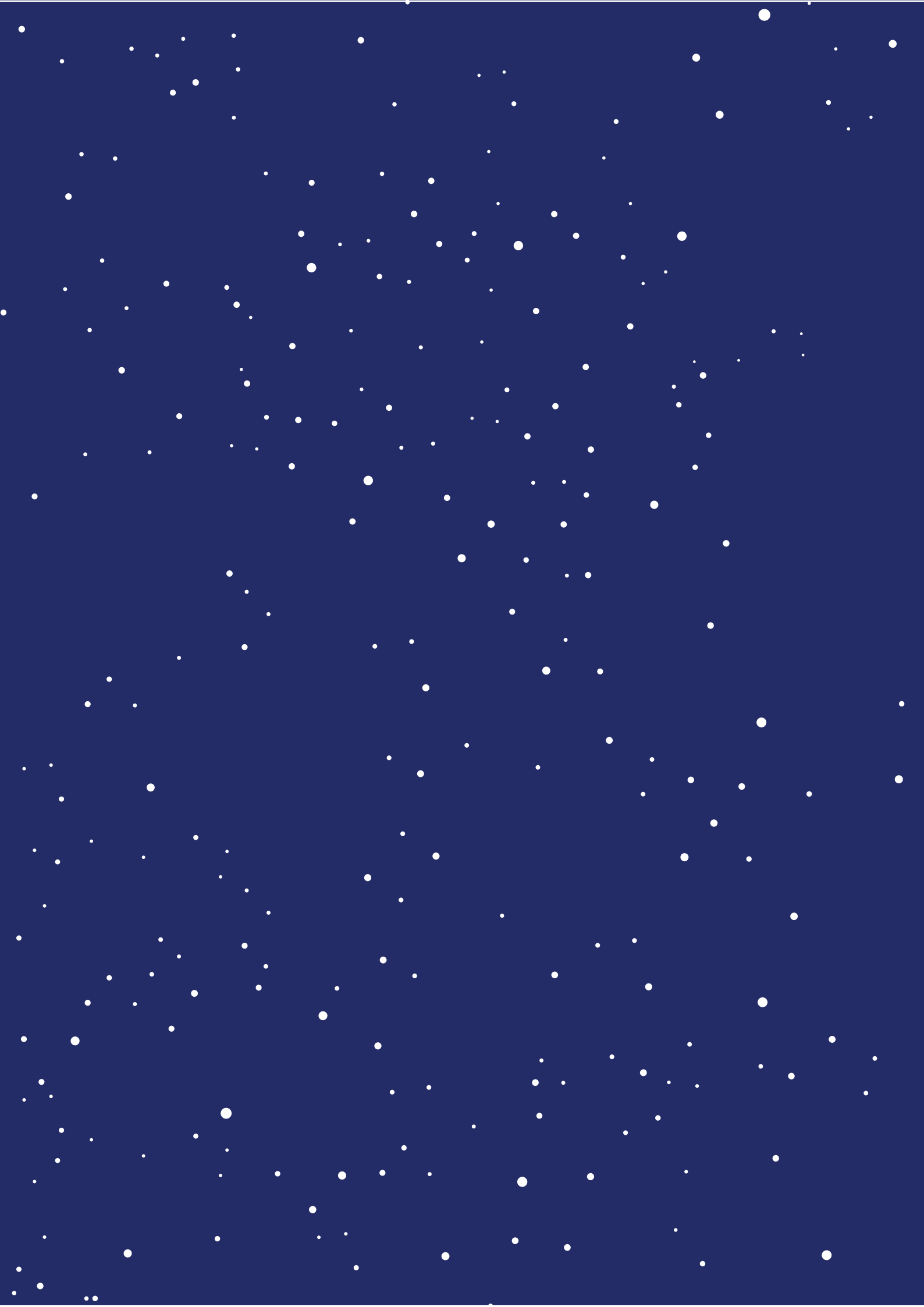


# ETIQUETTES

*And Codes of Conduct*



الآداب والفضائل النبوية  
(الإتيكيت)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF GOD  
MOST MERCIFUL AND  
COMPASSIONATE



ZAYED HOUSE FOR ISLAMIC CULTURE  
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# ETIQUETTES

*And Codes of Conduct*



## HIS HIGHNESS SHEIKH ZAYED BIN SULTAN AL NAHYAN

His Highness Sheikh Zayed bin Sultan Al Nahyan was born in the city of Al Ain in the year 1918. He was raised in an environment where pure Arabic and Islamic culture prevailed. In the year 1966, he became the ruler of Abu Dhabi. During his reign, the emirate of Abu Dhabi witnessed mass progress in all sectors of life.

On the 2<sup>nd</sup> of December 1971, the United Arab Emirates was founded successfully as a federated country, including seven states, whose capital was Abu Dhabi. This was a practical embodiment of Sheikh Zayed's vision to create a strong country, which

would unite the inhabitants of the region under one banner. Thereafter his fellow rulers of the emirates of U.A.E. elected him as the president of the country. Sheikh Zayed (may Allah's mercy be upon him) led the development of the country through various reforms he made, which resulted in facilitating life and installing peace in the region. During his reign, national resources were invested successfully as due care was given to sectors of education, health, public housing and development of cities. Besides, he instilled in the community values of justice, peace and tolerance, the fact that enabled the United Arab Emirates today, to gain advanced positions according to international standards of tolerance and acceptance.

In the year 2004 His Highness Sheikh Zayed (May God's mercy be upon him) passed away leaving behind a great legacy, as the father of his nation. His final resting place was next to the Grand mosque of Abu Dhabi, which was named after him.

He was then succeeded by His eldest son Sheikh Khalifah Bin Zayed Al Nahyan (may God preserve him). Sheikh Khalifa Bin Zayed lead the country, presenting a widely effective and sustainable development in all facets of life. He also maintained the methodology of his late father, the founder of the country. This further promoted the stature of the country on regional and international levels. Hence, he was the best successor for the best predecessor.

# A MESSAGE FROM ZAYED HOUSE FOR ISLAMIC CULTURE

Embodying its supreme mission, Zayed House for Islamic culture presents for its esteemed clients the series of “Our Human Values” which comprises eight informative and introductory books about Islamic culture. These books discuss the vital values presented by the prophets of God, which constitutes a proper human being and were emphasized upon in Islam. These teachings organize a human’s relation with his Creator and with his community. The noble teachings of Islam in its essence encourages positive coexistence between humanity in general, regardless of their diverse religious and cultural traits.

Zayed House for Islamic Culture hopes that it had presented to its audience what meets their expectations and fulfills their cultural and educational needs through the subject matters of this series of books, maintaining the required quality and efficiency in its work and in accordance with the best available practices in the theme.

# ZAYED HOUSE FOR ISLAMIC CULTURE

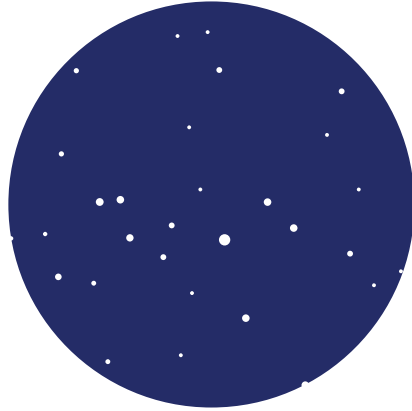
Zayed House for Islamic Culture was founded on 31st of May 2005, pursuant to a decree issued by His Highness Sheikh Khalifa bin Zayed Al Nahyan (may God preserve him); the President of U.A.E and the Ruler of the Emirate of Abu Dhabi.

ZHIC is a cultural organization founded to provide essential care to new Muslims, providing them with social and familial care, besides inculcating in them the spirit of coexisting within the society. ZHIC also aims to introduce to interested individuals the essence of Islamic culture and disseminating the values of tolerance, moderation, mutual acceptance and respect in the community.



دار زايد للثقافة الإسلامية  
Zayed House For Islamic Culture

## INTRODUCTION



*In the Name  
of Allah, The  
Most Gracious,  
The Most  
Merciful*

PRAISE BE TO ALLAH (SWT) LORD OF THE WORLDS, MASTER OF THE DAY OF JUDGMENT, THE GOD OF THE FIRST AND THE LAST, SUSTAINER OF HEAVENS AND EARTH, AND PEACE AND BLESSINGS BE UPON HIS TRUSTWORTHY PROPHET ﷺ, THE TEACHER OF MANKIND, SENT AS A MERCY TO THE WORLDS.



The words, actions and behavior of the Prophet ﷺ or [Sunnah] is an application of the Qur'an and they are two different things but inseparable. We cannot simply accept the Qur'an and disregard the Sunnah. They are both important as a source of man's way of life. The Noble Prophet ﷺ said:

*“I have left among you two matters by holding fast to which, you shall never be misguided: the Book of Allah [Qur'an] and my Sunnah.”*

HAKIM

To revive a practice of the Prophet ﷺ which has been long forgotten is a great service for a believer. Similarly such an action is the sign of love for the Messenger of Allah ﷺ as instructed in the following hadith:

*“Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.”*

TIRMIDHI

After a person recognizes the Prophet of Allah ﷺ as a guide, he/she should love him more than anybody or anything else as a believer and a member of his community.

*“None of you becomes a believer until I am dearer to him than his children, his parents and all mankind.”*

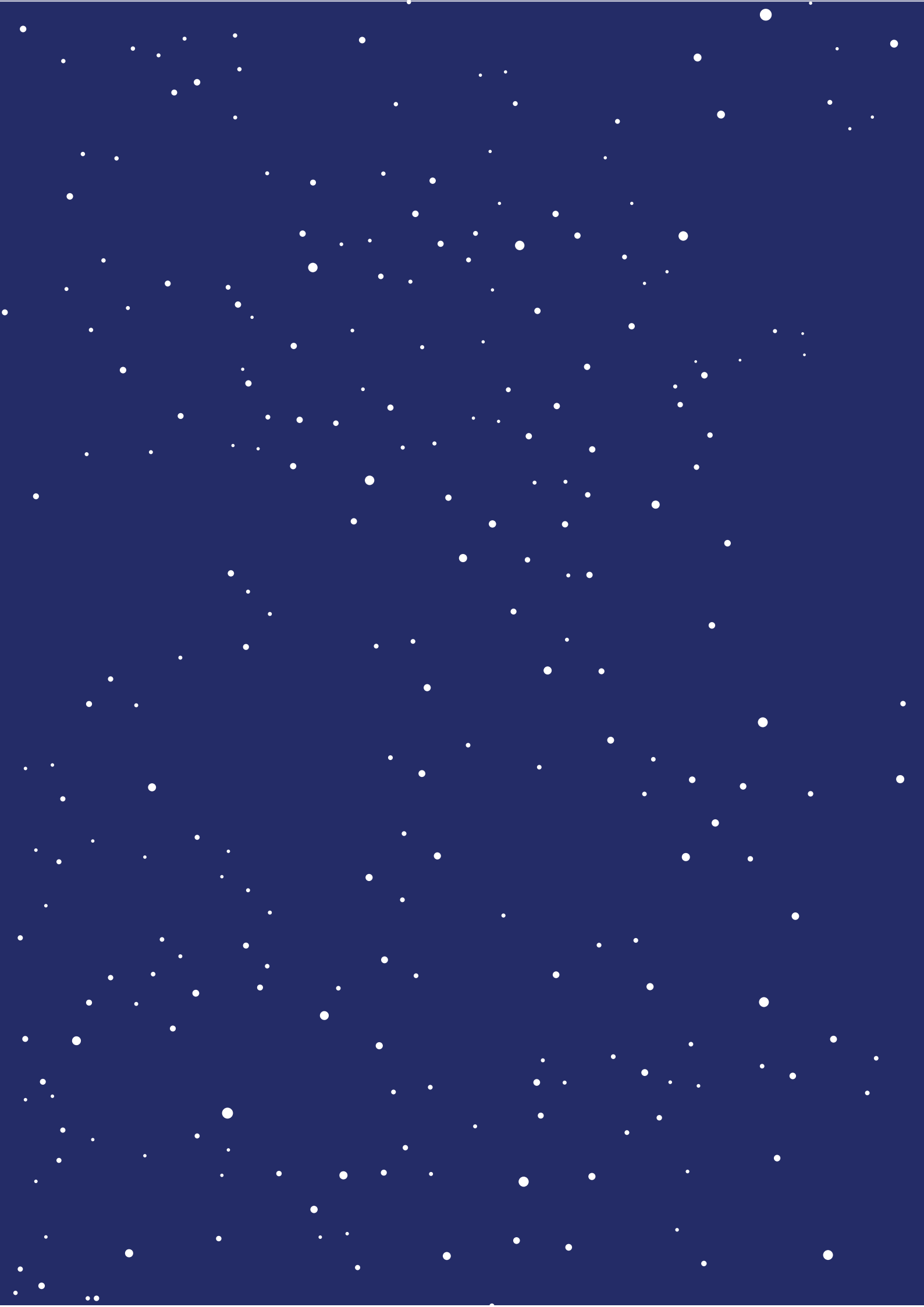
AL-BUKHARI & MUSLIM

Islamic adab is rooted in the Quran and the Sunnah of the Prophet ﷺ, and wrapped in positive customs. Islamic adab distinguishes a Muslim from others because of the elevated nature of his/her behavior, conduct and manner. Islamic adab is to speak and act in such a way that attracts pleasure, complements and gratefulness from those around us and, most importantly, incurs the pleasure of God. Everything we do should be beautified with adab such as talking, joking, eating etc. Whoever makes his/her habit to follow the Prophet's ﷺ sunnah and adab, all his acts transforms into worship, and may make his whole life fruitful and yielding of reward.

Learning and practicing the Sunnah of the Prophet ﷺ and his adab improves our ethics and manners, and refines our behavior. As we read and study the details of adab, let us keep in mind the purpose of adab – to be a good person.



(Salla-llahu alayhi wa sallam) An invocation of God's blessings and peace upon the Prophet Muhammad:  
"God's blessings and peace be upon him."



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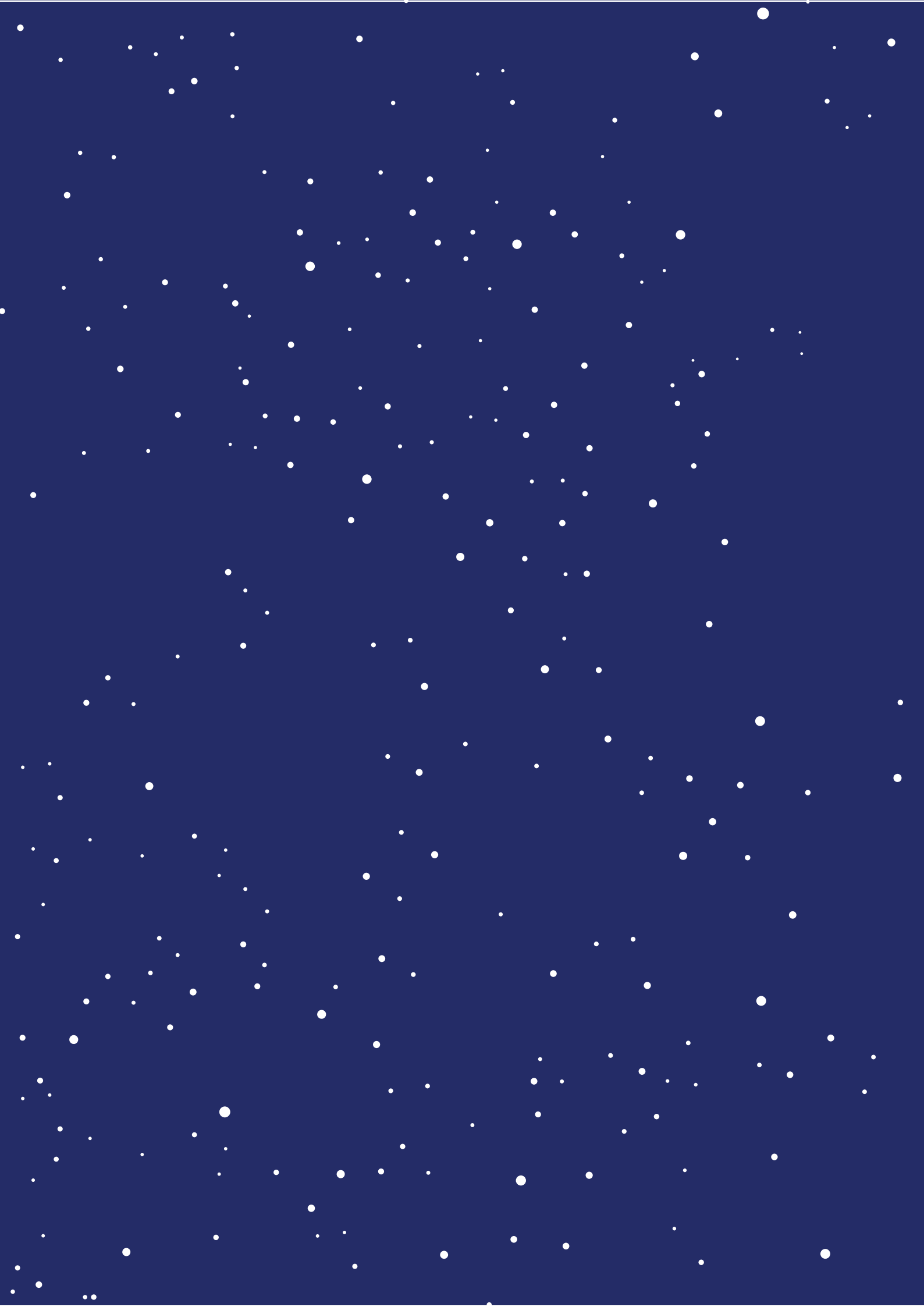
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# SUNNAH & ADAB AND ITS IMPORTANCE

## *Chapter One*



## SUNNAH (PRACTICES) AND ADAB OF THE NOBLE PROPHET ﷺ

### DEFINITION OF SUNNAH

It refers to the last Prophet of Allah, Muhammad's ﷺ actions, sayings, behaviour and approvals.

- How did our Prophet ﷺ talked about Allah?
- How did he preach and practice Islam? How did he read the Qur'an?
- How did he perform prayer, fast, and give alms?
- How did he supplicate to Allah, how did he thank Allah?
- How did he speak, when did he keep quiet?
- How did he eat, drink water, sit down, lie down, and get up?
- How did he look and observe the universe?

All these questions will lead us to follow Prophet Muhammad's ﷺ Practices (*Sunnah*).

Sunnah is the way being followed by our prophet ﷺ. It is his Qur'anic life style. Following the sunnah is to emulate him and to follow his lead. It leads to good character. There's no single matter in the Sunnah that does not contain light and good moral. All kinds of good morals are brought together in the person of the messenger of Allah. One who abandons his Sunnah, then abandons good morals as well.

Adopting a single practice from the life of the messenger of Allah, is like remembering him and having a feeling of togetherness with him. Doing the exact things that he did will fill our hearts with happiness and joy. Our hearts will be enlightened and allow us to comprehend the eternal presence of Allah.

### DEFINITION OF ADAB

**Adab (Etiquette)** includes all that is good; every noble characteristic, habit, or trait a Muslim should apply in his life. Islam provides rules of etiquette and ethical code in every aspect of life. The Prophet ﷺ had the best of manners, and truly we are taught the manner of everything from eating, drinking, to social interactions and even private things such as relieving ourselves; through His noble example and teachings.

Adab may vary among different cultures. These variations stemmed from different situations wherein adab is being applied. Application of any adab based on cultural norms is acceptable as long as it does not contradict any Islamic injunction.

## DIFFERENCE BETWEEN SUNNAH AND ADAB

All actions that are accepted by the intellect and religion, if acted upon in the best and most excellent manner, would be referred to as ‘adab’. The person who has adab always performs his actions and dealings in the most graceful and elegant manner. Adab forms the attributes of the actions of a person as they are performed in the ‘real’ world.

Sunnah consists of the attributes of human actions, bearing in mind that the meaning of sunnah is more general than that of adab. Every words, actions and behavior of the Prophet Muhammad ﷺ are Sunnah. Adab is the good manner that shows us how to put into practice some of the Sunnah.

## SUNNAH AND ADAB AS THE APPLICATION OF QUR’ANIC INJUNCTIONS

The practices and traditions (*Sunnah*) of the Prophet ﷺ which includes his sayings (hadith) became the guiding light for Muslims in understanding the meaning of the holy Qur’an and the essence of Islam. The Qur’an itself asserts that Allah (SWT) has chosen in the Prophet an example for Muslims to follow. Besides this emulation of the Prophet in all aspects of life and thought, his sayings were meticulously collected by muslim scholars. They were codified in the book of hadith where the authentic were separated from the spurious. The Sunnah has always remained as the second source after the Qur’an. The words, actions and behavior of the Prophet ﷺ or (*Sunnah*) is an application of the Qur’an and they are two different things but inseparable.

The actions, sayings and life of the messenger of Allah ﷺ served as a perfect model and an excellent example for us to follow.

For sure his practices and actions are the finest examples to be followed, and the safest guides, and the soundest laws to be followed as principles. There are innumerable instances of wisdom and benefits even in a single action in the daily life of the messenger of Allah. For example, if we sit down to eat and follow the prac-





tice of the Messenger of Allah ﷺ and do not stuff our stomachs with too much food then we will be healthy. If we wash our hands before and after eating, then we will be sanitized from disease-causing germs.

In addition if we greet our families when we enter our homes, then we are actually following the principles of family life from the example of the messenger of Allah. It leads to tranquility, peace and blessing inside the home. In business and dealings, if we try to speak politely and smile at people, help others to the best of our ability, then this in turn increases our level of happiness. Verily, in following the sunnah of the last Prophet and emulating his behavior brings about bliss in this world as well as in the hereafter.

## WHY DO WE HAVE TO FOLLOW THE SUNNAH?

### Allah's command to follow the Sunnah

Allah's command is more than enough for a true believer to follow the Sunnah. Verily, if we are sincere servants of Allah then our only choice is to follow His commands.

***“Whoever obeys the Messenger indeed obeys Allah, and as for whoever turns back we have not sent you as a keeper over them”.***

QU'RAN 4: 80

**Love of Allah the Almighty necessitates following the Prophet's  guidance.**

***“If you do love Allah, follow me, Allah will love you and forgive your faults; and Allah is Forgiving, Merciful.”***

QUR'AN 3:31



As emphasized by the holy Qur'an, loving Allah (SWT) is adhering to His Messenger's ﷺ teachings. Love for the Prophet is a measure of one's Iman (*faith*) and our Iman is completed and perfected only when our love for the Prophet exceeds our love for everything else in this world, including ourselves.

### **Common acts transform to worship and yield rewards**

*A person who makes it his habit to follow the Prophet's ﷺ practices, transforms all his acts into worship, and will make his whole life fruitful and yielding of rewards.*

Let's say we eat with our right hand, this action that we carry out several times a day takes us to a whole new level if by doing it we intend to emulate the Prophet Muhammad's ways. Indeed, the last messenger would always use his right hand while eating as well as drinking, thus, this simple action turns into a form of worship worthy of reward in the hereafter, simply because we intend to follow the prophet's ﷺ example.

Therefore starting with simple things such as eating and drinking, all our actions if performed according to the Sunnah will transform into continuous worship if we follow the examples of our prophet ﷺ 24 hours a day, 7 days a week, making our lives rewarding and meaningful.

## **THE PROPHET MUHAMMAD ﷺ IS THE BEST ROLE MODEL AND GUIDE**

Human beings need examples to emulate in every aspect of their lives. It is by human nature that people always feel inclined to follow someone who is soft and kind-hearted. The messenger of Allah ﷺ was a perfect servant of Allah in words and in action. He conducted all his affairs in moderation, free from extremism and negligence. His morals are praised in the holy Qur'an in the following verse:

***“And indeed, you are of a great moral character.”***

QUR'AN 68:4

The prophet ﷺ practiced what he preached, thus considered a living Qur'an. He displayed innumerable examples of righteous behavior and good character.

He is the last Prophet of Allah and none will come after him until the day of judgment, whatever guidance mankind is in need of in all aspects of life, have all been revealed through him. The Prophet ﷺ said:

*“I was sent for no other than to complete good character”.*

MUSLIM

Verily, Allah (SWT) presented the model of the perfect servant in the person of the Prophet ﷺ. When Aisha R.A his wife, was once questioned about the prophet's personality, she answered:

*“His character (the ethics underlying his behavior) was the Qur'an.”*

MUSLIM

Prophet Muhammad ﷺ was the leader of all believers, sent to all of mankind, and the chief of all the prophets. Many passages from previous books revealed to the prophets who came before him confirmed his imminent prophet-hood. Like all prophets, he was exemplary in his manners and morals, a requirement for someone who was entrusted with a great responsibility to guide mankind from the darkness of ignorance into the light of knowledge. His laudable morals, which were at the summit of perfection; and in his duties, his complete confidence and elevated qualities, which were of the highest excellence, and his extraordinary fear of God (Allah), worship, seriousness, and fortitude, which demonstrated the strength of his belief, and his total certainty and his complete steadfastness, - these all show as clearly as the sun, how utterly faithful he was to his cause.

***“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”***

QUR'AN 21:107

## THE BENEFITS OF FOLLOWING THE SUNNAH

**Allah's (SWT) love and forgiveness of sins.** All Muslims are required to love Allah (SWT), so too are they required to love his Messenger Muhammad ﷺ. To love the Prophet Muhammad (saw) is to follow his illustrious practices (*Sunnah*). Allah (SWT) said:

*If you do love Allah, follow me, Allah will love you and forgive your faults; and Allah is Forgiving, Merciful.*

QUR'AN 3:31

The most exalted goal for man is to attain Almighty Allah's love. The verse clearly shows that the way of achieving this elevated aim is by following the teachings of His last Prophet Muhammad ﷺ.

**Valuable Worship and Gaining Rewards.** Allah's Messenger ﷺ said:

*"Whoever adheres to my practices (Sunnah) when my community is corrupted shall receive the reward of hundred martyrs".*

TABARANI

To adhere to the Prophet's ﷺ practices is certainly an obligation for all believers, and is even more so when innovations (*deviation from the right guidance*) are rife. To revive even one of these practices, particularly when Prophet's ﷺ community is corrupted, signifies a strong belief in Allah (SWT). Verily, observing the least significant of dealings, in the conduct of eating, drinking or sleeping, such as habitual, natural acts become meritorious acts of worship in compliance with the shari'a.

**Having his supplications answered, as this also leads to Allah's love.** Thus, the one who draws closer to Allah through voluntary acts of worship, he will attain Allah's love and the one who gets Allah's love will have his supplications answered. The Prophet ﷺ said:



*“My servant approaches Me with nothing more beloved to Me than what I have made obligatory for him, and My slave keeps drawing nearer to Me with voluntary acts until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. If he asks Me, I will surely give to him, and if he seeks refuge in Me, I will surely protect him.”*

AL-BUKHARI

**To gain the company of Allah, so that Allah guides him/her to success.** Thus, the person’s organs will only do what Allah, the Almighty, pleases because if the person gains Allah’s love, he will also gain His company.

**Being protected from falling into innovations in the religion,** because as long as the servant follows the Sunnah and is eager to apply it, he will not follow anything else in his acts of worship. Accordingly, he will be saved against falling into the traps of innovation.

## SUNNAH AND INNOVATIONS

Especially at a time when innovations and deviations encroach into the area of religion, it is extremely important to hold on to the Sunnah. In fact, a believer who has the habit of following the Sunnah will not be lead astray. This is an instruction of the following hadith:

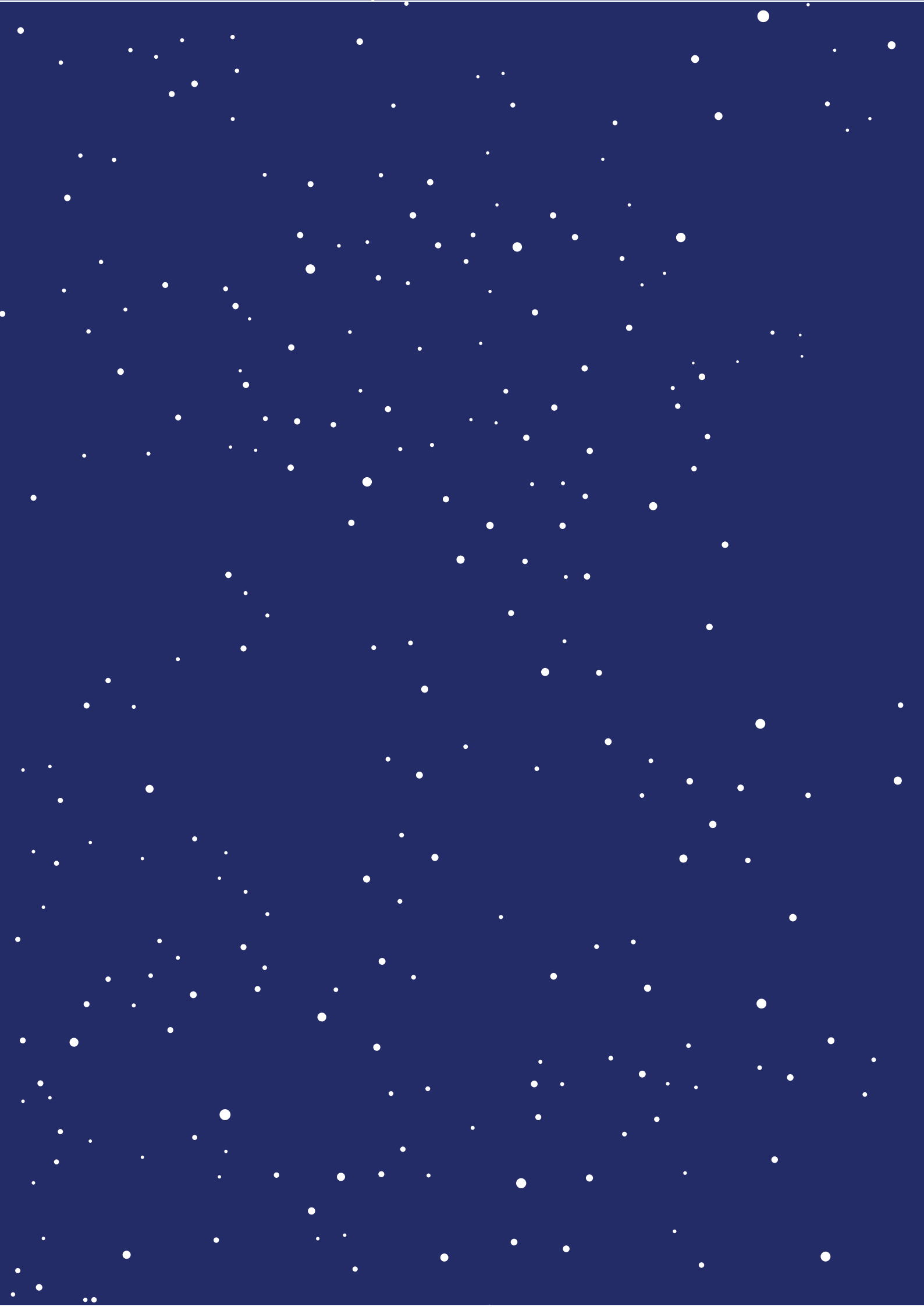
*“I have left behind two things, you will never go astray as long as you hold fast onto them - the Quran and Sunnah.”*

MUSLIM

A person can earn a lot of good deeds during these difficult times by following the Sunnah. Sunnah is in all aspects of life and carries many measures in every matter. However much we try, it is still not possible to follow all of the practices of the Prophet ﷺ in all situations. Then what is the solution?



Actually following to the letter every aspect of the Practices of the Prophet ﷺ is only bestowed upon the most pious among mankind, and nowadays it is getting rarer to find one. Allah certainly made easy for those who have attained high levels of faith and the most pious ones the observance and performance of the Prophet's ﷺ practices. On the other hand, majority may not be able to do it easily. However, what is important in all actions in general and particularly in worship is the intention. If it is not possible for a person to follow and perform every Sunnah, then it is through his sincere intention and being an adherent of the Sunnah that he be judged and rewarded accordingly. Therefore, a Muslim should learn how to make a good intention as much as how to perform the action itself.





# DAILY ETIQUETTES

## *Chapter Two*



## ADAB (ETIQUETTES) ON DRINKING

### 1. Say Bismillah before drinking

### 2. Drink with the right hand (Even if you are left-handed)

Like most of other daily routine works, drinking (water, juice, etc.) should be done using the right hand.

Prophet Muhammad ﷺ said:

*“Never eat and drink with the left hand because Shaytaan (Satan) eats with the left hand.”*

MUSLIM

### 3. Drink by taking three breathing pauses.

Do not drink water in a single gulp, an act that we normally do when we are extremely thirsty.

Prophet Muhammad ﷺ said:

*“Do not drink water only in one breath, but drink it in two or three breaths.”*

AT-TIRMIDHI

### 4. Sit down and drink water

Everyone is in a hurry for something but that should not stop us from taking a moment to sit down and drink it in a healthy way. Science has proven that drinking water whilst standing or walking is unhealthy.

Prophet Muhammad ﷺ said:

*“Sit down and drink.”*

MUSLIM

## ADAB (ETIQUETTES) ON GREETINGS

Greeting of peace or giving salutation is an important part of the Sunnah. It is a supplication between believers, a sign of positive thinking and having no bad intentions, a sign of Iman. Learning how to greet someone as well as how to respond to a salutation is an obligation for every Muslim. Promoting this action in the community brings about peace between men.

### 1. How to greet and respond

A man came to the Prophet ﷺ and said:

*“As-Salamu ‘Alaikum (Peace be with you).” The Messenger of Allah ﷺ responded to him 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 Rahmatullah (Peace and mercy of Allah be upon you).” Messenger of Allah ﷺ responded to his greeting and the man sat down. The Messenger of Allah ﷺ said, “Twenty.” A third one came and said: “As-Salamu ‘Alaikum wa Rahmatullahi wa Barakatuhu (Peace ,mercy and blessing of Allah be upon you).” Messenger of Allah ﷺ responded to his greeting and the man sat down. Messenger of Allah ﷺ said, “Thirty.”*

ABU DAWUD AND AT-TIRMIDHI

### 2. Promote greetings

What does it mean to greet? It is a symbol of love and respect. Moreover, it is bringing into life an important practice of the Prophet Muhammad ﷺ, a sign of iman.

*The Messenger of Allah ﷺ said: “By Him in Whose Hand is my life! You will not enter Jannah 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



*I heard the Messenger of Allah (s.a.w) saying: “O people, exchange greetings of peace (i.e., say: As-Salamu ‘Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace.”*

AT-TIRMIDHI

### **3. Responding to a salutation of peace (salaam) is an Islamic obligation**

The Holy Prophet ﷺ said:

*“There are rights of a Muslim over a Muslim: Responding to salaam, visiting the sick, following the funeral (A platform upon which the corpse rests), accepting an invitation (to a meal) and blessing a person who sneezes.”*



#### 4. Greet first before you talk to someone

The Prophet Muhammad ﷺ said:

*“If somebody starts to talk without salam, don’t respond him.”*

AT-TIRMIDHI

#### 5. Greeting Before Leaving

Just as we greet a person or a group when we first meet them, we should also give salutations to them when we or they depart.

The Prophet ﷺ said:

*“When one of you goes to a gathering, he should say salam. Thereafter, if he wants to sit, he should sit. Then, when he stands (to leave), he should say salam, for the first (i.e. first salam i.e. at the time of meeting) is not more deserving than the last (i.e. the salam at the time of leaving, i.e. both the salams are important)”*

AT-TIRMIDHI

#### 6. Greeting or responding to a greeting from one person is sufficient

When two groups of people meet, it is sufficient for one person from each group to give greetings and to respond to it.

The Holy Prophet ﷺ said:

*“The salaam of a person, from a passing group of people, will be sufficient on behalf of the group, likewise if one person from those who are seated replies to the salaam, it will be sufficient on behalf of all the rest.”*

ABU DAWUD

#### 7. Who should greet first?

Who should greet whom? What is the way of the Sunnah?

Messenger of Allah ﷺ said:

*“A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).”*

AGREED UPON

The narration in Al-Bukhari adds: The Messenger of Allah ﷺ said:

*“The young should greet the elderly.”*

AL-BUKHARI AND MUSLIM

## **8. It is disliked to give salutations of peace inside the toilet**

Reported by Ibn Umar:

*“A man said salaam to the messenger of Allah ﷺ while he was in the toilet, the messenger never replied nor raised his hand. The Messenger ﷺ said, “I dislike to mention Allah’s name without purity.”*

MUSLIM

## **9. Greetings and shaking hands**

The Messenger of Allah ﷺ said:

*“Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart.”*

ABU DAWUD

The Prophet ﷺ said:

*“Part of the full greeting is to shake your brother’s hand.”*

TIRMIDHI

## **10. Greeting upon entering a dwelling**

Anyone entering a home should greet everyone present there.

The Messenger of Allah ﷺ said:

*“Dear son, when you enter your house, say As- Salamu ‘Alaikum to your family, for it will be a blessing both to you and to your family.”*

TIRMIDHI



### **11. Greet as many as possible**

Greetings among Muslims without exception is a beautiful practice and increases trust and love within the community, and promotes tolerance and understanding regardless of race or nationalities.

A man asked the Messenger of Allah ﷺ:

*“Which act in Islam is the best?” He ﷺ replied, “To give food, and to greet everyone, whether you know him or not.”*

AL-BUKHARI AND MUSLIM





## **12. Responding to a third person's greetings**

Just as it is Sunnah to greet someone present, it is also a Sunnah to greet someone absent.

It has been narrated by Aisha (ra) that the Holy Prophet ﷺ said:

*“Angel Jibrael sends salaam upon you.” Aisha replied:  
“Wa Alaihis Salaam Wa Rahmatullahi Wabarakatuh  
(Peace be upon him and Allah’s mercy and blessings). You  
(O’ Prophet) can see things which we cannot.”*

DARIMĠ

## ADAB (ETIQUETTES) ON SHAKING HANDS

Shaking hands is Prophet Muhammad's ﷺ sunnah. However it is not like a formal act of worship like prayer and fasting that must be performed in a specific way. Therefore, the manner of shaking hands is something to be done according to the customs of the people.

### 1. Start with greetings

Before shaking hands there is usually greeting with words, then hands meet and a smile and eye contact, signs of mutual love and compassion between believers.

The Prophet ﷺ said:

*“If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven.”*

TIRMIDHI

### 2. Don't take away your hand until he/she does it

Anas bin Malik narrated:

*“When the Prophet (s.a.w) would receive a man to shake hands with him, he would not remove his hand until he [the man] removed his, and he would not turn his face away from his face until the man turned and he would not be seen advancing his knees before one sitting with him.”*

AT-TIRMIDHI

### 3. Do not shake hands with the opposite sex

*I came to the Prophet ﷺ accompanied by some women, to offer our pledge to him. He said to us: “(I accept your pledge) with regard to what you are able to do. But I do not shake hands with women.”*

IBNU MAJAH

## ADAB (ETIQUETTES) IN THE HOME

Allah SWT and the Prophet ﷺ has given clear guidance on how to conduct ourselves. There is no exception when it comes to adab in the home. For parents and children this boundary has to be maintained to ensure there is always a level of respect and decency between them and to ensure that the light of Islam shines in our homes.

Here are some aspects of home etiquettes to follow:

### 1. Greeting with Salam

A man of Banu 'Amir tribe has told us that he had asked the Prophet ﷺ for permission to enter when he was at home. He said: "May I enter?", Messenger of Allah ﷺ said to the servant:

*"Go out and instruct him about the manner of seeking permission." Tell him to say:*

*"As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu 'Alaikum (may you be safe from evil). May I come in?"*

*The Prophet ﷺ then accorded permission to him and he entered in.*

ABU DAWUD

### 2. Ask permission before entering

Entering a home one should ask for permission. Calling someone or ringing a bell will notify the people of that home. While entering, the host and others present should be greeted.

***Allah said in the holy Koran: "O you who believe! Enter not houses other than your own, until you have asked permission".***

QURAN 24: 27

The Messenger of Allah ﷺ said:

*“Seeking permission to enter (somebody’s house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at).”*

AL BUKHARI

### **3. Asking permission three times**

Upon reaching the house, a person should ask three times for permission before entering. That could mean ringing the bell three times, if there is no response then he should come back another time. The Prophet ﷺ said:

*“If any one of you asks for permission three times and it is not given, then let him go away.”*

AL BUKHARI

### **4. Ask permission (even from the member of the family)**

When a child attains puberty, he or she is no longer a child. Therefore, they should not intrude on their parents’ privacy without first seeking permission. We can easily think of different situations when parents would be embarrassed if their teenager children burst into their rooms without first knocking and are given leave to enter. A father may be changing his clothes when his daughter enters, or a mother may have part of her body exposed when her son comes in. In order not to cause any such embarrassment.

The Hadith mentions:

*“When any of his children attained puberty, he would require him or her to seek permission before entering his room.”*

AL BUKHARI

### **5. Dressing Modestly**

Dressing is all about being modest even while at home. While it is important to maintain the finest level of hijab when we are outside our homes it is also important to maintain our modesty while at home. For parents and children the level of modesty is the same. Parents are not to uncover their awrah (*private parts*) in front of children and same goes for the children.

A man is not allowed to look at another man's awrah, i.e. the area between his navel and his knees (*these two parts included*), as the Prophet ﷺ said:

*“A man should not look at the awrah of another man nor a woman of a woman, nor should a man go under one cloth with another man, nor a woman with another woman.”*

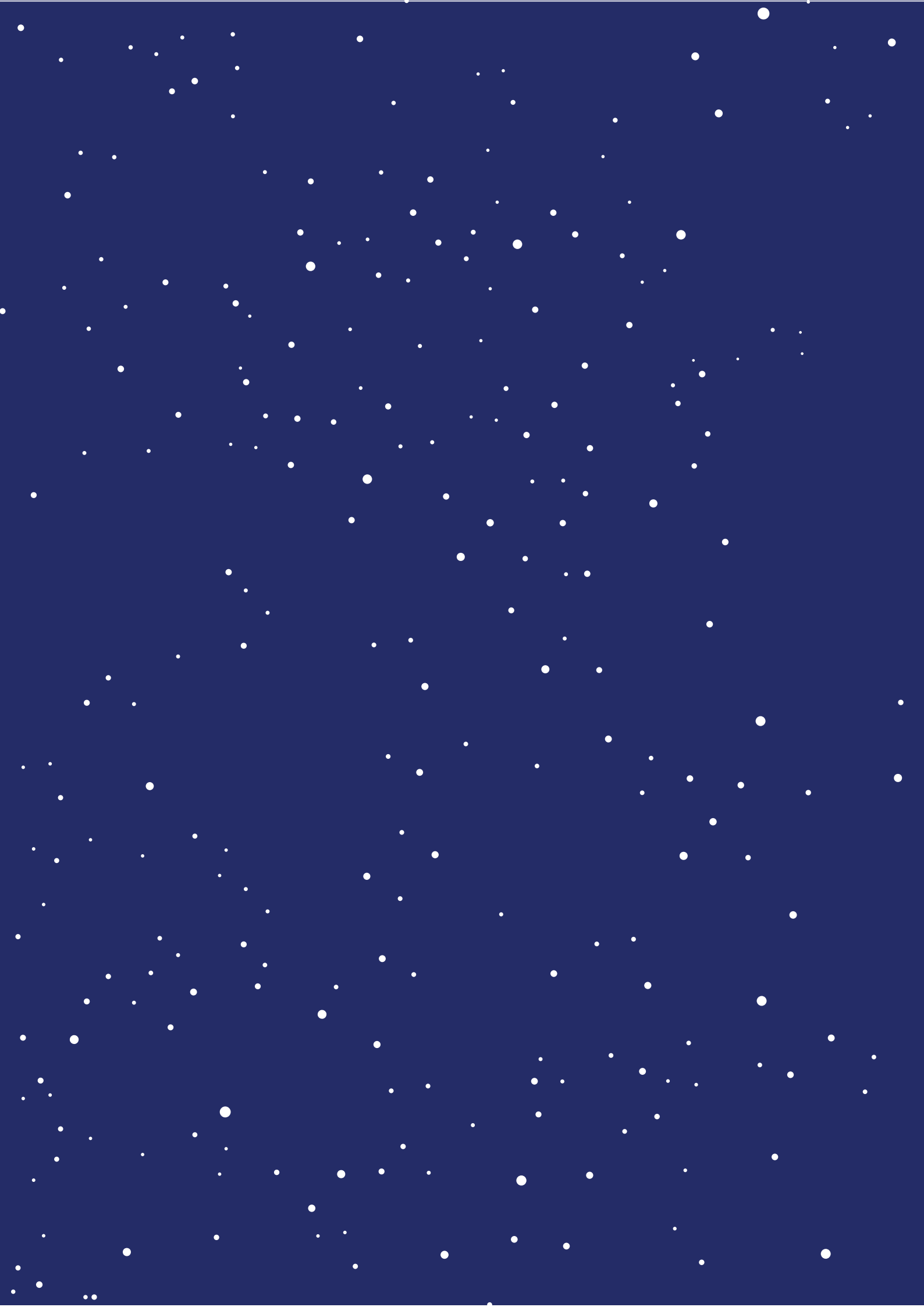
MUSLIM

*He also said to a man he saw uncovering his thigh, “Cover your thigh, for the thigh is awrah.”*

AL-HAKIM

With regard to mahrams (*woman's father, son, brother...*) other than the husband, they may see as much as another woman may see, i.e., it is permissible for a woman to uncover in front of a mahram what she uncovers in front of other women, so she may uncover her head, neck, feet, hands, forearms, calves, etc, but she should not wear short and revealing clothes.





ADAB  
(ETIQUETTES)  
ON SOCIAL  
LIFE

*Chapter Three*







## ADAB IN GATHERINGS

We gather for certain occasions depending on cultural orientations. These gatherings are of two types, private or public. Muslim gatherings are held normally in mosques or public halls, wherein formal invitation is not usually necessary. Private gatherings are those that are held at homes and in private places, and usually certain people are invited to these gatherings. There are rules of etiquette that cover both types of gatherings. It is very important for Muslims to know and use proper etiquette, so that they can strengthen the relations with others. If Muslims follow the proper Islamic etiquette, the gathering will be beneficial and no one will transgress other's rights.

The following are do's and don't for gatherings:

### 1. Ask for permission

It is proper to ask for permission before entering any gathering if it is held in a private place like a home. However, if it is held in a public place, then permission is not needed.

### 2. Greetings of peace

The Prophet Muhammad ﷺ said:

*“If one of you went to a gathering, let him say salam, and if he wanted to leave, let him say salam. The first salam is not more important than the last one.”*

AT-TIRMITHI

### 3. Make room for the newcomers

This is especially important when the gathering is crowded.

***Allah (S.W.T.) says “O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy) .”***

QURAN 58:11

**4. Do not ask someone to give up his space for you or for someone else.**

*The prophet ﷺ Forbade that someone is asked to leave his spot for another to sit, but instead he commanded us to make room for others. He said: “ If someone attends a gathering and occupies a spot, and leaves that spot to tend to his needs, then it is his spot and it should be reserved for him if he returns.”*

TIRMIDHI

The prophet ﷺ also said:

*“If someone leaves his spot, then he returned to it, he is better entitled to it.”*

MUSLIM

**5. Newcomers should sit at the first place available**

You should sit in the first available space or you should sit somewhere at the end or behind. The prophet and the companions used to apply these manners in their meetings.

Jabir Bin-Samarah (R.A.) said:

*“Whenever we came to the gathering of the prophet ﷺ, we would sit down at the end of the assembly.”*

ABU DAWUD AND AT-TIRMIDHI

**6. Do not push himself to sit between two others who are sitting side by side without their permission.**

*The prophet Muhammad ﷺ said, “ It is not permissible for a person to sit between two people without their permission.”*

AT-TIRMIDHI



### **7. Improper for two people to talk secretly in the Meeting**

During a meeting, two people should not talk quietly between themselves. In the presence of a third person, two people should not talk without the third's permission. This will make the third person sad and therefore inappropriate.

The prophet Muhammad ﷺ said:

*“If you were three, then do not whisper between the two of you ignoring the third till your number increases. This is because whispering will sadden him.”*

AL-BUKHARI AND MUSLIM

### **8. Mention the name of Allah in all gatherings.**

The prophet ﷺ said:

*“No people who leave a gathering without having mentioned Allah (S.W.T.) in it, but they leave it like leaving a dead donkey, and it will cause deep grief to them.”*

ABU-DAWUD

### 9. Supplicate when the gathering is over.

The prophet ﷺ used to say the following supplication when a meeting is over:

*“Glory be to You, O Allah; praise be to You. I testify that none has the right to be worshipped but You; I ask Your pardon and to You in repentance.”*

AT-TIRMITHI

If they say that, Allah will forgive them for all the wrongdoings that may have happened during the gathering.

### 10. Cleanliness is a must in any gathering

Bad odors and filth will hurt the people and make them turn away and leave. One may leave a gathering just because of a bad odor like the odor of sweat, unclean bodies, feet, clothes, the odor of cigarette smoke, and the odor of uncooked garlic and onions.



The Prophet Muhammad ﷺ said:

*“Whoever eats the onions, or garlic, then let him not get close to our Masjid, because the angels get hurt from what the children of Adam get hurt from.”*

MUSLIM

## ADAB ON HOSTING

Treating a guest well is of high importance in Islam.

The Prophet ﷺ said:

*“...Let the believer in God and the Day of Judgment honor his guest.”*

MUSLIM

Honoring, or treating a guest well is coupled with two of the most important beliefs in Islam, belief in God and belief in the Day of Judgment. In Islam, hospitality is a right of the guest upon the host, and the duty to supply it is a duty to God.

Here are some of the host's and guest's do's and don'ts;

### **Etiquettes of the Host:**

- Do not leave them waiting at the door or by themselves for a long time.
- Be generous and hospitable.
- Show happiness and warm welcome at their visit.
- Serve them without delay and do not ask them to help.
- Using the opportunity to encourage and engage them to do righteous deeds.
- Respect their privacy and lower your gaze.
- Do not embarrass them.
- Give them the best treatment for one day and one night; and hospitality is for three days, and anything after that is charity bestowed upon him.
- Walk the guests to the door.



## ADAB ON GIVING GIFTS

Gift-giving is one of the good manners that maintains and strengthens relations between the giver and the recipient. One feels happy and excited when giving as well as when receiving gifts. The exchange of gifts between the Prophet ﷺ and his companions is well known and established in the authentic Prophetic Tradition (*Sunnah*). Besides, the Prophet ﷺ encouraged Muslims to accept gifts. He hated to reject a gift for no legitimate reason, no matter how little or trivial it was.

The Prophet ﷺ said:

*“Give each other gifts and you will love each other.”*

AL-BUKHARI

**In keeping with that good intention here are some of the etiquettes of giving gifts:**

1. Care should be taken in choosing a gift that is appropriate and not a cause of inconvenience or offense.
2. Give gifts in private, not in public.
3. The intention for giving gifts should be only for the sake of Allah, to promote love and affection between each other.
4. Immediately after accepting a gift it is not proper to give it (*the gift*) away in the presence of the person who gave the gift.
5. The one who has accepted a gift should endeavor to reciprocate. If one does not have the means to give anything in return, at least pray for him or praise the person and express gratitude. Expressing gratitude by saying “May Allah reward your goodness” will suffice.

The Prophet ﷺ said:

*“Whoever does you a favour, respond in kind, and if you cannot find the means of doing so, then keep praying for him until you think that you have responded in kind.”*

ABU DAWUUD



**6.** A gift should not be refused on account of pride or arrogance.

**7.** When a gift is given, there should be no discussion, questions, or reference of any sort to the price, quantity, or quality of the gift in the presence of the giver.

**8.** Gifts should not be demanded back

The Prophet ﷺ said:

*“One who takes back his gift (which he has already given) is like a dog that swallows its vomit.”*

AL-BUKHARI

## ADAB AT FUNERAL

It is from Allah's Mercy and goodness that He united us in brotherhood, for this, it is incumbent upon all believers to express utmost gratitude to Him by following His commands and avoid everything prohibited. However, the brotherhood among Muslims also has certain duties and obligations towards one another.

The Prophet ﷺ said:

*“The duties and obligations among Muslims to one another are 6”..... he follows his funeral when he dies...”*

AL-BUKHARI AND MUSLIM

Death is an important reality of life. No one will stay forever in this world and all will taste death. Those who remain behind when a Muslim dies have certain duties towards him/her. One of these obligations is to attend his funeral.





## ON THE DEATHBED

When a muslim is at the edge of death, family members and pious friends should be informed and should be present at his side to encourage him towards remembrance of Allah, persuade him to repent, remind him about all the good deeds that he did, about Allah's mercy, and Allah's forgiveness so that he may anticipate Allah's mercy and Allah's favors.

Prophet Muhammad ﷺ said:

*“Let no Muslim die except expecting and hoping the best from Allah”*

MUSLIM

**Those who are present near a dying Muslim should do the following:**

- They should be kind and patient.
- They should never leave him alone.
- They should not mention any negative thoughts.
- They should give him hope.
- They should gently encourage him every now and then to say “La ilaha illa Allah”, which means ‘There is no God (*worthy of worship*) but Allah’

## JUST AFTER DEATH HAS BEEN DETERMINED

**When the person is confirmed dead, those who are present should do the following:**

- They should close the eyes of the deceased.
- They should bind his lower jaw to his head so that it does not sag.
- They should cover all his body completely with a clean sheet.
- They should make Dua’ (*Supplicate*) to Allah to forgive him.
- They should hasten to prepare the body for washing, shrouding and burial.

## MOURNING THE DEAD

Grief over the dead specially the beloved ones is allowed in Islam, it is normal and weeping for the deceased is also permissible. There is no objection to quiet weeping as Prophet Muhammad ﷺ did when his son died.

The Prophet said:

*“It is a mercy that Allah made in the hearts of his servants”*

AL-BUKHARI

Relatives of a deceased Muslim may mourn him for three days only, but a widow may mourn her husband for four months and ten days.

This is due to Hadith of Prophet Muhammad ﷺ who said:

*“It is prohibited for a woman who believes in Allah and the day of judgment to mourn any dead person for more than three days except her husband for four months and ten days”*

AL-BUKHARI

The following actions are not allowed during mourning:

- grief by wailing (in a loud voice), shrieking, beating the chest and cheeks, tearing the hair or clothes, breaking things or scratching faces or uttering foul phrases.

Prophet Muhammad ﷺ said:

*“The deceased suffers when someone bewails loudly”*

AL-BUKHARI AND MUSLIM

Prophet Muhammad ﷺ said:

*“Two things in people are Kufr ( Ignorance ), one is to ridicule someone on his family genealogy, and the other is bewailing loudly the dead.”*

MUSLIM

Prophet Muhammad ﷺ said:

*“He is not of us who beats his face, tears his clothes and bewails loudly when misfortune happens to him as was done before during the days of ignorance.”*

AL-BUKHARI AND MUSLIM



### **FOLLOWING THE FUNERAL**

After washing, shrouding and praying for the deceased, the deceased will be transported to the Muslim cemetery for burial. Immediately after the prayer, it is recommended to follow the funeral on foot to keep behind or either on the right or on the left of those who are carrying the body. They should walk calmly, quietly, and not crowd or push others who are carrying the deceased.

The reward of performing the Janazah prayer and following the Janazah upto the burial is explained in the following Hadith of Prophet Muhammad ﷺ who said: “ Whoever attends the Janazah until it is finished, will earn a Qirat, and who ever stays until the burial, will earn two Qirats. Someone asked: What a Qirat means?

The Prophet answered:

*“It means rewards as big as a great mountain”*

AL-BUKHARI AND MUSLIM

### IMPORTANT RULES IN THE CEMETERY

- Say the following dua-supplication upon entering the cemetery:

*“As-salaamu ‘alaykum ahl-ad-diyaari mi-nal-mu’mineena wal-muslimeena, wa in-naa in shaa’-allaahu bikum laahiqoona, nas’al-ullaaha lanaa wa-lakumul-’aafiyah”*

*“Peace be upon you all, O inhabitants of the dwellings (i.e. the graves), amongst the believers and the Muslims. Indeed we are, Allah willing, soon to follow (to die also), we ask Allah for well-being for us and for you.”*

MUSLIM

- It is prohibited to step over, lean, or sit on a grave.

The Prophet ﷺ said:

*“It is better for a person to sit on burning coal by which his clothes may catch fire and the heat thereof may touch his skin, rather than that he sits on a grave”*

MUSLIM

- It is prohibited to build any form of construction on the grave, or decorate the grave.
- It is prohibited to plaster the grave, whitewash the grave, or use baked stones.

Jabir relates that:

*The Prophet ﷺ has forbidden that a grave should be made strong (of bricks and plaster), or durable or one should sit over it or the same should have a construction over it.*

MUSLIM

- It is prohibited to pray facing towards the graves.
- It is prohibited to slaughter animals around the grave.
- Arranging a mourning gathering for the deceased is prohibited.
- It is prohibited to put candles on the grave.

Prophet Muhammad ﷺ said:

*“Curse those who light lamps on graves”*

AHMAD

- It is also disliked to offer prayers in the cemetery.

## CONDOLENCE

Islam commands the believers to offer condolences to the family of a deceased brother. They can do so in any form of whatever is thought will bring consolation, patience and relief.

### **The following acts are recommended:**

- Console the deceased’s family and lighten their pain and distress.
- Encourage them to have patience in this time of distress and seek reward from Allah. Say:

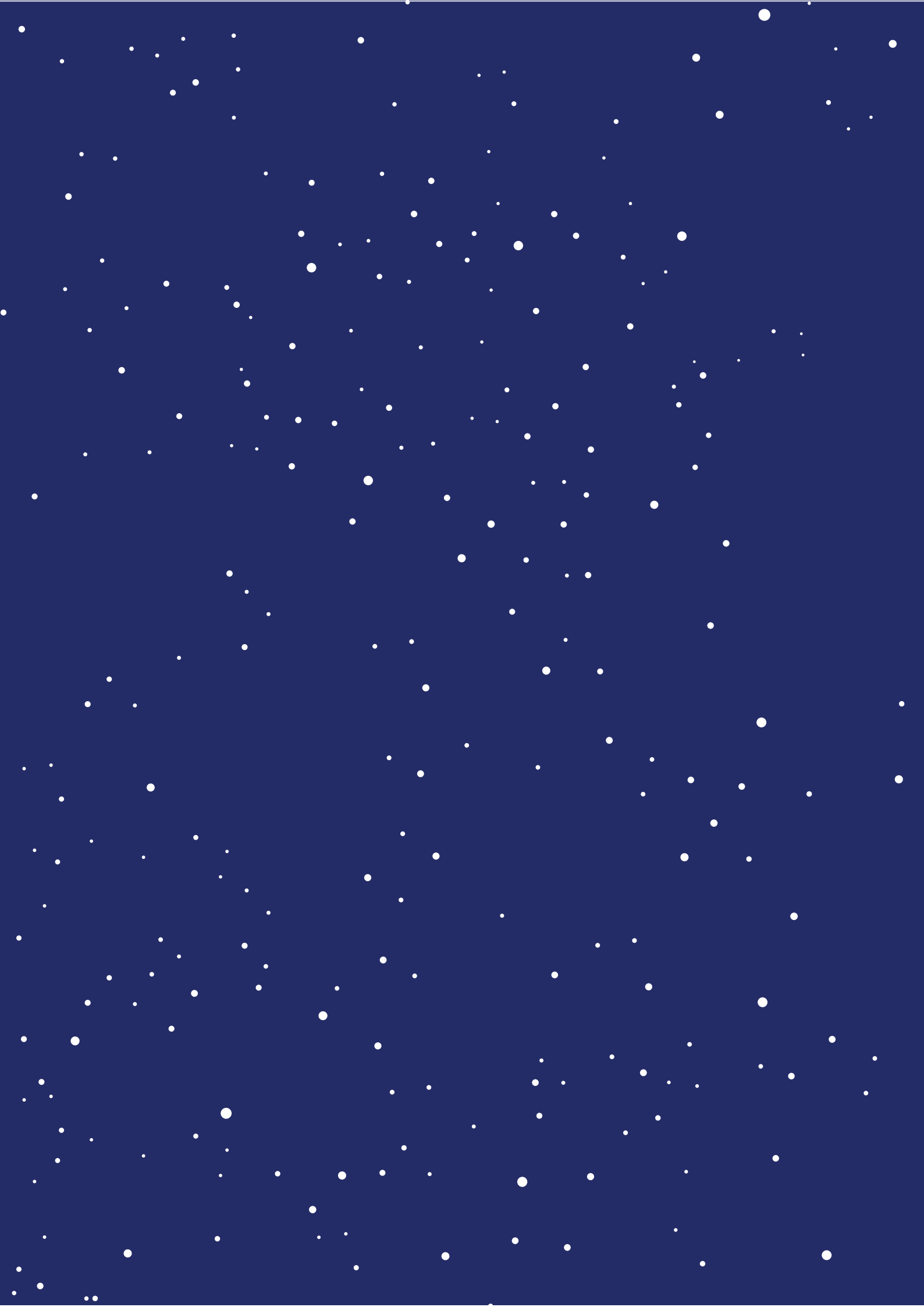
*“Verily to Allah, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time...be patient and hope for Allah’s reward.”*

AGREED UPON

- Supplicate for the deceased and family, by saying:

*“May Allah magnify your reward, make better your solace and forgive your deceased.”*

- It is desirable to prepare food for the family of the deceased.



# ADAB (ETIQUETTES) ON SOCIAL INTERACTIONS

## *Chapter Four*





## ADAB ON VISITING A BROTHER/SISTER

One should love another for no worldly benefit but for the sake of Allah. Visiting one another should be for the same purpose. Such a visit, then, is Sunnah, worship, good manner and a good deed. Paying visits is a means of socialization. It leads to sound relationship, promotes love, strengthens bonds, reminds the heedless, teaches the ignorant, refreshes the souls and alleviates sorrow.

In our current times, we tend to forget this type of visits. Reviving this Sunnah and keeping it alive strengthens the bond of love and fraternity within the community.

### VISIT FOR THE SAKE OF ALLAH

Visiting a brother/sister socializing with them without expecting anything in return is a sign of belief in practice.

The Prophet ﷺ said:

*“A man set out to visit a brother (in Islam) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, “Where do you intend to go?” He said: “I intend to visit my brother in this town.” The angel said: “Have you done any favour to him?” He said: “No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious.” Thereupon the angel said: “I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)”*

MUSLIM

### VISITS INCREASE THE LOVE OF ALLAH

The love of believers for each other for the sake of Allah leads to the pleasure and love of Allah.

In a Hadeeth al-Qudsi Allah says:

*“My loves becomes due for those who love each other for My sake; those who sit with one another for My sake, those who visit one another for My sake and those who spend for one another for My sake.”*

AHMAD

## VISITING FOR THE SAKE OF ALLAH SAVES A PERSON FROM THE HORRORS ON THE DAY OF JUDGEMENT

One of the rewards of visiting another believer with sincere intentions is to be protected from the fear of the Doomsday. Allah’s Messenger ﷺ as saying:

*“Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory’s sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.”*

MUSLIM

## HERE ARE SOME OF THE ETIQUETTES ON VISITING A BROTHER

- Knock on the door gently, taking permission before entering.
- Greetings with As-Salaam.
- Ask for permission three times and then leave if not granted.
- Mention your name, and do not peek inside the house.
- Do not stand directly in front of the door, rather to the side.
- Sit in the place where you were asked to sit.
- Make space for the newcomers.
- Do not sit between two people without their permission, and sit properly.
- Do not converse secretly when there is a third person present..
- Lower your gaze and respect the privacy of others.
- Do not expose what happened at a private gathering .
- Do not criticize the food and drink .
- Do not argue with others and speak in a proper manner.
- Do not forget to remember Allah at the gathering.
- Do not prolong your stay.
- Express gratitude to the hosts and pray for them.
- Do not bring anyone with you except with the host’s permission.





## ADAB ON VISITING THE SICK

One of the most beloved deeds in the sight of Allah, one of the dearest and highest in honour to Him, is showing kindness and compassion to the weak and those who are suffering from sickness. Thus, visiting the sick is a religious duty. It is an established tradition and part of the Prophet's sunnah.

When people are sick, they need support from others. They expect visitations, phone calls or a knock on the door. They longed for others to comfort them and share their burden with relatives or a friends.

The Prophet ﷺ said:

*The rights of a Muslim upon his fellow Muslim are: that he answers his salutation, or Salaam, when he is saluted, he visits him when he is sick, he follows his funeral when he dies, he accepts his invitation (to food) when he invites him, and he says the relevant corresponding supplications when he sneezes."*

AL-BUKHARI & MUSLIM

Visiting the sick pleases Allah. The Prophet ﷺ:

*“When the Muslim visits his (sick) Muslim brother, he is harvesting the fruits of Paradise until he returns.”*

MUSLIM

The Angels pray for the person who visits the sick. The Prophet ﷺ said:

*“There is no Muslim who visits a (sick) Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels send blessings upon him until morning comes, and he will have a garden in Paradise.”*

ABU DAWUD, TIRMIDHI



### **Etiquettes of Visiting the Sick:**

- Visit the sick whether you know him/her or not.
- You can visit a non-muslim who is sick, if that serves an interest.
- The visitor should ask him how he is and how he is feeling.
- Reassure him and give him hope of a long life, cheer him up and give him glad tidings of healing in sha Allaah, for that will comfort the sick person.
- Do not visit every day so that it will not become burdensome for the sick person, unless the situation allows it.
- The visitor should not sit for too long with the sick person.
- Du'a should be made for the sick person in the manner narrated in the Sunnah:

*“La ba’s, tuhoor in sha Allaah (No worry, it is a purification, if Allah wills).”*

AL-BUKHARI

The Prophet (peace and blessings of Allaah be upon him) used to place his right hand on the sick person and say: *“Adhhib al-ba’s Rabb an-naas, wa’shfi anta al-Shaafi, laa shifaa’a illa shifaa’uka shifaa’an laa yughaadir saqaman* (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).”

- The Prophet (peace and blessings of Allaah be upon him) said:

*“Whoever visits a sick person who is not yet dying, and says seven times in his presence: ‘As’alu Allaaha rabb al-‘arsh il-‘azeem an yashfiyaka (I ask Allaah, Lord of the mighty Throne, to heal you), Allaah will heal him of that sickness.”*

ABU DAWOOD

## ADAB ON TALKING

Speech is a human quality and a superior favour Allah has bestowed mankind with. Talking is a way of expressing ourselves and describing our feelings. Speech is the vocalization of morals and character. It is the verbal state of manners and personality. This blessing comes with responsibility. Allah said:

***“The Most Gracious Allah has taught the Quran;  
He has created man; He has taught him speech.”***

QUR’AN 55:1-4

Allah enabled and taught us how to speak, however it is important for every Muslim to know that there are rules pertaining to this action, that should be followed to attain Allah’s pleasure. The only way to do this is by emulating the Prophet Muhammad ﷺ.





**1. Start by giving thanks and praises to Allah**

Every speech that the Prophet ﷺ made, every talk and lecture he gave, every sermon that he delivered began with thanks. He would not start talking without saying “*Alhamdu lillah*” first.

**2. Be brief and concise in your speech**

Our Prophet ﷺ was not a very talkative person. He expressed a lot with few words as a blessing of Allah. His words were deep and full of wisdom.

**3. Speak clearly and use appropriate words to the audience**

People have differences in reason and level of comprehension. What is difficult but important is to speak in a way appropriate to everyone. Our prophet ﷺ ordered to speak to people according to their level. So one should gain an understanding of the audience as to speak to their level.





#### 4. Be Truthful when speaking and do not lie

The prophet ﷺ said:

*“Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man may tell lies until he is recorded with Allah as a liar.”*

MUSLIM

#### 5. Avoid backbiting

*Backbiting* means to talk about someone behind his/her back in a manner that he/she would dislike.

#### 6. Don't speak about matters that we hear about, without investigation

We always hear things from others that may not be so truthful or accurate, and some people talk about things even when they are doubtful. So in order to avoid sharing their sins, you should not speak without making sure that what people are saying is true.

The prophet ﷺ warns us in a hadith:

*“It is enough sin a person commits when he talks about everything he hears.”*

ABU DAWUD

## **7. Don't humiliate anyone and avoid boasting**

The Prophet ﷺ said:

*“Whoever taunts a brother (Muslim) with a sin (which the Muslim has committed), will not die until he the taunter commits the same sin.”*

AT-TIRMIDHI

He also said:

*“The people whom I hate the most and who are the farthest from me on the Day of Judgment are those who talk uselessly, and those who put down others, and those who shows off when they talk.”*

AT-TIRMIDHI

## **8. Make sure our speech is clear, quiet, and audible enough for others to hear and understand**

Sometimes, the prophet ﷺ used to repeat important words three times to make sure that it was understood and he used to make his speech simple and easy for everyone to understand.

## **9. Facing the listener while speaking**

While speaking, one should face the listener and not left or right. This is a show of respect for the other person. Our prophet ﷺ never turned to his side when talking to someone or listening to him. He would turn his full body towards him and keep eye contact.

## **10. Avoid Useless Talk**

Speech is a gift entrusted by Allah. Therefore, we should use each word carefully without carelessness and avoid tactlessness. Our Prophet ﷺ never spoke about useless things or in a meaningless manner. He always spoke meaningfully in order to communicate important messages.

The prophet ﷺ said:

*“Allah has hated for you three things: 1. Vain talks, (useless talk) that you talk too much or about others. 2. Wasting of wealth (by extravagance) 3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need).”*

AL-BUKHARI

### **11. Know when to remain quiet**

Speaking appropriately is a virtue, so is silence when necessary. Our Prophet's ﷺ speech was a lesson and a practice to follow for his followers. Similarly, his silence was a great lesson. His quietness showed a state of gentleness, modesty, appreciation and contemplation.

The prophet ﷺ said:

*“Whosoever believes in Allah and the Last Day, let him say good or remain silent.”*

TIRMIDHI

### **12. Do not interrupt others while they speak**

We should listen to what they have to say until they finish their statement. Afterwards, you should comment on what they have said – only if necessary. We should not waste time by repeating or commenting on everything that everyone says.

### **13. Speak kindly and nicely and do not be rude**

A believer should be nice and kind from inside as well as outside. When he speaks, this kindness should show itself. A companion asked about salvation to the prophet ﷺ. He said:

*The Prophet ﷺ said, “It is also charity to utter a kind word.”*

AL- BUKHARI AND MUSLIM

### **14. Mention Allah's name when expressing your emotions**

When our Prophet ﷺ felt surprised or awe he expressed this by saying “Subhan Allah”. This was sometimes due to things he would talk about and sometimes things told to him by others.



### **15. Practice what you preach**

Speech is honour and binds us with its consequences. Every promise given must be fulfilled wherever possible.

The Prophet ﷺ said:

*“Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”*

AL-BUKHARI AND MUSLIM

### **16. Talk between two people should not be disclosed**

If two people talk about a private matter, both should preserve the secrets and not disclose it to others. If the one who discloses his secret does not want it to be known by others, the listener with whom the secrets are entrusted should show respect and not narrate them to others.

The Prophet ﷺ said:

*“If a man tells you something then looks around, it is a trust.”*

AL-TIRMIDHI



## ADAB ON LAUGHING

Smiling is a human quality and a gift from Allah. Animals cannot smile although their mimics may look similar. Smiling is the nicest form of expressing happiness. Laughing too loudly, on the other hand, is usually frowned upon.

This sweet shape of human face that we call smile... How can we use it in such a way that it turns into worship and an aid to earn rewards in the hereafter? What was the smile of our Prophet like? What kind of smile was acceptable and what was not in his view?

Good morals, modesty and eloquence were displayed in every act of our Prophet ﷺ. We learn the measure of smiling from him as well.





### 1. Laugh moderately

Moderation is required even in humor. It is also vital to understand that there is a time for laughter and humor, and a time for seriousness and sobriety. The reason for this prohibition is that excessive laughter makes people take life less seriously, and they begin to see humor in everything. The prophet ﷺ said:

*“Do not laugh too much, for excessive laughter kills the heart [spiritually].”*

IBN MAJAH

### 2. The best laugh is a big smile

Every smile should brighten up people around us and make them feel in good spirit. The Messenger of Allah ﷺ would usually display his smile. Therefore people who saw him were impressed and wanted to be by his side at all times. Whenever he met one of his companions, he would smile at him. The Messenger of Allah was always smiling and pleasant natured. Smile should not be seen as an ordinary action. We should understand that this is a form of worship and a highly rewarded action. He ﷺ said:

*“Your smile for your brother is charity.”*

TIRMIDHI

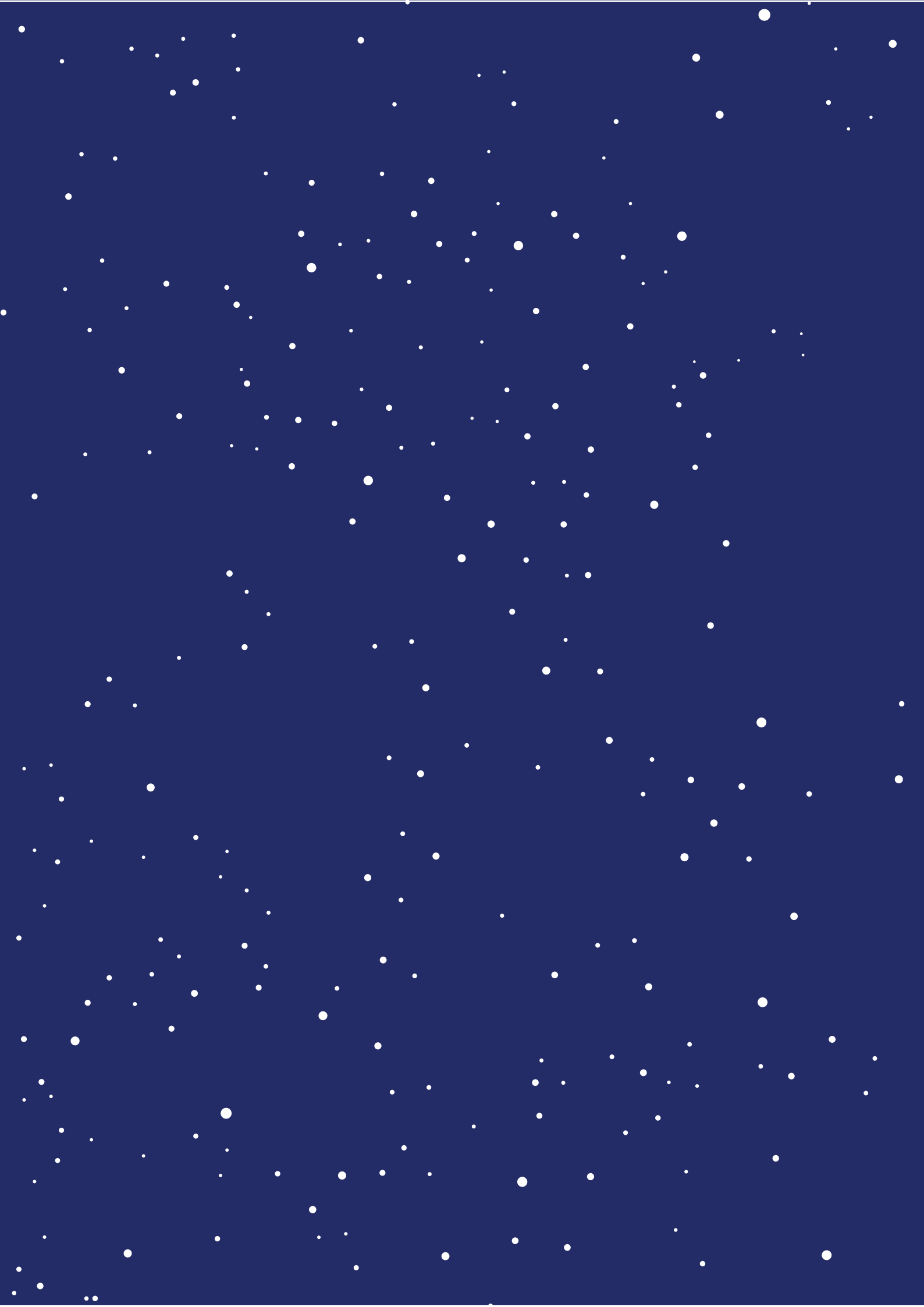
### 3. Don't Lie to Make Someone Laugh

A common mistake that we see in the society around us is that people tell lies to entertain others or mix lies with truth. This makes our speech become unworthy and unreliable as well as bearing consequences for the afterlife.

The Prophet ﷺ said:

*“Woe to the one who tells lies to make people laugh, woe to him.”*

ABU DAWUD



# MORALS AND MANNERS

## *Chapter Five*



## INTRODUCTION

Having good morals and manners is an essential requisite of our faith – and that takes much thought and effort.

Improving our character, however, is not at all an easy task. One must go through rigorous self-discipline, monitoring, and education to reform our entire way of thinking and behaviour.

What is good character? How can we do good things? The simplest way to answer these questions is to look at the Messenger of Allah ﷺ as a role model. He is the perfect example of good character and manner. Allah says about His Prophet ﷺ in the Qur'an:

***“You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”***

QUR'AN 33:21

The Prophet ﷺ said:

***“The best amongst you are the best in character and manners.”***

AL-BUKHARI

Many verses from the holy Qur'an clearly imply the role of the Prophet ﷺ. His duty was to become a role model for the believers around him. Allah set a beautiful living example in his person for others to imitate in any given era, culture and region. The beauty of this example is not only in the ritual practices but also in the character that he displayed. Allah said:

***“Nun. By the pen! By all they write! Your Lord's grace does not make you [Prophet] a madman: you will have a never-ending reward truly you have a strong character...”***

QUR'AN 68:1-4

His morals and good character has been praised in the Qur'an by the Creator of all Beings, Allah. This cleared him from the accusations of the disbelievers and strengthened the faith of the believers. In order to benefit from his seamless character, it is important to understand and follow the morals that make up the character of the Beloved Messenger of Allah ﷺ. These are widely discussed in books of scholarly study and we refer our readers to them for detailed information. In this chapter, some characteristics out of many exemplary ones will be presented to our readers. These qualities are remedies for important flaws in human character. Those who can improve on these will have outstanding character as Muslims. With sincere intention (i.e. doing these actions for the sake of Allah alone), each act can turn into worship.

## GRATEFULNESS

In the Name of Allah, the Merciful, the Compassionate.

***Will they not then give thanks?***

QUR'AN 36:35, 73

***And we shall surely reward those who give thanks.***

QUR'AN 3:145

***If you give thanks, I shall increase [my favours] to you.***

QUR'AN 14:7

***Worship Allah and be of those who give thanks.***

QUR'AN 39:66

By repeating verses like these, the Qur'an shows that what our Creator wants most from His servants is gratefulness. On the other hand, being ungrateful of His bounties is a sign of disbelief.

***So which of the favours of your Sustainer do you deny?***

QUR'AN 55:13, ETC.





By being grateful, sustenance becomes such a valuable, rich, all-embracing treasury, however through ingratitude it becomes utterly worthless.

The measure of gratitude is contentment, frugality, and being satisfied and grateful. On the other hand, the measure of ingratitude is greed, wastefulness and extravagance; it is disrespect; it is consuming whatever one comes across, whether lawful or unlawful. Like ingratitude, greed causes both loss and degradation.

Moreover, there are different varieties of thanks, the most comprehensive of which are the 5 daily prayers (*salaat*). The 5 daily prayers are a comprehensive sort of thanks.

Thanks comprise pure belief and a sincere affirmation of Allah's unity (tawheed). For a person who eats an apple and utters, "Alhamdulillah" (Praise be to Allah) proclaims through his thanks: "This apple is a gift bestowed directly by the hand of power, directly from the treasury of mercy." By saying this and believing it, he ascribes everything, from smallest to the biggest, to the power of Allah. He recognizes the manifestation of mercy in everything He announces through thanks, his true belief and sincere affirmation of divine unity.

If someone eats a delicious bounty and gives thanks, by virtue of his thanks the bounty becomes a light and a fruit of Paradise in the hereafter. If he thinks of it as the work of Almighty Allah's favour and mercy, it yields a true, lasting delight and enjoyment. A heedless person incurs serious loss through ingratitude for bounties. If he fails to give thanks, the temporary pleasure leaves a pain and sorrow at its passing, and itself becomes waste. Sustenance, which is as precious as diamond, is transformed into coal.

**The Prophet Muhammad's ﷺ excellent example of being thankful to Allah:** When Aisha (R.A.) saw the Prophet ﷺ praying for so long that his feet became swollen, she said to him:

*“O Messenger of Allah, why do you undergo so much hardship despite the fact that Allah has pardoned for you your earlier and later sins?”*

He responded:

*“Should I not be a thankful servant?”*

AL-BUKHARI

The Messenger of Allah ﷺ said:

*“He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us.”*

AL-BUKHARI AND MUSLIM

It is reported that some of the Companions of the Holy Prophet ﷺ were grateful for the calamities that they faced and presented their gratitude to Allah ﷻ for not letting something worse befall them. Now that is the attitude of gratitude!

It is well known that prayer, one of the pillars of Islam, is incomplete without Surah al-Fatihah. It begins with expressing our gratitude to our Lord for the countless blessings He has showered upon us [Alhamdulillah rabbi-l-alamin]. We usually ignore many things that are readily available to us; they are incredible reasons to be grateful. Our family, friends, body, health, job, leisure time, education, food, wisdom, smiles, children and even the painful lessons that life teaches us (*and the list goes on*) are tremendous blessings to be grateful for. So we should learn to be grateful whatever our conditions are.



## PATIENCE

Patience is one of the noblest and most honorable qualities of the believers, an excellent character trait that a person can have. Patience is a way to attain Allah's love. Allah says:

***“For Allah loves those who are patient.”***

QUR'AN 3:146

When Allah mentions the traits of the people of Paradise and what made them entitled to it, He mentions patience. Allah says:

***“Peace unto you for that you persevered in patience! Now how excellent is the final abode”.***

QUR'AN 13:24

A person needs patience to achieve his goals, and through it Allah extends His help. Allah said:

***“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”***

QUR'AN 2:153

Patience also provides clarity and guidance for the believers.

The Prophet ﷺ said: *“Patience is light”*. MUSLIM

As required by His Name of All-Wise, Almighty Allah placed in all things an arrangement like the steps of stairs. An impatient person does not act with slow deliberation, and so either skips some of the steps and falls, or leaves some deficient; he cannot mount to the roof of his goal.

Verily, Allah’s great reward awaits a believer who patiently perseveres when confronted with difficulties, trials and catastrophes. Allah has ordered his Messenger ﷺ to give glad tidings to those who persevere patiently. He says:

***“But give glad tidings to those who patiently persevere, who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return’”.***

QUR’AN 2:155-156



## THE STORY OF JOB (AYYUB AS)

One of the most important examples of patience, narrated in the Qur'an, is the story of Job (*Ayyub*) AS. Let us examine this story in more details:

***And [mention] Job, when he called to his Lord,  
“Indeed, adversity has touched me, and you are  
the Most Merciful of the merciful.”***

QUR'AN 21:3

The supplication of Job AS, the champion of patience, is both well-tested and effective. The essence of the well-known story is as follows:

While afflicted with numerous wounds for a long time, he recalled the great recompense for his sickness, and endured it with utmost patience. But later, when the worms spawned by his wounds penetrated to his heart and his tongue, the seat of the remembrance and knowledge of Allah, he feared that his duty of worship would suffer, and so he said in supplication not for the sake of his own comfort, but for the sake of his worship of Allah:

***“O Lord! Harm has afflicted me; my remem-  
brance of You with my tongue and my worship  
of You with my heart will suffer.”***

QUR'AN 21:83

Allah Almighty then accepted this pure sincere and devout supplication in the most miraculous fashion. He granted Job perfect good health and made manifest in him all kinds of compassion.

## IS IT RIGHT TO COMPLAIN AGAINST CALAMITIES IN LIFE?

In terms of destiny (qadar) people have no right to complain in the case of disasters and illnesses for the following three reasons:

**First Reason:** Allah Most High has made the garment of the body with which He has clothed man a manifestation of His art. He has made man to be a model on which He cuts, trims, alters and changes the garment of the body, thus displaying the manifestation of His Holy names and attributes. Just as the name of Healer makes it necessary that illness should exist, so too the Name of Provider requires that hunger should exist. And so on...

The Lord of All Dominion has disposal over His dominion as He wishes.



**Second Reason:** It is by means of disasters and sicknesses that life is refined, perfected, strengthened and advanced; that it yields results, attains perfection and fulfils its own purpose. Life led monotonously on the couch of ease and comfort resembles not so much the pure good that is being, as the pure evil that is non-being; it tends in fact in that direction.

**Third Reason:** This worldly realm is the field of testing and trials, the abode of service. It is not the place of absolute pleasure, reward and success. Considering, then, that it is the abode of service and place of worship, sicknesses and misfortunes- as long as they do not affect belief and are patiently endured-conform fully to service and worship, and even strengthen it. Since they make each hour's worship equivalent to that of a day, one should offer thanks instead of complaining.





**MISFORTUNE IS EVEN BLESSING**

On the other hand, patience can turn into worship of a sort. Worship consists in fact of two kinds, positive and negative. What is meant by the positive is by fulfilling certain obligations and following rules as given by Allah. As for negative worship, this is when one afflicted with misfortune or sickness perceives his own weakness and helplessness, and turning to his Compassionate Sustainer, seeks refuge in Him, meditates upon Him, petitions Him, and thus offers a pure form of worship that no hypocrisy can penetrate. If he endures patiently, thinks of the reward consequent on misfortune and offers thanks, then each hour that he passes will count as a whole day spent in worship. His brief life becomes very long.



Whenever someone thinks of his past life, he will either experience regret, or say “Thanks and praise be to Allah.” Regret is inspired by the pains arising from the cessation of former pleasures and separation from them. For the cessation of pleasure is a pain in itself. Sometimes a momentary pleasure will cause everlasting pain. To think upon it will be like lancing a wound, causing regret to gush forth.

As for the lasting spiritual pleasure that comes from the cessation of momentary pains experienced in the past, it inspires man to exclaim, “Thanks and praise be to Allah!” In addition to this innate tendency of man, if he thinks of the reward that results from misfortune and the requital that awaits him in the Hereafter, if he realizes that his brief life will count as a long life because of misfortune. Then instead of being merely patient he should be thankful. He should say, “Praise be to Allah for every state other than unbelief and misguidance.”

Just as gratitude increases Divine bounty, so too complaint increases misfortune!

### **WHAT IS THE REAL MISFORTUNE IN LIFE?**

True and harmful misfortune is that which affects religion. One should at all times seek refuge at the Divine Court from misfortune in matters of religion and cry out for help. But misfortunes that do not affect religion in reality are not misfortunes. Some of them are warnings from the Most Merciful One.

If a shepherd throws a stone at his sheep when they trespass on another’s pasture, they understand that the stone is intended as a warning to save them from a perilous action; full of gratitude they turn back. So too there are many apparent misfortunes that are Divine warnings and admonishments, others that constitute the atonement of sin; and others again that dissolve man’s state of neglect, remind him of his human helplessness and weakness, thus affording him a form of tranquillity. As for the variety of misfortune that is illness, it is not at all a misfortune, but rather a favour from Allah and a means of purification. There is a tradition which says: “Just as a tree drops its ripe fruit when shaken, so too do sins fall away through the shaking of fever.”

If we accept Allah as our Lord and Sustainer, then we must accept too all that He gives us in His capacity of Sustainer. To sigh and complain in a manner implying objection to Divine Determining and Decree is a kind of criticism of Divine Determining, an accusation levelled against Allah’s compassion. The one

who criticizes Divine Determining strikes his head against the anvil and breaks it. Whoever accuses Allah's mercy will inevitably be deprived of it. To use a broken hand to exact revenge will only cause further damage to the hand. So too a man who, afflicted with misfortune, responds to it with protesting complaint and anxiety, is only compounding his misfortune.

### **BEING PATIENT**

The Messenger of Allah (S.A.W.) was the epitome of patience. He was patient with his people before calling them to Islam; for they would worship idols and do sinful acts. He was patient and tolerant with the abuse and harm the pagans of Makkah inflicted on him and his Companions and sought the reward of Allah. He was also patient and tolerant with the abuse of the hypocrites in Madinah.

His patience was severely tested when he lost his loved ones. His wife, Khadeejah, died during his lifetime, as did all his children, save his daughter, Fatimah. His uncle Hamzah and Abu Talib passed away as well.

We understand that the reward for patience is great and eternal. The poverty, diseases and other difficulties of life are part of our examination in this world and for the patient ones Allah has prepared a great compensation. So we have to be patient for all the hardships and problems. May Allah increase our patience and make us among those.



## COURAGE

When Islam started spreading among the Arabs, it defined certain concepts in contrast to their previous tribal culture of the time called “jahiliyyah”- days of ignorance. Courage was one of these. Instead of showing off power for the honour of a tribe, clan or family, Islam advised people to be brave in following orders of Allah. Those Muslims who achieved this became conquerors of many lands with the permission of Allah and kings of their times were subjugated to them.

*“You should have seen him on the Day of Badr! We sought refuge with the Messenger of Allah ﷺ. He was the closest among us to the enemy. On that Day, the Messenger of Allah ﷺ was the strongest one among us.”*

AHMAD



Courage is usually defined in the context of war and battle. However, it is clear that in Islam courage takes on many forms apart from combat. It is usually associated with bearing with difficulties to protect higher values. In terms of morality it is usually described as keeping wrath and anger under control and directing them to a good cause such as upholding justice and following the commands of Allah. Therefore courage is strongly associated with patience.

The Prophet ﷺ said:

*“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”*

AL-BUKHARI

Those who choose Islam as a way of life strive to practise it and experience many difficult challenges. Family and social problems, financial issues, or psychological state are some of the many to count. Those who show courage in this struggle to fulfil Allah’s pleasure will be aided by Allah and rewarded greatly in this world and in the next.

### **FINE BALANCE**

There is a fine balance in certain feelings that Allah has created. How these are used and the extent they can be used are clearly defined by Allah in the Qur’an and examples are provided in the practice of Prophet Muhammad ﷺ.

Lacking any feelings of wrath, anger or fury is not natural since Allah created in mankind such a faculty to respond to threats and protect life. Where this faculty is underused, it resembles fear and cannot defend even basic rights. When it is overused, which is very common, people turn into tyrants and oppress the weaker ones and draw on Allah’s wrath on them. The middle way, as inscribed to believers, is to follow courage defined by the Qur’an and the example of Prophet Muhammad.

***“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors”.***

QUR’AN: 190



In the above verse, frequently quoted, it is advised to use courage for the sake of Allah at times of need but still to observe careful balance not to be a transgressor. The Arabic command “la ta’ tadu” (*do not transgress*) is so general that commentators have agreed that it includes prohibition of starting hostilities, fighting non-combatants, disproportionate response to aggression, etc.

### TRUE COURAGE

We will have a better understanding of courage after we will know how The Prophet Muhammad ﷺ displayed it. In the Qur’an itself, it is described in a very touching manner:

Allah said:

***“If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed Allah is with us.” And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.”***

QUR’AN 9:40

### HAVING TRUE COURAGE

The leaders of Quraish were searching for the Prophet ﷺ and he was inside a cave with his companion Abu Bakr (RA).

Narrated Abu Bakr:

*I was in the company of the Prophet in the cave, and on seeing the traces of the pagans, I said, “O Allah’s Apostle If one of them (pagans) should lift up his foot, he will see us.” He said, “What do you think of two, the third of whom is Allah?”*

AL-BUKHARI AND MUSLIM





There was nothing to stop the villains from killing him but Allah created a miracle. His Prophet ﷺ showed utmost trust in him and Allah stopped the armed chiefs with a spider web and pigeons. We understand from this example that courage is not only at times of war and in an offensive way. We also see that it originates from believing in Allah and putting one's trust in Him.

The Prophet's ﷺ dua:

*“Oh Allah! I seek refuge in you from being incapable, and from laziness, and from being a coward, and from senility”.*

AL-BUKHARI AND MUSLIM

The Muslim man and woman need some level of courage in order to establish their Deen and practice it in accordance with the commandments of Allah.

## OTHER MANNERS OF PROPHET MUHAMMAD ﷺ

**Although he ﷺ was the leader of all the Muslims:**

- He was humble and He never belittled his Companions.
- When someone would speak to him, he would turn around fully to talk. He did not answer carelessly while walking away nor did he merely turn his head towards them.
- When he ﷺ shook hands with someone, he gripped with his whole hand and never was the first to release his grip.
- When speaking with him, he never was the first to look away.
- When he walked into a congregation, he never demanded to sit at the center or near the front. He just sat wherever he found space.

### EXCELLENCE

One salient attribute of the Prophet's ﷺ character was excellence – and that he sought excellence in everything he did. As a father, husband, leader, teacher, neighbor, and friend the Prophet ﷺ was the very best and ideal role model forever. According to his Companions, Prophet ﷺ was known to be the most honest, patient, trustworthy, gracious, compassionate person among them. His wonderful character gave him a magnetic personality that everyone around him loved dearly.

We should always strive for excellence as much as we could in everything that we do. Even in daily interactions and actions such as treating our guest kindly and even washing dishes.

### PUTTING WORDS INTO ACTION

He ﷺ encouraged his Companions to be the best they could be. He brought out the best in all of his Companions. He took people who used to bury their own babies alive and transformed them into compassionate, caring human beings. He did not accomplish this by sitting around and telling people what to do.

The companions of the Prophet ﷺ emulated his actions thus caused a domino effect among the believers. So we should strive hard to put into action everything we learn from Islam, Qur'an and Sunnah. We should do what we preach for action speaks louder than words.

## BEING KIND-HEARTED

There is a story of a disbeliever who used to place fecal matters in the path that the Prophet ﷺ walked every morning. The Prophet ﷺ would see it in his path until one day he did not. He thought this was strange so he asked about this man. It turned out that the man was ill so the Prophet visited him. Genuinely touched by the Prophet's visit and sincere thought, the man declared his belief in the message of Muhammad ﷺ.

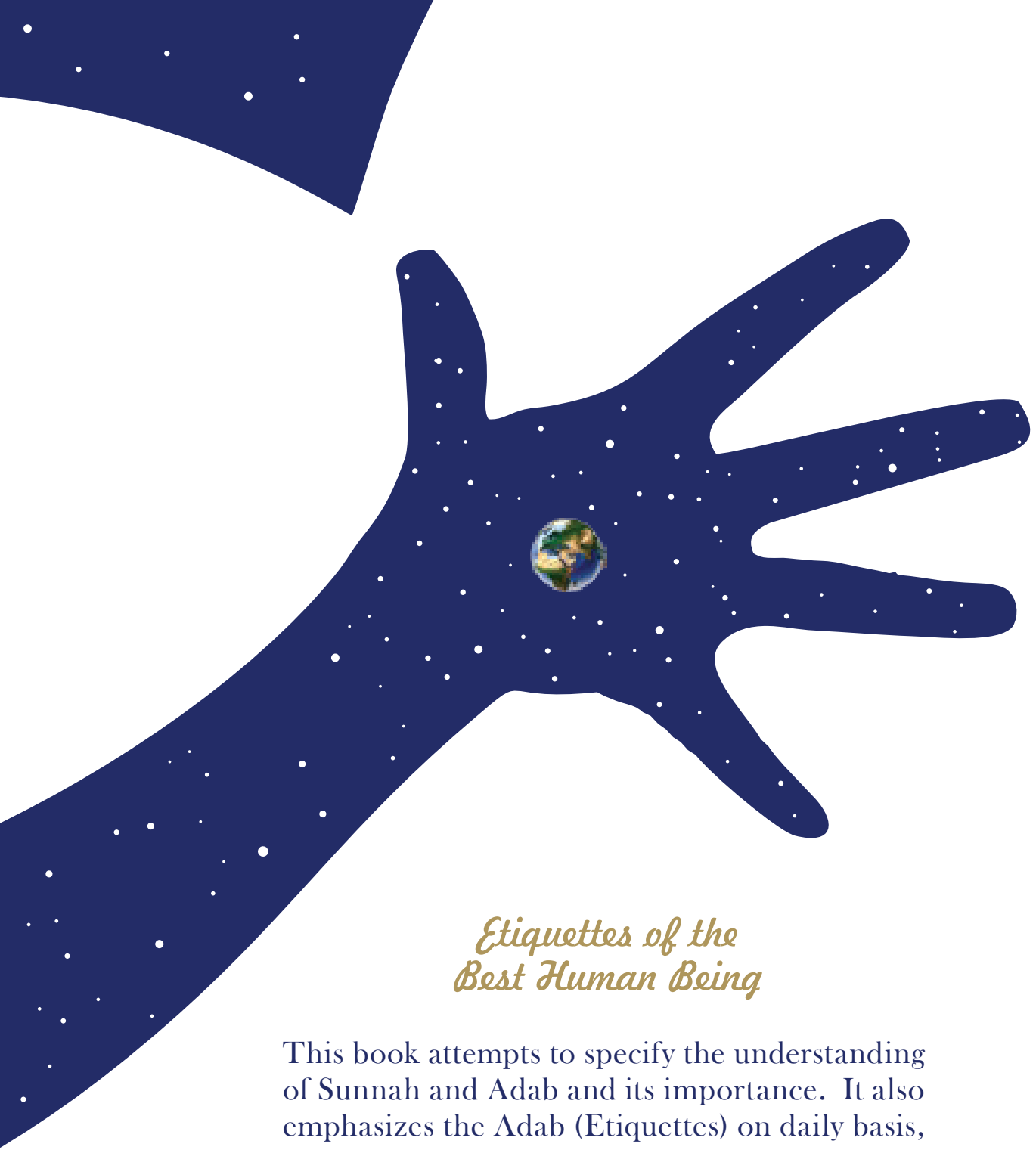
We should insist on being kindhearted to people, as much as we can, and do it with sincerity, sometimes even for those who are not nice to us. This is good character.





*Faith and Love  
can Change the  
World for the  
Better*





## *Etiquettes of the Best Human Being*

This book attempts to specify the understanding of Sunnah and Adab and its importance. It also emphasizes the Adab (Etiquettes) on daily basis, social life and social interactions. The book shall expose to the reader the interaction between morals and manners in Islamic perspective.



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