness for you.'” (Ibn Majah – declared sound by Al-Albani)

⚙️ Our righteous predecessors and their dutifulness to their parents

Muhammad ibn AlMunkader said: I spent the night massaging my mother’s leg, and my brother Omar spent the night praying, and it wouldn’t make me happier that my night is his night. (i.e. what I am doing is more loved to me than spending the night in prayer)

One of the righteous predecessors was said to him we do not see you eat with your mother in the same plate! He said I’m afraid that my hand would be faster in reaching what her eyes fall up on and I would be undutiful.

Hiyawah ibn Shuraih may Allāh have mercy on him, one of the followers of the companions, used to teach in the masjid and his mother would come to him and say: “go feed the chicken”; and he would stop the lesson and obey her without any hesitance. Despite being a prominent scholar and his students sitting before him, he didn’t shy out to obey his mother.

Is there a religion on earth which gives parents great care such as Islām?!



(7) My Manners with My Spouse

Allāh the Exalted said: **(And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought).** (The Noble Quran 30: 21)

Ibn Omar رضي الله عنه reported:

The Prophet ﷺ said: “Surely! Every one of you is a guardian and is responsible for his subjects: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects...” (Al-Bukhāri and Muslim)

Allāh ﷻ entrusted man to take good care of his wife; and assigned major duties upon him. Allāh ﷻ made the marriage bond based on mutual mercy, affection and respect.

Allāh, the Exalted, said: **(And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allāh makes therein much good).** (The Noble Quran 4: 19)

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: “Take good care of women.” (Al-Bukhāri and Muslim)

Can you imagine, spending to support your wife yields the greatest reward than any charity?

Abu Hurairah رضي الله عنه reported:

The Messenger of Allāh ﷺ said: “A dinar you spend in Allāh's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family.” (Muslim)

No house is free from troubles

Let's learn from the Prophet ﷺ how to react in troublesome situations. Narrated Anas : “While the Prophet ﷺ was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet ﷺ was, struck the hand of the servant, causing the dish to fall and break. The Prophet ﷺ gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he held the servant till another dish was brought from the wife at whose house he was. He gave the replaced dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.” (Al-Bukhāri)

Notice, he ﷺ didn't yell at his wife nor did he blame her. Instead, he ﷺ showed an amazing tolerance and understanding of her jealousy.

⚙️ Amongst the rights of the wife

- Paying her dowry which is obligatory. Allāh the Exalted said: **(And give the women [upon marriage] their [bridal] gifts graciously)** (The Noble Quran 4: 4)
- To provide for her food, clothing, medication and shelter. Allāh the Exalted said: **(Lodge them where you dwell, according to your means)** (The Noble Quran 65: 5)
- To show her kindness with love and mercy; treat her nicely; and overlook her stumbles; Allāh, the Exalted, said: **(And live with them in kindness)** (The Noble Quran 4: 19)
Aishah (May Allāh be pleased with her) reported: "The Messenger of Allāh never hit anything with his hand neither a servant nor a woman...". (Muslim)
- To spend time with her and to show joy when being around her.
- To take care of his looks and how he dresses; like he wants to enjoy looking at his wife, so does she. Ibn Abbās ؓ said: "I like to dress nicely for my wife, like I love to see her do for me."

⚙️ Amongst the rights of the husband

Abu Hurairah ؓ reported: The Prophet ﷺ said: "If the woman prayed her five (prayers); fasted her month (Ramadān); preserved her chastity; **and obeyed her husband**. It is said to her: "Enter Paradise from any of the Paradise doors you wish". (Sahih Al-Jaama', declared sound by Al-Albani)

- To preserve her chastity and decency
- To be obedient to her husband in what is lawful
- Not to allow anyone to enter his house without his permission
- Not to leave the house without his permission
- To take good care of his children, house and wealth
- To dress nicely and look appealing
- To treat her husband kindly; overlook his stumbles; and have patience



(8) My Manners with My Children

Allāh, the Exalted, said: **(O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones)** (The Noble Quran 66: 6)

🕒 Show mercy to your children, Allāh ﷻ will treat you with His Mercy

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ kissed his grandson Al-Hasan ibn Ali رضي الله عنه in the presence of Al-Aqra' ibn Hābis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allāh ﷺ looked at him and said: "He who does not treat others with mercy will not be treated with mercy". (Al-Bukhāri and Muslim)

Aishah رضي الله عنها reported:

A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allāh ﷺ who said: "Verily, Allāh has assured Paradise –*Jannah*- for her, because of this act of her, or said, He has saved her from Hell- Fire." (Muslim)

Jabir ibn Abdullah رضي الله عنه reported:

The Messenger of Allāh ﷺ said: "Anyone who has three daughters shelters them, suffices them, shows mercy to them will definitely enter the Paradise. A man from the people said, And two daughters, Messenger of Allāh? The Prophet said: And two." (Al-Bukhāri in Al-Adab Almufrad, declared sound by Al-Albani).

🕒 Amongst the Children's rights

- Choosing a righteous wife; for a righteous wife raises righteous children
- Choosing a good and pleasing name for the child
- Being a good role model, a wise discipliner and equally fair with all of your children
- Raising the child upon loving and glorifying Allāh and following the Prophet ﷺ
- Teaching the children the noble Qur'ān
- Looking after their educational, financial and spiritual needs by providing decent shelter, food, clothing and most importantly arranging a fine environment for them to grow up in; such as school, neighborhood, friends...etc.

Ibn Al-Qayem said:

"when the child starts to speak, teach him to say: there is no deity is worthy of worship except Allāh and Muhammad is his messenger; and the first thing should strike his hearing is knowing Allāh, attaining His oneness and that He is above the throne sees him and hears his speech and that he is with him wherever he is"

Tuhfat Al-Mawdud p.231



(9) My Manners with the Neighbors (Muslim or Non-Muslims)

Allāh, the Exalted, said: (Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful.) (The Noble Quran 4:36)

⚙ Mischief to neighbors leads to the great decrease of *Imān* (Belief)

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ said: “By Allāh, he does not believe! By Allāh, he does not believe! By Allāh, he does not believe. It was asked, Who is that, O Messenger of Allāh? He said, One whose neighbor does not feel safe from his evil”. (Al-Bukhāri and Muslim)

⚙ Mischief to neighbors may lead to hell fire

Abu Hurairah رضي الله عنه reported:

The Prophet ﷺ was asked, Messenger of Allāh! A certain woman prays in the night, fasts in the day, acts and gives *sadaqa* (charity), but injures her neighbors with her tongue. The Messenger of Allāh ﷺ said, There is no good in her. She is one of the people of the Fire. They said: Another woman prays the prescribed prayers and gives bits of curd as charity and does not harm anyone. The Messenger of Allāh ﷺ said: She is one of the people of Paradise.”

(Al-Bukhāri in Al-Adab Al-Mufrad, declared sound by Al-Albani)

⚙ Amongst the rights of the neighbors

- Keep your evil off him; such as: staring at his women; revealing his secrets; spying on him; backbiting or slandering him; putting garbage in his way; or disturbing him with noise
- Tolerate his mischief and react with kindness and good manners
- Express kindness and generosity to the neighbors; such as: giving *salām*; visiting the sick; helping the needy; condoling the grieved; enlightening the ignorant; and protecting his house in his absence

The Prophet’s commandments pertaining the neighbor

Ibn Umar and Aishah (May Allāh be pleased with them) reported:

Messenger of Allāh ﷺ said: “*Jibreel* kept instructing me to treat neighbors with kindness until I thought he would assign a share of inheritance for them.” (Al-Bukhāri and Muslim)

Taking Care of Your Neighbor is a Prophetic Tradition

Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Whoever believes in Allāh and the Last Day let him be generous to his neighbor”

(Al-Bukhāri and Muslim)

Abu Dharr رضي الله عنه narrated that Messenger of Allāh ﷺ commanded me thus, “O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbors.” (Muslim)

(10) My Manners with the Non-Muslims

Allāh, the Exalted, said: **(Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.)** (The Noble Quran 60:8)



Islām preserves the right of Non-Muslims to practice their religion freely

Allāh, the Exalted, said: **(There shall be no compulsion in [acceptance of] the religion.)** (The Noble Quran 2:256)

Allāh, the Exalted, said: **(And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants.)** (The Noble Quran 2:256)

Testimonies from Non-Muslim

Says Will Durant: "At the time of the Umayyad caliphate, the people of the covenant, Christians, Zoroastrians, Jews, and Sabians, all enjoyed degree of tolerance that we do not find even today in Christian countries. They were free to practice the rituals of their religion and their churches and temples were preserved. They enjoyed autonomy in that they were subject to the religious laws of the scholars and judges."¹

G. Bernard Shaw said: "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capacity to the changing phase of existence, which can make itself appeal to every age. I have studied him -- the wonderful man -- and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him, were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."²

¹ Durant, Will [The Story Of Civilization. vol. 13. p. 131-132.]

² Shaw, George Bernard [The Genuine Islam, Vol. 1, No. 81936]



The English historian Sir Thomas Arnold said: “We never heard of a report of any planned attempt to compel non-Muslim minorities to accept Islām, or any organized persecution aimed at uprooting the Christian religion. If any of the caliphs had chosen any of these policies, they would have overwhelmed Christianity with the same ease with which Ferdinand and Isabella exiled Islām from Spain, or with which Louis XIV made following Protestantism a punishable crime in France, or with which the Jews were exiled from England for 350 years. A that time Eastern churches were completely isolated from the rest of the Christian world. They had no supporters in the world as they were considered heretical sects of Christianity. Their very existence to this day is the strongest evidence of the policy of Islamic government’s tolerance towards them.”¹

What is the punishment of harming a non-Muslim?

Safwan رضي الله عنه reported from a number of Companions of the Messenger of Allāh صلى الله عليه وسلم on the authority of their fathers who were relatives of each other. The Messenger of Allāh صلى الله عليه وسلم said: “Beware, if anyone wrongs a man of covenant (a non-Muslim), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” (Abu Dawood, declared sound by Al-Albani)

Narrated Abdullah ibn Amr رضي الله عنه:

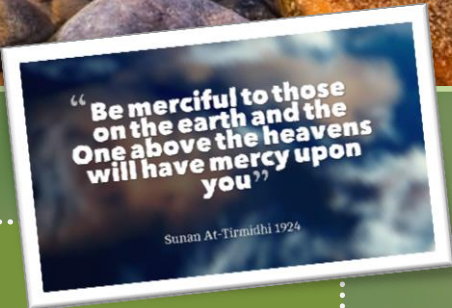
The Prophet صلى الله عليه وسلم said: “Whoever killed a Mu'ahad (a non-Muslim who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).” (Al-Bukhāri)

History as a witness

Islām showed unprecedented tolerance to all faiths. It is evident throughout history that Islām – like no other faith- had preserved and protected minorities from eradication; ensured their rights; and provided them full security. Ask the Jews who lived amongst the Muslims during their 800 years reign of Andalusia; ask the Christians who are still living peacefully within the Muslim countries; rather ask the Jews who are living now in some Muslim countries such as Morocco and Yemen despite Israel’s vicious atrocities against the Muslims of Palestine.

The Prophet صلى الله عليه وسلم had Jewish neighbors and he صلى الله عليه وسلم and the companions had business transactions with them; Aishah رضي الله عنها reported: When Messenger of Allāh صلى الله عليه وسلم died, his armor was mortgaged with a Jew for thirty Sa' (measures) of barley. (Al-Bukhāri and Muslim)

¹ Arnold, Thomas [Invitation To Islam, p. 98-99]



(11) My Manners with Animals

The Prophet’s ﷺ mercy to animals was practically manifested in his daily behavior and genuine guidance to his companions.

Sahl ibn Amr known as Ibn Al-Hanzaliyyah ؓ reported:

The Messenger of Allāh ﷺ happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said: “Fear Allāh in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit.” (Abu Dawood, declared sound by Al-Albani)

Narrated ibn Umar ؓ: The Prophet ﷺ said: “A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.” (Al-Bukhāri and Muslim)

🔗 Mercy is manifested even in slaughtering the animals

On the authority of Abu Ya’la Shaddad ibn Aws ؓ, that the Messenger of Allāh ﷺ said: “Verily Allāh has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” (Muslim)

A man laid a ram down to slaughter it while he was sharpening his blade, the Prophet ﷺ told him: “Do you want to make it die several deaths? Shouldn’t you sharpen your blade before laying it down?” (As-Sahih Al-Musnad, declared sound by Al-Wad’ee and Al-Albani)

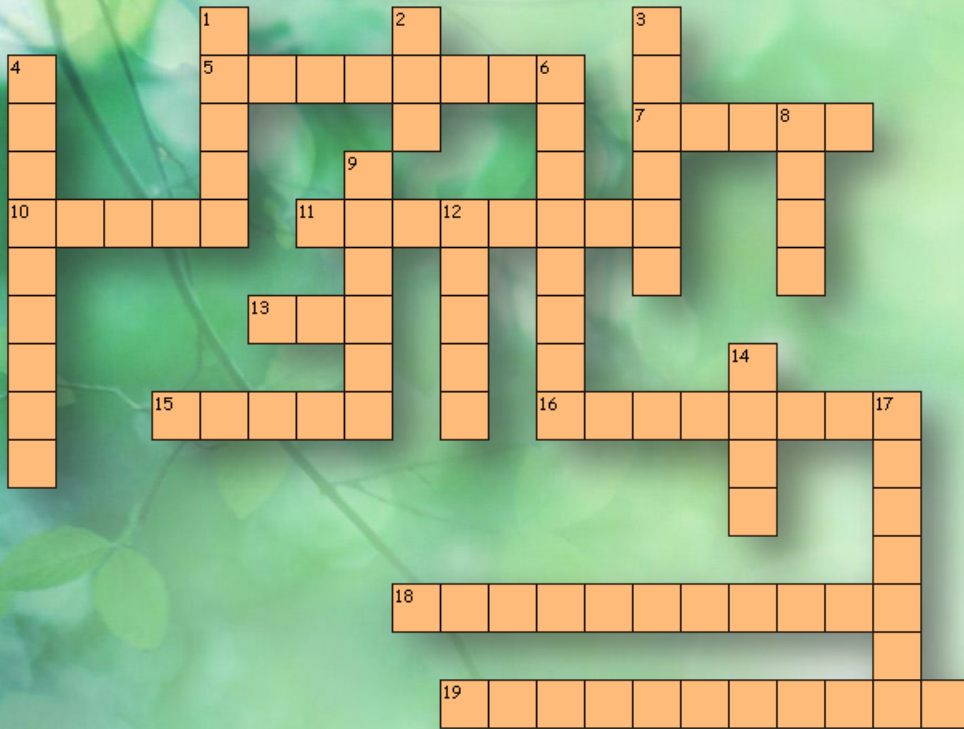
Saeed ibn Jubair reported that Ibn Umar ؓ happened to pass by some young men of the *Quraish* who had tied a bird (and made it a target) at which they had been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they see Ibn Umar they went away. Thereupon Ibn Umar said: Who has done this? Allāh has cursed him who does this. Verily Allāh’s Messenger ﷺ invoked curse upon one who made a live thing as a target. (Muslim)

🔗 Do not even terrify the animals

Narrated Abdullah ibn Mas'ud ؓ:

We were with the Messenger of Allāh ﷺ during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allāh ﷺ came and said: “Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked: Who has burnt this? We replied: We. He said: It is not proper to punish with fire except the Lord of fire.” (Abu Dawood, declared sound by Al-Albani)

TEST YOURSELF

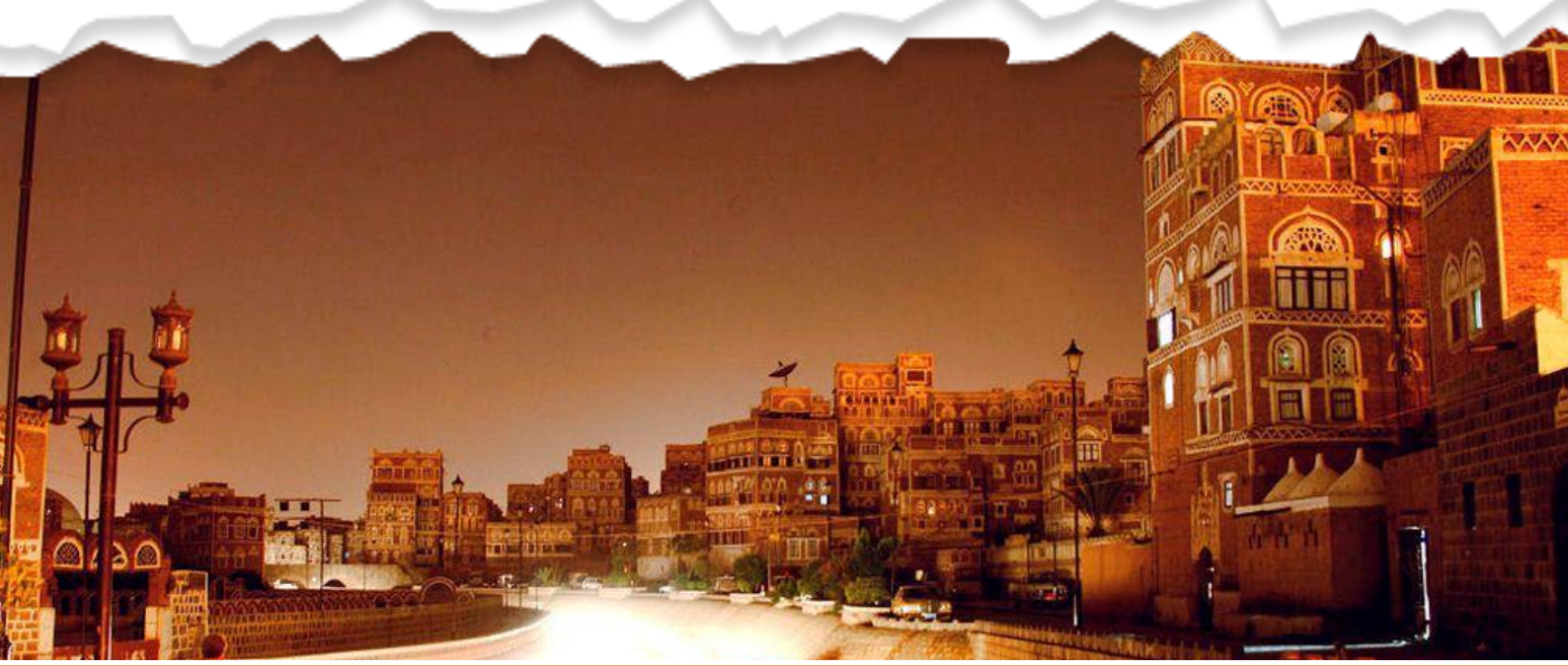


Across

5. The companion who forgave his relative although he accused his daughter of fornication is
7. Two noble manners the Prophet ﷺ was called with were truthfulness and ...
10. The greatest of all truthfulness is to be truthful with...
11. Mercy to animals leads to
13. The first name of the follower of the companions who used to carry the charity and food for the needy on his back
15. Trust is not limited to ...
16. The prophet ﷺ said: whoever believes in Allah and Last day let him be generous to his ...
18. The prophet ﷺ instructed the companions to treat neighbors with kindness until we thought he would assign a share of
19. We should be dutiful and kind to the parents even if they were

Down

1. Be merciful to those who are on the, He, who is in the heavens will bestow mercy on you.
2. A woman entered hell fire because she locked up a from eating until it died.
3. Who deserves my fine treatment most?
4. To get ample provision and have your life prolonged then maintain good ties with your
6. Islam preserves the right of Non-Muslim to practice their ... freely.
8. The last name of the author who said: "I have always held the religion of Muhammad in high estimation."
9. In spending on others, the one which yields the greatest reward is to spend on your ...
12. The prophet ﷺ did business transaction with Jews; he died and his mortgaged with a Jew.
14. In which battle did the prophet say: "O Allah, forgive my people for they do not know."
17. The marital bond is based on mutual mercy, affection and ...



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(إدارة دعوة الجاليات)

