

# Chosen Islamic Manners

منتقى الآداب الشرعية  
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## **Symbols Used in This Book**

- (ﷺ) sal'lal-laa-who a'lai'he wa sal'lam, i.e. may Allah praise him  
and safeguard him from all evil.
- (ﷻ) ra'de al'laa-who an'who, i.e. with whom Allah is  
pleased.
- (ﷺ) ra'de al'laaho an'hom, plural of (ﷻ).
- (ﷻ) a'lai'hiss sa'laam, i.e. may Allah safeguard him from all  
evil.
- (ﷻ) jal'la ja'laa-lo-who, i.e. the Exalted.

## **Introduction**

All praise is due to Allah alone. We praise Him, seek His help and forgiveness. We seek refuge with Allah from the evil of ourselves and our sinful deeds. Whomever Allah guides aright none can lead astray and whomever He leads astray none can guide aright. I bear witness that there is no god worthy of being worshipped except Allah alone, Who has no partner. I bear witness that Muhammad is His slave and Messenger (ﷺ).

**«O you who believe! Fear Allah as He should be feared and die not except in a state of Islam (as Muslims with complete submission to Allah).» (3:102)**

**«O mankind! Be dutiful to your *Rubb*, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.» (4:1)**

**«O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement.» (33:70-1)**

Indeed the most truthful of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (ﷺ). The most evil of matters are the innovated ones and every religious innovation is a means of misguidance and every misguidance leads to the Hell-Fire.

One should spend their precious time to learn the *Shari'ah* (i.e. Islamic Law) which was conveyed to us by the best of mankind. This knowledge consists of the Book of Allah and

the *Sunnah* of our Messenger (ﷺ). All other types of knowledge are used to understand the Qur'an and *Sunnah*, or have nothing to do with them.<sup>1</sup>

A Muslim should apply the *Sunnah* of the Messenger of Allah (ﷺ) in their lives and it should be apparent in their actions and statements. Indeed, the rank of a believer is considered by their obedience to the Messenger of Allah (ﷺ); the more one applies the *Sunnah*, the higher their rank is with Allah (ﷻ). Therefore, Muslims should try their best to emulate and uphold the *Sunnah* and manners of the Prophet (ﷺ) in their daily lives.

Allah blessed me by giving me the great opportunity to read a number of books which pertain to *Shari'ah* manners. I have also been fortunate to attend many lectures for our Sheiks, may Allah have mercy on them, with whom I spent many pleasant days. I noted down all the benefits I learned from them and thereafter presented this knowledge to the people in a series of short talks. Due to the need, I compiled these manners into a small handbook, so that a person can easily access and read about these beautiful manners whenever they wish.

The purpose of this work is not solely to pass knowledge on; rather, the purpose of this work is to make it easier for people to apply these manners in their lives. We should realize that not putting knowledge into practice will indefinitely diminish its blessing upon an individual. Knowledge which is learned and not practiced will be held against an individual on the Day of Resurrection. Allah, the Exalted, says:

**«O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.» (61:2-3)**

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<sup>1</sup> Summarized from the introduction of *Hade' as-Saree*.



That is why our Pious Predecessors were extremely keen on applying what they learned. The great Companion Abdullah b. Masood (رضي الله عنه) said:

**'One of us would not memorize ten verses from the Qur'an unless they knew the meanings (of those verses) and what they required of them in terms of action.'**

Bishr al-Haafi, may Allah have mercy on him, said:

**'Give out the Zakat (poor-due) in relation to Hadeeth, which is to use and apply 5 Hadeeth from every 200!'**<sup>2</sup>

Imam adh-Dhahabi, may Allah have mercy on him, said about the people during his time:

**'Today, nothing of the knowledge is left except a diminutive portion, which is only applied by a few! Very few indeed are they who apply the knowledge that they have! We raise our complaint to Allah, for He is the best Guardian.'**<sup>3</sup>

When we compare our state of affairs with their state of affairs, I can only say as **Imam Ibn al-Qayyim**, may Allah have mercy on him, said:

**'When examples of how the Salaf (Pious Predecessors) lived their lives (and excelled in doing the good) are brought up, we seek forgiveness from Allah for speaking in matters we are not fit for.'**

It has been said:

**'Knowledge 'seeks' that it be interpreted into action; if it is not applied, the individual will forget that knowledge.'**

In this book, which I have named: '*Chosen Shari'ah Mannerisms*', I compiled the appropriate manners for each trait under a single chapter. The manners are presented in point form and in brief, so that the reader can benefit from them in

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<sup>2</sup> *Adab al-Imlaa' wal-Istimlaa'* pg. 110

<sup>3</sup> *Tadhke'ratul-huf'faadth* 2/1031

the best possible manner. I have not mentioned the sources for every single manner, for this would have enlarged the size of this book.

Dear brothers and sisters, I present to you these manners and beneficial traits, which originally have been written by Imams and Sheiks in their great works and mentioned to me from my Sheiks, may Allah admit them into *Jannah* (i.e. Heavenly Abode). *Ameen*

I would like to remind the reader that since this work has been compiled through human effort, it will not be free from all shortcomings or errors. If there is any mistake or shortcoming in this book it is from me and from the Satan, and whatever correct information is in it, is by the grace of Allah alone, far removed is He from every imperfection.

**Your brother**

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## Necessary Manners with Allah

\*One should do all good deeds sincerely for the sake of Allah, the Exalted.

\*One should be careful not to commit *Shirk* (polytheism).

Allah says:

**﴿But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.﴾** (6:88)

\*One should worship Allah as He ordains and do all obligatory deeds required of him.

\*One should be grateful to Allah for the graces He has bestowed upon him. Allah says:

**﴿And (remember) when your *Rubb* proclaimed: "If you give thanks (by accepting Faith and worshipping none but God), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.﴾** (14:7)

\*One should honor and revere Allah as He should be honored and revered. One should honor the *Deen* of Islam. Allah says:

**﴿They (the Jews, *Quraish* pagans, idolaters, etc.) did not estimate Allah with estimation due to Him.﴾** (6:91)

\*One should not speak without knowledge. Allah says:

**﴿And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.﴾** (16:116)

\*Allah sees everything and knows what we do in private and in public. Allah, the Exalted, says:

﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men).﴾ (64:6)

\*One should be fearful of His punishment and hopeful for His mercy.

\*One should repent to Allah and seek His forgiveness. Allah says:

﴿If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.﴾ (4:64)

\*One should ask Allah alone, seek His help, and beseech Him. Allah says:

﴿Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any *ilâh* (god) with Allah? Little is that you remember!﴾ (27:62)

\*One should not despair of His mercy and forgiveness. Allah says:

﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾

(64:6)

\*One should firmly believe that benefit and harm, life and death are only in the hands of Allah. Allah, the Exalted, says:

«Who is averted from (such a torment) on that Day, (Allah) has surely been Merciful to him. And that would be the obvious success.» (6:1)

\*One should think positively of Allah. Allah says:

«And that thought of yours which you thought about your *Rubb*, has brought you to destruction, and you have become (this Day) of those utterly lost!» (41:23)

\*One should be patient whenever a calamity befalls him, and believe firmly in all that is mentioned in the Qur'an and Sunnah and fulfill the commandments mentioned therein.

\*One should love Allah, and love whom He loves and hate those whom He hates.

\*One should submit to His commands, and obey Him submissively.

\*One should rule by His *Shari'ah* in all aspects of life.

\*One should be mindful of Allah by constantly making *Dhikr* (i.e. the remembrance of Allah).

\*One should be modest and abstain from sinning; one should also abstain from things that lead to sinning. Allah says:

«And let those who oppose the Messenger's (Muhammad) commandment beware, lest some *Fitnah* befall them or a painful torment be inflicted on them.»

(24:63)

## **Necessary Manners with the Messenger of Allah (ﷺ)**

\*One should obey the Messenger of Allah (ﷺ) follow his Sunnah, and emulate him.

\*One should give precedence to the love of the Prophet (ﷺ) over the love of everything. One should respect and revere him.

\*One should ask Allah to exalt the mention of the Prophet (ﷺ) and to render him safe from all evil, whenever his name is mentioned<sup>4</sup>.

\*One should abstain from sinning and should not oppose his guidance.

\*One should not give precedence to anyone's statements and opinions over the Prophet's statements and opinions regardless who he may be.

\*One should firmly believe in his prophethood, message, and all that he has informed us of.

\*One should not adulate him; rather, revere him in due right.

\*One should not give the Messenger of Allah traits or characteristics specific to Allah. One should not take an oath by him, depend on him or ask him for any needs.

\*One should love him whom he loves, and hate him whom he hates. One should declare himself innocent of the non believers and those who hold enmity against him.

\*One should uphold the Sunnah of the Prophet (ﷺ), support it and defend the *Shari'ah*.

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<sup>4</sup> One does this by saying: '*Sal'lal-laa'who a'lai'he wa sal'lam*' whenever his name is mentioned.

\*One should revive the Sunnah and uphold the *Shari'ah*.  
One should give *Da'wah* and implement whatever he orders  
us to do.

## **Necessary Manners for One who Teaches the Qur'an**

\*The one teaching the Qur'an should do so sincerely for the sake of Allah.

\*He should not teach Qur'an for a worldly gain. Allah says:

**﴿Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.﴾ (42:20)**

\*One should not earn a living solely from teaching the Qur'an. Scholars differed regarding the ruling of taking money for teaching Qur'an; the preponderant opinion is that it is lawful to take money for teaching the Qur'an. The proof of this is in the hadeeth of Abu Sa'eed (رضي الله عنه). He recited the Qur'an on one who had fallen sick and was given a flock of sheep in return.

\*One should not seek fame or riches by reciting the Qur'an.

\*One should abide by the mannerisms mentioned in the Shari'ah.

\*He should be calm, respectful and humble.

\*He should avoid cracking jokes and laughing excessively.

\*One should do praiseworthy, commendable acts and apply the hadeeth in this regard.

\*One should safeguard themselves from sicknesses which afflict the heart, such as envy, arrogance and conceit.

\*One should not think himself to be better than his students.



\*One should be kind to those whom he is teaching and should encourage them to learn.

\*One should give those whom he is teaching sincere counseling.

\*One should be generous and kind with the students that are learning from him.

\*One should take care of his students and raise them as he would his own family and seek for what is in their best interests.

\*One should love for his students what he loves for himself and hate that any harm befalls any of them.

\*One should remind his students of the praiseworthiness of learning the Qur'an so that they become keener in learning it.

\*One should give his students things he receives (as gifts) if he has no need for them.

\*One should assign for each student a suitable segment which they can memorize and review from the Qur'an.

\*The teacher should encourage the students to review all that they have memorized from the Qur'an.

\*One should encourage their students to practice what they have learned.

\*One should praise the student who is exceptionally intelligent.

\*If he has many students, he should teach them one by one. He should not push a student ahead of another unless there is a genuine reason to do so.

\*If one of his students does not attend the Qur'an class, he should ask about him.

\*One should not preoccupy himself and should maintain eye to eye contact with the student.

\* One should make sure that he has *wudhu* and faces the *Qiblah*, and sits in a respectful manner. When he reaches his sitting place, he should perform a two *rak'ah* prayer.

\*It is narrated that Ibn Masood (ؓ) would sit on his knees while teaching people.

\*His sitting place should be large enough to entertain all his students.

## Necessary Manners for One who is Memorizing the Qur'an

\*The one who is memorizing the Qur'an should ask Allah sincerely to help him memorize it. He should aim to please Allah in all that he says and does.

\*The student should realize that memorizing the Qur'an and putting its commandments into practice will be a source of honor for him in this life and it will raise his rank on the Day of Resurrection. The Prophet (ﷺ) said:

**'Indeed Allah honors people on account of this Book (i.e. the Qur'an) and dishonors others on account of it.'** (Muslim)

\*One should abstain from doing things that preoccupy him and keep him away from gaining knowledge.

\*One should memorize the Qur'an by reading to a Sheik.

\*One should be persistent and not become frustrated when memorizing the Qur'an. The Prophet (ﷺ) said:

**'Indeed knowledge is attained by learning.'** (Dar Qutni)

\*One should read the exegesis of the verses he wants to memorize.

\*One should organize his time, and assign a certain time wherein he reads and memorizes.

\*One should regularly read the Qur'an, for it is easily forgotten. The Prophet (ﷺ) said:

**'Review (what you have memorized from) the Qur'an, for by the One in Whose hands is my life, one will forget it faster than the time it takes for an untethered camel to stray away from its master!'** (Bukhari)

Therefore, one should complete its recitation at regular intervals.

\*One should recite the Qur'an in a beautiful manner. Allah says:

﴿**And recite the Qur'an with measured recitation.**﴾ (73:4)

\*When one recites a verse from the Qur'an which talks about the mercy of Allah one should ask Allah of His blessings. If one recites a verse that relates to the punishment of Allah, they should seek refuge with Allah from it.

\*When one is reciting the Qur'an they should sit in a humble manner and face the *Qiblah* (direction of the Ka'bah).

\*It is praiseworthy that one recite the Qur'an in proper order (i.e. to recite from the first chapter till the last). If one recites a verse of prostration they should prostrate. If someone greets them with *Salam* while they are reciting, it is praiseworthy for them to respond. When one wants to continue with their recitation, they can seek refuge with Allah and then continue reciting.

\*One should recite what he has memorized during the night prayer. The Messenger of Allah (ﷺ) said:

**'When one recites the Qur'an throughout the night and day, he will affirm whatever he has memorized. If he does not, he will forget (what he has memorized)!'**

*(Silsilah as-Saheehah #597)*

\*One should abstain from sinning, for its most apparent harm is that it weakens one's memory and causes them to forget the knowledge they have learned.

\*One should behave appropriately when in the presence of a Sheik (or Qur'an teacher); he should not raise his voice, laugh, or talk excessively.

\*One should not recite when the Sheik is preoccupied or tired. The student should be understanding and bear patiently with his Sheik if, at times, he tends to be harsh.

\*One should patiently wait for the Sheik to come to the Qur'an circle. If the Sheik is busy, the students should ask him if they should wait for him.

\*One should always seek permission and not invade the privacy of a Qur'an teacher. If he is sitting in a public place, then it is not required. The student should not bother him by frequently taking permission to leave.

\*One should humble himself when sitting in front of the Sheik, even if he is younger than him.

\*One should learn keenly and try his best to memorize as much as he can; but one should not overburden himself by trying to memorize that which he cannot memorize in the time allotted to him.

\*The one memorizing the Qur'an should be humble and kind to the good, pious, and poor and needy.

\*The one memorizing the Qur'an should be of high character and morale. He should refrain from all that which is prohibited in the Qur'an and Sunnah.

\*Ibn Masood (رضي الله عنه) said:

**'The memorizer of the Qur'an should be recognized for performing night prayers when people are asleep and for fasting during the day (when people are not fasting). He should be recognized for his deep concern over the affairs of the Ummah when people are in a joyous mood. He should be recognized for his silence when people are interacting with each other. He should be recognized for his humbleness when people act in an arrogant, haughty**

**manner. He should shed tears, remain poignant (over the affairs of the *Ummah*) and be wise, knowledgeable and peaceful. He should not isolate himself, be harsh, ignorant, or scream.'** (*Al-Adaab ash-Share'yah* 2/103)

\*One should honor and revere the people of Qur'an and not harm them.

### **Mannerisms One Should Uphold Upon** **Reciting the Qur'an**

\*One should be sincere when reciting it. Abu Hurairah, (رضي الله عنه) said that he heard the Messenger of Allah (ﷺ) say:

**'The first person to be judged on the Day of Resurrection is one who was martyred. He will be brought forth and the grace of Allah upon him will be made known to him, and it will be said: 'What did you do with the grace of Allah?' He will answer: 'I fought in Your path until I was martyred.' It will be said: 'You have told a lie! You fought so that it would be said that you were brave, and it was said.' He will then be dragged on his face and tossed into the Fire. One who learned knowledge and taught it and read the Qur'an will be brought forth. The grace of Allah upon him will be made known to him and it will be said: 'What did you do with the grace of Allah?' He will answer: 'I learned knowledge and taught it, and recited the Qur'an for Your sake.' It will be said you have told a lie! You indeed learned and recited so that it would be said that you were a scholar and an excellent recitor, and it was said! He will then be dragged on his face and tossed into the Fire.'** (*Muslim*)

\*One should apply the commandments of the Qur'an. It is narrated in the Hadeeth, which mentions the dream of the Prophet (ﷺ):

"...it was said: 'go ahead, go ahead!' so we went ahead and passed by a man who was lying on his back, another was standing by his head with a boulder. He crushed his head with it and after he did this, the boulder rolled away and when he finally got hold of it and returned, the man's head returned as it was, uncrushed. The man would once more crush his head. I asked what is this! The two angels (who were accompanying me) said: 'go ahead, go ahead!' (afterwards they gave the explanation saying): 'As for the one whom you saw his head being crushed, he is a man whom Allah gave the knowledge of the Qur'an and he did not recite it during the night, nor did he apply its commandments during the day, and this will be his punishment until the establishment of the Final Hour!' (Bukhari)

\*One should review the Qur'an and read it constantly. The Messenger of Allah (ﷺ) said:

**'Review (what you have memorized from) the Qur'an, for by the One in Whose hands is my life, one will forget it faster than the time it takes for an untethered camel to stray away from its master!' (Bukhari)**

\*Do not say: 'I forgot the Qur'an', rather say: 'I was made to forget.' Abdullah b. Masood (رضي الله عنه) said:

**'How disgracing it is for one of you to say: 'I forgot a verse from the Qur'an; rather, he should say I was made to forget.' (Bukhari & Muslim)**

\*It is a must that one ponders the beautiful meanings of the Qur'an. Allah says:

**﴿Then do they not reflect upon the Qur'an? If it had been from any other than Allah, they would have found within it much contradiction.﴾ (4:82)**

\*It is lawful for one to recite verses of the Qur'an when they are standing, walking, sitting, lying down or riding. A'ishah, with whom Allah is pleased, said:

**'The Prophet (ﷺ) would rest his head in my lap, while I was menstruating, and recite from the Qur'an.'**

*(Bukhari & Muslim)*

\*It is lawful for one to carry with them a copy of the Qur'an.

\*It is praiseworthy for one to purify their mouth with the *Siwak* before reciting the Qur'an. Hudhaifah (رضي الله عنه) said:

**'The Prophet (ﷺ) would purify his mouth with the Siwak, when he got up at night (to perform the night prayer).'**

*(Bukhari & Muslim)*

\*It is praiseworthy for one to start their recitation by mentioning the name of Allah and to seek refuge with Allah from Satan.<sup>5</sup> If one is reciting Surah At-Tobah (chapter# 9) they should not recite '*Bismillah ar-Rahman ar-Raheem*' before it.

\*Saying *Sadaqal'laazwhol adtheem* (Indeed Allah has told the truth) repeatedly after each recitation is not appropriate since it has not been authentically narrated.

\*Imam an-Nawawi, may Allah have mercy on him, said: 'It is praiseworthy for the one who starts reciting from the middle of a chapter in the Qur'an to recite from the beginning of a related segment.' (*Al-Adhkaar* pg. 163)

\*It is praiseworthy for one to recite the Qur'an in a beautiful voice; on the same hand, it is blameworthy that one recite the Qur'an in a quick manner. Allah says:

**﴿And recite the Qur'an with measured recitation.﴾** (73:4)

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<sup>5</sup> i.e. one should say '*A'oodthu bil'laah minash-shaitan ar-rajeem, Bismillah ar-Rahman ar-Raheem*' before reciting from the Qur'an.



\*It is praiseworthy to lengthen the *madd'* (vowel sounds) when one is reciting. Anas b. Malik (رضي الله عنه) was asked: 'How did the Prophet (ﷺ) recite the Qur'an? He answered: 'He lengthened the vowel sounds during his recitation. He would say Bismillah ar-Rahmaan ar-Raheem while lengthening the vowel sound of '**Rahmaaaaaan**' and '**Raheeeeeeeem**'. ' (Bukhari)

\*It is praiseworthy for one to beautifully recite the verses of the Qur'an, but it is unlawful for one to sing the Qur'an like music. The Prophet (ﷺ) said:

**"Beautify your voices while reciting the Qur'an."**

(Abu Dawood)

\*One should weep when reciting the Qur'an, or when listening to it. It is mentioned in the Sunnah, on the authority of Abdullah b. Shakheer (رضي الله عنه) that he said: 'I went to the Prophet (ﷺ) while he was praying, and I heard him weeping softly.' (Sharh as-Sunnah)

\*It is praiseworthy for one to raise their voice while reciting the Qur'an as long as they do not bother anyone. Abu Saeed (رضي الله عنه) mentioned that the Messenger of Allah (ﷺ) made *I'tikaaf* in the Masjid and he heard the Companions (رضي الله عنهم) raising their voices while they recited the Qur'an and he said:

**'Each of you is beseeching his Rubb, so let not any of you disturb the other. Do not compete with your brother and raise your voice over his when reciting from the Qur'an or during prayers.'** (Abu Dawood)

\*There is no specific *du'aa* (supplication) that should be said upon completing the recitation of the Qur'an. Marking this occasion with a celebration is inappropriate and is not of the Sunnah of the Prophet (ﷺ).

\*One should refrain from reciting the Qur'an when he is extremely tired. The Prophet (ﷺ) said:

**'If one of you gets up during the night and wants to recite the Qur'an but finds it difficult to recite clearly and is unaware of what he is saying, let him lay down and rest.'** (Abu Dawood)

\*One should choose a quiet, calm place and a good time to recite the Qur'an, for this will benefit him in a greater manner.

\*One should listen carefully and ponder the meanings of the verses of the Qur'an that are being recited. Allah says:

**«So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.»** (7:204)

\*The one who is reciting the Qur'an should ask Allah to grant him *Jannah* (Heavenly Gardens) whenever he recites verses that relate to *Jannah*. One should also seek refuge with Allah from the Hell-Fire when he recites verses that relate to it. Allah says:

**«This is a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.»**  
(38:29)

\*It is lawful for a woman in her menopause or one who is experiencing prolonged bleeding, to recite the Qur'an without touching it. She may touch it indirectly according to the preponderant opinion, for it has not been affirmed that the Prophet (ﷺ) forbade them from touching it.

\*It is of the Sunnah that one says *Subhanallah* (far removed is Allah from every imperfection) when they recite a verse of *Tasbeeh*. One should seek refuge with Allah from Satan when they recite a verse of punishment and ask Allah for goodness and blessings when they recite a verse concerning the mercy of Allah. Hudhaifah (رضي الله عنه) said:

**'If one recites a verse of *tasbeeh*, he should declare Allah as being far removed from every imperfection (i.e. to say**

**Subhanallah). If one recites a verse mentioning the mercy of Allah one should ask Allah for that. When one recites a verse about Hell, one should seek refuge with Allah from it.'** (Muslim)

\*The one who wishes to recite the Qur'an should have wuhdu, wear clean clothes, and recite it in a clean place. The *ulama* (scholars) differed regarding the young child; does he have to have wudhu when touching the Qur'an? To be on the safe side, it is best that he have wuhdu before touching it.

\*It is best that one not interrupt or cut short one's recitation. The great *Ta'beiee* Na'fi' narrated that Abdullah b. Umar (رضي الله عنه) would not talk to anyone while he was reciting the Qur'an until he completed his recitation. (Bukhari)

\*It is of the Sunnah that one prostrates when he recites a verse that requires prostration. (Bukhari)

\*It is unpraiseworthy for one to kiss the Qur'an or to put it between their eyes. People tend to do this when they complete whatever they want to recite of the Qur'an or if they find the Qur'an in a dishonorable place.

\*It is unpraiseworthy for one to decorate their walls with beautifully written verses of the Qur'an. One should not talk in their daily life using verses of the Qur'an instead of normal phrases. The least that can be said about this is that it is unpraiseworthy.

## Necessary Manners for One who is Seeking Knowledge

\*One should seek knowledge sincerely for the sake of Allah.

\*One should realize the importance and praiseworthiness of seeking *Shari'ah* knowledge.

\*One should ask Allah to grant them success in attaining beneficial knowledge.

\*One should travel in pursuit of seeking knowledge if necessary.

\*One should attend as many lectures and sittings of knowledge he can.

\*If someone attends a lecture or circle of knowledge after it has started, it is better for him not to greet anyone, for this might lead to the interruption of that session. If it is certain that he will not interrupt the session, then it is a Sunnah practice for him to greet those in the circle.

\*It is narrated that Imam Ahmed, may Allah have mercy on him, was asked by a man: **'I am seeking knowledge and my mother is preventing me from seeking it. She wants me to work in a trade. He said to him: 'Be kind to her and make her happy, but do not forsake your quest to seek knowledge.'** (*Al a'daab ash-Share'yah* 2/53)

\*Not applying what one has learned of knowledge is a primary cause for one to lose the *Barakah* (blessing and goodness) of knowledge. Allah dispraises these people saying:

**﴿O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.﴾** (61:2-3)

\*Imam Ahmed, may Allah have mercy on him, said: 'I have not written a hadeeth of the Prophet (ﷺ) except that I put it into practice. When I came across the hadeeth of the Prophet (ﷺ) in which it states that he cupped<sup>6</sup> and gave the cupper (Abu Taibah) a dinar, I cupped and gave the cupper a Dinar as well. (Al a'daab ash-Share'iah 2/145)

\*One should be saddened by the death of Scholars. One should try to emulate them in their manners. Al-Khal'laal narrated in his book '*Manners of Imam Ahmed*' on the authority of Ibrahim, may Allah have mercy on him that he said: **'When they approached a man from whom they wished to take knowledge, they would look at him while he performed prayers and view his manners in general and his outer appearance. After this they would take knowledge from him.'**

Al-A'mash, may Allah have mercy on him, said: **'They would learn from the jurist everything; even how to wear their clothes and shoes.'**

\*One should be of high morale and character when seeking knowledge.

\*One should regularly attend sessions of knowledge and not become lazy.

\*One should not despair or belittle himself when learning; especially if what he is learning is difficult. One should be mindful of the words of Allah, the Exalted:

**﴿And Allah has extracted you from the wombs of your mothers not knowing a thing.﴾ (16:78)**

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<sup>6</sup> Cupping is a treatment in which evacuated glass cups are applied to intact or scarified skin in order to draw blood toward or through the surface.

\*One should read books related to his field of knowledge, and learn the correct method of gaining knowledge. He should know his weaknesses and strengths and work on them.

\*One should attend sessions of knowledge early and utilize his time in the best manner.

\*If one is late in attending a session of knowledge or lecture, they should ask their companions about what they had missed during the beginning of that lesson.

\*One should jot down all beneficial points that are learned from a lesson in an exercise book.

\*One should regularly review the points that he has noted down.

\*Before buying a book, skim through it.

\*One should not toss their books on the ground. A man tossed a book on the ground in the presence of **Imam Ahmed** and he became angry and exclaimed:

**'Is this how you treat the statements of the Pious Predecessors?'** (*Al a'daab ash-Share'yah* 3/389)

\*One should not interrupt a Sheik when he is talking. If one has a comment or needs to ask, he should wait until the Sheik finishes what he wants to say and then ask. Imam Bukhari, may Allah have mercy on him, wrote in his Saheeh collection the following: **'Chapter: Whoever is asked about something while he is busy talking and then completes his speech.'** Imam Bukhari, may Allah have mercy on him, then mentioned the hadeeth: **'A Bedouin asked the Prophet (ﷺ) while he was delivering a speech, 'when will the Final Hour be established?'** The Prophet (ﷺ) continued with his speech and did not answer his question until he finished his speech. He (ﷺ) then said: **'Where is the one who asked about the Final Hour?'**

\*Imam Ibn al-Jozi, may Allah have mercy on him, said: **'When one is confused about a Hadeeth, they should have patience and wait for that individual to complete his talk. After this, one may ask the Sheik in a kind and appropriate manner to explain himself. He should not interrupt the Sheik while he is talking.'**

\*One should ask their questions in a good, appropriate manner. One should not ask unnecessary questions or a question he knows its answer, so that he may appear as a knowledgeable person. One should not ask questions about things that have not occurred. The Pious Predecessors would scornfully look at one who asked these types of question.

\*One should implement what they have learned and be among those who attend the congregation early.

\*One should implement what he has learned in his daily life. Imam Bukhari, may Allah have mercy on him, mentioned in his book: **'Chapter: A man should teach his slave girl and family.'** He then mentioned the hadeeth of Abu Musa al-Ash'ari (رضي الله عنه) in which he said that the Messenger of Allah (ﷺ) said:

**'Three types of people will receive a double reward: A man from the People of the Book who believed in his Prophet and then believed in Muhammad (ﷺ); a slave who fulfilled the rights of Allah and the rights of his master and a man who had a slave girl. He raised her and taught her good manners and then freed her and married her. He will receive a double reward.'** (Fath al-Bari 1/229)

\*One should read the biographies of the scholars.

\*One should read and educate themselves of the rulings that pertain to certain occasions in Islam, such as those that pertain to the month of Ramadhan and the like.

\*One should purchase books which detail the jurisprudential laws concerning different issues and cases of Fiqh.

\*One should start with the most important matters when learning, for the Prophet (ﷺ) would start with the most important matters. Utban b. Malik (رضي الله عنه) called the Messenger of Allah (ﷺ) and said to him:

**'I want you to perform prayer in my home so that I can use the place you perform prayer in as a *Musalla* (place of prayer). The Prophet (ﷺ) went to his house with a group of his companions and when they reached the house of Utban (رضي الله عنه) they sought permission and entered. Utban (رضي الله عنه) had prepared some food for them, but the Prophet (ﷺ) did not immediately eat; rather, he said: 'Where do you want me to perform prayer?' He showed him the place and the Prophet (ﷺ) prayed and then ate the food.'** (Bukhari & Muslim)

\*One should not claim knowledge in matters they have no knowledge in.

\*One should praise Allah, the Exalted, when he mentions Him.

\*One should ask Allah to exalt the mention of the Prophet (ﷺ) whenever his name is mentioned.<sup>7</sup>

\*One should ask Allah to be pleased and happy with the Companions (رضي الله عنهم) whenever they are mentioned.<sup>8</sup>

\*One should ask Allah to have mercy on the scholars, when they are mentioned.

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<sup>7</sup> One does this by saying: '*Sal'lal-laa'who a'lai'he wa sal'lam*' whenever his name is mentioned.

<sup>8</sup> One does this by saying: '*Ra-de'yal'laawho an-who*' after a male companion's name and by saying '*Ra-de'yal'laawho an-haa*' after a female companion's name.



\*One should not state that he has taken a quote from its source, unless he has read it himself.

\*One should attribute a certain Hadeeth which is found in the collections of Imam Bukhari and Imam Muslim and others, to Imam Bukhari and/or Imam Muslim.

\*One should verify what he is transmitting to others.

\*One should not belittle any beneficial piece of knowledge.

\*One should not hide knowledge.

\*One should not use weak or fabricated narrations to support their opinions.

\*One should not state that a certain Hadeeth is weak unless he asks about it or researches it.

\*One should not defer issues that people commonly ask about. He should realize that when he researches these issues, he will benefit as well.

\*One should carry with him a small notepad to write down beneficial notes.

\*One should not excessively indulge in lawful things.

\*One should not busy himself with photocopying manuscripts or gathering similar manuscripts for one book, unless there is a genuine purpose for doing that.

\*One should visit Islamic libraries and see what books are available.

\*One should avoid using terms that are confusing or can be easily misconstrued.

\*One should not be in a hurry when listening to someone or reading a text. They should be sure that they understand the proper meaning. Imam Ibn al-Qayyim, may Allah have mercy on him, said that Abu Ayoub as-Sakhtiyaani, may Allah

have mercy on him, would request the questioner to repeat himself. If he managed to repeat the question as he did at first, he would answer his question; otherwise, he would not answer his question. (*I'laam al-Mo'waq' e'een* 2/187)

\*One should spend time reading books of *Fatawa* (religious verdicts).

\*One should not rush to 'generally' negate a matter when he is not sure.<sup>9</sup>

\*If one narrates a Hadeeth in its meaning, he should clarify that he is doing that.

\*One should not praise himself.

\*One should happily accept one's critique about himself.

\*One should not despair when he sees that only a few have actually benefited from his talk. Imam adh-Dhahabi, may Allah have mercy on him, mentioned that only eight or nine students would sit with Ata' bin Abee Rabaah, may Allah have mercy on him, to learn.<sup>10</sup>

\*One should not waste time researching things of little or no benefit; this includes researching matters such as the color of the dog of the People of the Cave, or the fruit which Adam (عليه السلام) and Eve ate from, or the diameters and width of the ship of Noah (عليه السلام).

\*One should not busy themselves gathering irrelevant benefits and points, while researching a certain matter.

\*When talking one should talk clearly and use words that can be easily understood. One should not use terms which are easily misconstrued or are not understandable.

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<sup>9</sup> At times when one is asked about something, they may say: 'There is no such thing as this...' one should avoid this and rather say: 'I have not heard of this matter.'

<sup>10</sup> *Se'yar a'laam an-no'ba'laa* 8/107

\*One should not talk without knowledge, nor should he feel uneasy when not being able to answer a question.

\*One should not be disturbed by one's insults against him, as long as they do not put down the *Deen* of Allah.

\*One should be careful not to become lazy when seeking knowledge.

\*One should perform the night prayer.

\*One should not rest, sleep or talk for excessive periods of time. They should try their best to seek knowledge.

\*A student of knowledge should be keen to:

a. Help take care of the needs of people. The Prophet (ﷺ) said:

**'Intercede on behalf of others (to make their affairs easy) and you will be rewarded.'** (Bukhari)

b. Fulfill their promises. Allah, the Exalted, praises his Prophets and Messengers, and says:

﴿Indeed he was true to his promise.﴾ (19 : 54)

c. Be kind and compassionate. Allah, the Exalted, says:

﴿Take what is given freely, enjoin what is good, and turn away from the ignorant.﴾ (7:199)

Imam As-Sam'aani, may Allah have mercy on him, in his book '*Al-Ansab*' and Imam Adth-Dhahabi, may Allah have mercy on him, in his book '*Tajreed as-Sahabah*' mentioned in the biography of Auf b. Nu'man that he said: '**A man during the pre-Islamic era would contemplate on dying out of thirst and not be one who breaks his promises.**'

d. Be humble. The Prophet (ﷺ) said:

**'Indeed Allah has revealed to me that you should humble yourselves. No one should boast about himself to the**

**other. No one should transgress against the other.'**

*(Muslim)*

e. Be happy and greet others and listen to their problems.

f. Give sincere counseling and remind people of the Hereafter. Ikrimah (رضي الله عنه) said that Ibn Abbas (رضي الله عنه) said: '**Remind people once a week, twice a week or three times a week. One should not cause people to become uninterested in the Qur'an. Do not interrupt people when they are talking or cause them to become bored. Listen to them till they finish talking and once they finish talking and allow you to speak, talk to them while they have the wish to listen to you. Woe to you, do not use rhyming phrases when supplicating Allah, for I did not see the Messenger of Allah (ﷺ) or his Companions do that.**

g. Ali (رضي الله عنه) said: '**Inform people of what they know.**' In this there is a proof that one should not confuse people with issues of difference. One should talk to people on their level of understanding.

Ibn Masood (رضي الله عنه) said:

**'You will not address a people with a matter that is beyond their level of comprehension except that you will cause some of them to fall into *fitnah*.'**

## **Necessary Manners for One Who is Attending a Session of Knowledge or a Lecture**

\*The one who attends a lecture should take care of the way he looks. Some even said: '**One** (i.e. the lecturer) **should take care of the way he looks and beautify himself for the students taking knowledge from him. He should bathe himself, brush his hair and beard. He should arrange his turban and clothes appropriately. He should wear pleasant scents, use the *Siwak* and look at himself in the mirror before going** (to meet his students).

\*One should walk in a calm manner and greet those whom he passes by with *as-salaam*.

\*Upon entering the Masjid he should perform *Ta'he'yatul Masjid* (i.e. a two unit prayer) before sitting down.

\*The student should sit as close as possible to the Sheik. He should not point with his hand when he is in his presence or make suggestive eye movements.

\*One should not cross between people to sit in the front; rather, he should sit wherever he finds a space, except if the Sheik allows him to sit near him.

\*One should not ask someone to leave his place, nor should they sit in the middle of a 'circle' of knowledge and one should not sit between two people unless he takes their permission. If they allow him to sit, he should take as little space as possible.

\*One should talk in a good manner and address people respectfully. The Prophet (ﷺ) said:

**'Treat people with good manners.'** (Saheeh at-Targheeb)

\*It is best that sessions of knowledge be held in the Masaajid. If this is not possible, then one can hold them in

people's homes. The Prophet (ﷺ) held a session of knowledge for the women and said:

'It will be held in the house of so and so.'

\*One should face the Qiblah (direction of the Ka'bah) and people should sit in a 'circle'.

\*There is no problem if the Sheik sits on a high place if there are many people.

\*The lesson should be started with the Testimony of Faith. Thereafter, the Sheik should ask Allah to exalt the mention of Prophet Muhammad (ﷺ). Some scholars would begin their sessions by a recitation from the Qur'an.

\*One should ask Allah to have mercy on his Sheik and to forgive him. If people are gossiping about a Sheik he should prevent them to the best of his ability. If he cannot, then he should leave that sitting.

\*The Sheik should clarify terms which are difficult to understand. He should remain silent about matters he has no knowledge of or is unsure of.

\*The Sheik should be thoughtful and not bore the people in front of him. There is no problem if the Sheik ends the session with an interesting story, if he sees that some of those attending have become tired. Some even said: **'Stories and narrations are 'ropes' by which one can captivate the heart.'**

\*One should not forget the du'aa of *Kaf' farah al-Majlis* upon completing the session.<sup>11</sup>

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<sup>11</sup> Abu Hurairah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said: **'Whoever sits in a sitting and they have talked and argued in that sitting and before leaving it say:**

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*'Sub haa'nakal'laahum'ma rab'bana wa be'hamde'ka laa ilaahah il'laa anta astaghfe'ro'ka wa atoobo ilaika:* whatever (sins) he accumulated in that sitting would be forgiven for.'

\*One should not argue or dispute senselessly during the session of knowledge.

\*One should not be arrogant and refuse to attend a session of knowledge in which the poor attend.

\*One should listen to the hadeeth of the Prophet (ﷺ) in a humble and submissive manner.

\*A Sheik must be humble.

\*Some of the *Salaf* (Pious Predecessors) disliked and hated students of knowledge to follow their Sheiks and kiss their heads.

\*One should encourage the sincere students in the sessions of knowledge to gain knowledge.

\*One should not claim that they have unlimited knowledge.

\*One should listen attentively during the session of knowledge and not preoccupy himself with something else.

\*One should not interrupt the Sheik while he is delivering his speech.

\*One should organize and arrange the lessons throughout the course of a week. Ibn Masood (رضي الله عنه) used to teach Hadeeth every Thursday.

Ibn Abbas (رضي الله عنه) used to begin teaching Tafseer (i.e. exegesis of the Qur'an), then Hadeeth, then Fiqh (jurisprudence) and poetry and so on.

\*One should not ask minors to take leadership roles. The Sheik should advise his students to be sincere. One student let

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**Meaning:** Far removed is Allah from every imperfection, who is our *Rubb* and I praise Him. There is no god worthy of being worshipped except You. I seek Your forgiveness and repent to You.

out a sigh and his Sheik said to him: **'If you did this for the sake of Allah, you will have cleansed and purified yourself, but if you did this for other than the sake of Allah, you will have destroyed yourself.'**

\*Lessons should generally instruct people to uphold good manners, and to do good. Ibn Masood (ؓ) used to say: **'I hold Allah as a witness that there be no severer of relations among us, for we want to ask Him and want Him to answer us.'**

\*Lessons should include reminders that remind one of Allah, the Last Day, and general heart softeners.

\*The Salaf used to grieve the death of one of their Sheiks.

\*The Sheik would appoint one of his students to take over the lessons after him.

\*One should not be amazed by the large numbers who attend lessons of a deviated sinner. It is mentioned in the book of '*Ajaa'ib al-A'thaar*' that a certain Sheik who was learned in matters of Fiqh, but was an immoral poet had over 300 students attending his lessons.

\*One should expel from the sessions of knowledge a person who spreads evil, in order to safeguard the rest of the students from the evil of that individual.

\*If a lesson is not valued or respected by a student, they will not benefit from it.

### **Necessary characteristics of a Sheik**

1. He should know his level of knowledge and the rights he owes to others.

2. He should set aside certain times or days in which he gives his lessons. He should not be late or miss a time for a session he has set unless he has a genuine reason to do so.



3. The Sheik should humble himself before his students.

\*The Sheik should not speak without knowledge, for Allah has compared this evil deed with polytheism.<sup>12</sup>

\*The Sheik should inform the students to keep all their comments and questions till the end of the session. He should also inform the students of the points that he will cover in the lesson.

\*The Sheik should make sure that a certain percentage of the lesson be understood by all the attendees. He should use different methods in conveying the lesson to the students.

\*If a Sheik is unable to mention the preponderant opinion in an issue, he should mention what a trustworthy scholar has said regarding the preponderant opinion in that issue.

\*One should not bore the students by continuous reading from a book.

\*One should set a resting period for the students during the lesson.

\*If possible one should serve the students who attend the lesson.

\*The Sheik should be generous to the students who attend his lessons.

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<sup>12</sup> In matters of knowledge one cannot say: 'I think' or 'it might be possible!' This is the *Deen* of Allah; one should only speak if he is absolutely sure.

### **Sunnah Acts of the Adthaan**

\*One should repeat with the *Mu'ddahin* (i.e. one who is calling the Adthaan). When he says: '*Haiya' alas-salah*' (come to prayer) '*Haiya' alal-falah*' (come to success) one should say: '*laa hazla wa laa quwata il'la bil'laah*' (There is no might and no strength except by Allah).

\*One should ask Allah to grant Muhammad the *Maqam al-Mahmoud* (i.e. the praised station) by saying after the Adthaan (call to prayer): '*Allahumma rab'ba ha'dthehed da'wah at-tam'mah was'salatul qa'imah aate muhammadin al-waseelah wal-fadeelah wab'ath'who maqam al-mahmoud al'ladthee wa'ad'ta-who*'.<sup>13</sup>

\*It is praiseworthy for one to say: '*radeeto bil'laahe rab'ban wa bil' Islaam deenan wa be Muhammad (ﷺ) rasoolan*.' (I am pleased with Allah as a *Rubb* and Islam as a *Deen* and Muhammad as a Messenger) (*Ibn Majah*)

If one says this his sins will be forgiven.

\*One should supplicate Allah after the Adthaan. The *Du'aa* (supplication) is answered between the Adthaan and Iqamah. Anas b. Malik (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Du'aa is not rejected between the Adthaan and Iqamah.'** (*Abu Dawood*)

\*One of the common mistakes people do in the Adthaan is adding a few words after the Adthaan which are not affirmed, such as adding: '*wad-darajah ar-ra'fee'ah*' or '*yaa arham ar-rahimeen*' or '*in'naka laa tokhl'efol me'aad*.'

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<sup>13</sup> Meaning: 'O Allah, *Rubb* of this perfect call, and [Owner] of this prayer to be performed, grant Muhammad right of intercession and superiority; resurrect him to a praised station which You have promised him. Indeed, You do not fail in promise.' [Al-Bukhari]

\*It is lawful for one to repeat with the Adthaan that is heard from the radio, if it is called on time. The Prophet (ﷺ) said:

**'If you hear the *Muad'thin* calling the *Adthaan*, repeat what he says.'** (*Abu Dawood*)

## **Manners One Should Abide by in the Masjid**

\*The reward of building a Masjid is that Allah, the Exalted, will build for that individual a house in *Jannah*.

\*The scholars include in the definition of the Masjid the entire area within its gates and the area past the door that leads to it.

\*Allah says:

﴿**And [He revealed] that the Masjids are for Allah, so do not invoke with Allah anyone.**﴾ (72:18)

It is unlawful for one to attribute a Masjid to a human in a manner that one may perceive that it belongs to him; but there is no problem if one associates a Masjid with a certain name, so that it can be recognized and known by people. The Prophet (ﷺ) attributed his Masjid to himself. He (ﷺ) said:

**'...this Masjid of mine...'** (*Abu Dawood*)

The Prophet (ﷺ) also attributed Masjid Qo'baa to himself as well. We should realize that attributions of names to the Masaajid are so that people will know them; thus, this is not included in the prohibition.<sup>14</sup>

\*It is not appropriate for him who eats onion or garlic to go to the Masjid. Jabir (رضي الله عنه) said that the Prophet (ﷺ) said:

**'Whoever eats garlic or onion let him not attend with us', or He said: 'let him not attend the congregation in the Masjid; let him stay at his home.'** (*Bukhari*)

Similar to garlic and onion are any unpleasant odors which harm and distract one from their prayers. If this individual uses something to prevent the foul odor, such as brushing his teeth, then there is no problem if he attends the congregation in the Masjid.

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<sup>14</sup> Fath al-Bari 2/361.

\*One should attend the congregation in the Masjid as early as possible. The Prophet (ﷺ) said:

**'Were they to know the reward of the first line they would have had to make a draw (to see who would stand in it).'**

(Bukhari)

\*It is praiseworthy for one to walk to the masjid and perform prayers. He should walk in a calm and unhurried manner. The Prophet (ﷺ) forbade his *Ummah* to rush to prayers even if the *Iqamah* has been called. Abu Qatadah (رضي الله عنه) said: 'we were performing prayers with the Prophet (ﷺ) and we heard people rushing to join the prayers. When he completed the prayers, he said: **'What is the matter with you?'** They answered: 'We rushed to join the prayers.' He said:

**'Do not do that, when you come to join the congregation in prayer, walk calmly and in an unhurried manner. Whatever you catch, perform it with the Imam, and what you miss, complete it.'** (Bukhari)

\*When one walks to the Masjid he should say: *'Al'laahum'ma ij'al fee qalbee nooran waj'al fee le'saane nooran waj'al fee sam'ee noo'ran waj'al fee ba'sa'ree noo'run waj'al khal'fee noo'ran wa a'maa'mee nooran waj'al min fo'qee noo'ran wa min tah'tee noo'ran. Al'laahum'ma wa A'dthim lee noo'ran'*<sup>15, 16</sup>

\*One should enter the Masjid with his right foot and say: *'Al'laahum'ma sal'lee wa sal'lim ala Muhammad wa ala aa'lee Muhammad. Al'laahum'maf tah-lee ab'waaba rahmatika.*

**Meaning:** O Allah, open for me the gates of Your mercy.

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<sup>15</sup> **Meaning:** O Allah, place light in my heart, and light on my tongue, and light within my ears and light in my eyes, and place behind me light and in front of me light and above me light and beneath me light. O Allah, bestow on me light!

<sup>16</sup> Bukhari and Muslim

\*One should exit the masjid with his left foot, and say:  
'Al'laahum'ma sal'lee wa sal'lim ala Muhammad wa ala aa'lee  
Muhammad al'laahum'ma in'nee as'a'lo'ka min fad'le'ka.'<sup>17</sup>

*Meaning: O Allah, I ask You from Your bounties.*

\*One should perform *Tahiyatul Masjid* upon entering the Masjid, as is mentioned in the hadeeth of Abu Qatadah (رضي الله عنه) as-Sulami, that the Messenger of Allah (ﷺ) said:

**'If one of you enters the Masjid, let him perform a two unit prayer before he sits down.'** (Bukhari)

One should perform *Tahiyatul Masjid* upon entering the Masjid, even if he enters it during a time of prohibition.

\*There is great reward for sitting in the Masjid and waiting for the prayer. The Prophet (ﷺ) said:

**'When one enters the Masjid he will be as though he is in prayer as long as the person is waiting to perform the next prayer. The angels will supplicate Allah for him as long as he is in this position; they will supplicate, saying: 'Al'laahum'ma ir'ham'who (O Allah have mercy on him) Al'laahum'ma ighfir'la'who, Al'laahum'ma tob a'laih' (O Allah forgive him) as long as he does not break his wudhu.'** (Bukhari)

\*It is inappropriate for one to sit with people in the Masjid who talk about worldly affairs; the Prophet (ﷺ) prophesized that this would happen. He (ﷺ) said:

**'A time will come when people sit in the Masjid and only discuss worldly affairs. Allah does not need them, so do not sit with them.'** (Hakim)

\*It is appropriate that one not use the Masjid to talk falsehood or idle talk. One should not raise their voice to say something blameworthy.

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<sup>17</sup> Muslim

\*It is lawful for one to lie down in the Masjid. Abdullah b. Zaid (رضي الله عنه) said that he saw the Messenger of Allah (ﷺ) lying down on his back in the Masjid and he had outstretched his feet placing one atop the other.

\*It is lawful for one to stretch their feet towards the *Qiblah*. One should avoid stretching their feet towards the *Mushaf* (i.e. the Qur'an) out of respect for the words of Allah.

\*It is lawful for one to sleep in the Masjid for the people of *as-Suffah* would sleep in the Masjid. If one has a wet-dream while in the Masjid, he should quickly rush out of the Masjid and perform *Ghusl*. Ibn Umar (رضي الله عنه) who was an unmarried youth at that time would sleep in the masjid of the Messenger of Allah (ﷺ).

\*It is unlawful for one to conduct sales in the Masjid. The Prophet (ﷺ) said:

**'If you see someone selling in the Masjid say to them:  
'May Allah not give success to you in your sales.'** (*Hakim*)

\*It is inappropriate for one to place advertisements for products in the Masjid.

\*It is inappropriate for one to call out and ask people in the Masjid if they found something that he lost. If this happens it should be said to him:

**'May Allah not return your lost item to you for the Masjid  
is not built for this purpose.'** (*Muslim*)

\*It is lawful for one to raise his voice in the Masjid to spread knowledge and when ordering with good things; one should not raise his voice in the Masjid for any other purpose.

\*One should not intertwine his fingers when sitting in the Masjid and waiting for a prayer. Ka'b b. A'jurah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'When one of you performs Wudhu and perfects it and then goes to the Masjid, let him not intertwine his fingers, for indeed he is in prayer.'** (*Abu Dawood*)

\*It is lawful for one to eat and drink in the Masjid. Abdullah b. al-Harith b. Juz' az-Zubaidi (رضي الله عنه) said:

**'We used to eat bread and meat in the Masjid of the Prophet (ﷺ) when the Messenger of Allah (ﷺ) was alive.'**

(*Ibn Majah*)

\*It is lawful for one to recite lines of poetry in the Masjid. Has'san b. Thabit (رضي الله عنه) used to say a few lines of poetry in front of the Messenger of Allah (ﷺ). (*Bukhari*)

\*It is lawful for one to play with spears in the Masjid. A'ishah (رضي الله عنها) said: 'I saw the Messenger of Allah (ﷺ) standing on the pedestal of my door and the *Habashah* (Ethiopians) were playing in the Masjid; the Messenger of Allah (ﷺ) was covering me with his garment and I was looking at them play in the masjid.' (*Bukhari*)

\*It is inappropriate for one to leave the Masjid after the Adthaan has been called, except if one has a valid reason to do so. This is taken from the hadeeth of Abu ash-Sha'thaa (رضي الله عنه) in which he said: 'We were sitting in the Masjid with Abu Hurairah (رضي الله عنه) and the Mu'adthin called the Adthaan and a man got up to leave the Masjid...Abu Hurairah (رضي الله عنه) followed him until he left the masjid and he said: **'As for this individual, he certainly has disobeyed the Messenger of Allah (ﷺ).'**' (*Muslim*)

\*It is inappropriate for one to decorate the Masjid and etch calligraphy in its walls. The Prophet (ﷺ) said:

**'When you decorate the Masjid and beautify the Mushaf, destruction is ominously near.'** (*As-Silsilah as-Saheehah*)

He (ﷺ) also said:



**'The Final Hour will not be established until people will decorate and show off the beauty of their Masaajid.'**

*(Abu Dawood)*

\*It is incorrect for one to perform prayer on decorated or colorful prayer mats.

\*It is inappropriate for one to take the Masjid as a walking path. The Prophet (ﷺ) said:

**'The Masaajid are indeed for the remembrance of Allah and prayer.'** *(As-Silsilah as-Saheehah)*

\*It is inappropriate for one to place clocks with loud bells in the Masjid that ring at timed intervals, for this is similar to the bells Christians use in their Churches.

\*One should not recite Qur'an in a loud voice, for this might distract someone while they are performing prayer.

\*The Prophet (ﷺ) forbade sitting in circles in the Masjid. Jabir b. Samurah (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) entered the Masjid and saw people grouped in different circles, and he said:

**'Why do I see you divided into groups?'** *(Muslim)*

\*It is of the Sunnah that one performs prayers while wearing their sandals.<sup>18</sup> Anas b. Malik (رضي الله عنه) was asked:

**'Did the Prophet (ﷺ) perform prayers in his sandals? He said: 'Yes.'** *(Bukhari & Muslim)*

If a person enters the Masjid, and removes his sandals and does not pray in them, he can place them to his left. The Prophet (ﷺ) removed his sandals while he was in prayer and placed them to his left side. It is stated in the hadeeth:

**'If one of you prays let him not put his shoes on his right or left side, for this would be on the right of someone**

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<sup>18</sup> During this time and age, it is quite difficult for one to enter the Masjid with his shoes and perform prayer while wearing them.

**else. If no one is to his left side he can place his sandals to his left side; otherwise, he should place them between his feet.'** (*Abu Dawood*)

\*One should not spit in the Masjid. The Messenger of Allah (ﷺ) said:

**'Spitting in the Masjid is a sinful act, and its atonement is that one buries it.'** (*Agreed Upon*)

\*One should not pass in front of a praying person. The Prophet (ﷺ) said:

**'Were the one who passes in front of someone else (who is performing prayer) to know what punishment this action incurs, one would rather wait forty then to cross in front of the praying person.'** (*Abu Dawood*)

\*It is appropriate for the praying person to pray towards a *Sutrah* (barrier). The Prophet (ﷺ) said:

**'If one of you prays let him pray towards a Sutrah while standing close towards it.'** (*Abu Dawood*)

\*There is great reward in cleaning the Masjid. The Prophet (ﷺ) stated that spitting in the masjid is a sinful act, and its atonement was to purify it. There is also a weak hadeeth that the dowry for the *Hoor al-Ein* is to clean the Masjid.

\*It is not lawful for a non-Muslim to enter the two Sacred Mosques, even if he has the permission of a Muslim. It is lawful for a *Dhimmi* (a non-Muslim living in the Muslim lands and pays *Jizyah* to the Muslim state) to enter the two sanctuaries if he is contracted to do some structural work, under the condition that no Muslim can do that job.

\*Ibn al-Muflih, may Allah have mercy on him, said: 'Our Sheiks said: 'There is nothing wrong in our time for one to lock the Masjid during times other than the prayer times,

especially if one fears that thieves will loot what is in it.'  
(*Al a'daab ash-Share'yah* 3/384)

\*Places assigned for prayers in one's home do not take the rulings that are specific to a Masjid; therefore, one who is in a state of major ritual impurity or a woman in her menstrual period are allowed to sit in them.

### **Manners Women Should Abide by in the Masjid**

\*A woman should not wear perfume or beautify herself in a manner that will cause *Fitnah*.

\*It is not lawful for a woman in her menstrual period or one experiencing post-natal bleeding to enter the masjid.

\*It is lawful for a woman who experiences prolonged bleeding to sit in the Masjid and to make *I'tikaaf*, but she should make sure that she pads herself well.

\*Women's rows are to be behind men's rows. If the women's prayer hall is separate, then the best row for her is the first row.

### **The Prophet's Guidance Concerning the Day of *Jumuah***

\*It is unlawful for one to specifically fast during the Day of *Jumuah* (Friday). The Prophet (ﷺ) said:

**'The Day of *Jumuah* is a Day of Eid. Do not make the day of your Eid similar to the day of fasting, except if you fast with it, a day before it, or a day after it.'** (*Muslim*)

\*It is inappropriate for one to perform a specific night prayer on Friday night. The Prophet (ﷺ) said:

**'Do not specify the night of *Jumuah* with a certain prayer.'**  
(*Muslim*)

\*It is praiseworthy for one to recite Surah as-Sajdah (chapter #32) and al-Insaan (chapter #76) during the Fajr Prayer on the Day of *Jumuah*.

\*One should ask Allah to exalt the mention of the Prophet (ﷺ) during the Day of *Jumuah*.

\*One should recite Surah al-Kahf (chapter #18) on the night of *al-Jumuah* or during the day of *al-Jumuah*. Whoever recites it on the Day of *Jumuah* will be blessed with a light that will radiate between him and the Ka'bah. (ad-Darimi)

\*The scholars differed regarding the incumbency of having a shower on the Day of *Jumuah*; some related it as being compulsory, others stated it was praiseworthy. One should have a shower in any case to attain the great reward associated with having one, and to be on the safe side.

\*One should wear a specific pair of clothes for *Jumuah*. Abdullah b. Salaam (رضي الله عنه) said that he heard the Messenger of Allah (ﷺ) say on the Minbar on the Day of *Jumuah*:

**'One will not sin by purchasing two garments for the Day of *Jumuah*, other than the pair he uses for work.'**

(Abu Dawood)

\*It is appropriate for one to go to the Masjid early on the Day of *Jumuah*. One should have a shower, wear pleasant scents and use the siwaak. Aws b. Aws (رضي الله عنه) said: 'I heard the Messenger of Allah (ﷺ) saying:

**'Whoever has a bath on the Day of *Jumuah*, attends the *Jumuah* prayer in its earliest time, listens to the speech from its start, walks to the Masjid and does not take a ride, and sits close to the Imam and does not preoccupy himself with something else, will receive with every step he takes a year's worth of reward in fasting and night prayer.'** (Ahmed)

\*There is an hour during the Day of *Jumuah* wherein the *Du'aa* is accepted. According to the majority of the *Salaf* (Pious Predecessors) it is the last hour after Asr prayer, this is proven with many hadeeth<sup>19</sup>.

It has also been stated that it is the time in which the Imam sits on the *Minbar* (pulpit) until the end of the prayer.

\*One should be silent and listen attentively when the Imam delivers the sermon. The Prophet (ﷺ) said:

**'If you say to your companion: 'Listen!' while the Imam is delivering the sermon, he will have no reward.'** (*Muslim*)

It is appropriate for one not to speak when the Imam descends from the *Minbar* before the prayer, except if there is a dire need. The Prophet (ﷺ) said:

**'One should remain silent until the prayer is completed.'**  
(*An-Nasa'ee*)

\*It is praiseworthy for the individual who is sitting in the Masjid and becomes drowsy to move to another spot.

(*At-Tirmidhi*)

\*One should not cross between people.

\*There is no specific Sunnah that should be performed before the *Jumuah* prayer, for this can only be affirmed through the Sunnah of the Prophet (ﷺ) and he did not mention anything in this regard.

In relation to the Sunnah after the *Jumuah* prayer, **Imam Ibn al-Qayyim**, may Allah have mercy on him, said:

**'When the Prophet (ﷺ) performed *Jumuah* prayer he entered his home and performed two Rak'ah and ordered those who performed it, to pray four rakah after it. Our Sheik Abul-Abbas, may Allah have mercy on him, said: 'If one performs the Sunnah in the Masjid he should perform**

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<sup>19</sup> An-Nasa'ee #1316

four rak'at, and if he prays in his home he should perform two rakah.'<sup>20</sup>

**\*Ibn al-Qayyim, may Allah have mercy on him, said:  
'When the Prophet (ﷺ) delivered the sermon on the Day of Jumuah his Companions turned their faces towards him. The Prophet (ﷺ) would turn his face towards his Companions during the Sermon.'**

\*It is appropriate that one recite Surah *al-Jumuah* (chapter #62) and Surat *al-Munafiqoon* (chapter #63) in the *Jumuah* prayer. He may also recite surah *al-A'la* (chapter #87) and Surat *al-Ghashiyah* (chapter #88) or Surat *al-Jumuah* and Surat *al-Ghashiyah*<sup>21</sup>. Imam Ibn al-Qayyim, may Allah have mercy on him, said:

**'It is not praiseworthy for one to recite part of each surah or to recite one in both rakah, for this is against the Sunnah.'**<sup>22</sup>

\*It is appropriate for one to take a siesta nap after the *Jumuah* prayer. The Prophet (ﷺ) encouraged the Companions to take a nap at this time and he said:

**'Take a siesta for the Satans do not take this nap.'**

(Saheeh al-Jami)

The Prophet (ﷺ) informed us of its time as in the hadeeth of Anas:

**'We used to go to the Masjid early on the Day of Jumuah and take a nap after it.'** (Bukhari)

\*It is lawful for one to perform prayers at midday during *Jumuah*, unlike other days of the week, as is stated in a number of Hadeeth:

**'He would then perform as many prayers as he could.'**

(Bukhari)

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<sup>20</sup> Zad al-Ma'ad 1/381

<sup>21</sup> Muslim #877,878.

<sup>22</sup> Zad al-Ma'ad 1/381

\*There is a grave punishment for him who does not perform the *Jumuah* prayer. The Prophet (ﷺ) said:

**'Those who forsake the *Jumuah* prayer continuously will be destructed, or Allah will seal their hearts and they will be among the negligent.'** (*Muslim*)

### Manners of the Khateeb<sup>23</sup>

\*One should deliver the sermon from a pulpit.

\*He should greet those who are in front of him with *Salam* upon ascending the pulpit and facing the people.

\*He should sit on the pulpit after ascending it, before he delivers the *Khutbah*.

\*He should deliver the *Khutbah* standing up. A narration has been narrated in Sunan Ibn Majah: 'Abdullah (رضي الله عنه) was asked: 'Did the Prophet (ﷺ) deliver the sermon standing up or sitting down? He said: 'haven't you read the words of Allah:

**﴿...and leave you (Muhammad) standing [while delivering the *Jumuah Khutbah*]?﴾** (62:11)

\*It is praiseworthy for the *Khateeb* to hold a stick.

\*He should raise his voice and deliver the speech in due right.

\*The Prophet (ﷺ) used to recite Surah *Qaaf* during the *Khutbah*. The daughter of al-Harith b. an-Nu'man (رضي الله عنه) said:

**'I did not memorize Surah *Qaaf* except from the Prophet (ﷺ) for he would recite it (during) every *Jumuah* sermon.'**

*(Muslim)*

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<sup>23</sup> The *Khateeb* is one who delivers the sermon on Friday.



## Salah al-Istikharah<sup>24</sup>

\*The conditions that apply to *Salat al-Istikharah* are similar to the conditions of a supererogatory prayer.

\*The general conditions of *Du'aa* (supplication) also apply to the *Du'aa* made in *Salatul-Istikhaarah*; such that one should have earned his money through lawful sources and not transgress in his *Du'aa*.

\**Istikharah* means that one seeks goodness by asking Allah to help him choose what is best for him.

\*One should not seek *Istikhaarah* in praiseworthy, compulsory, blameworthy and unlawful things. *Istikharah* is to be sought in the *Mobaah* (lawful) things. Some scholars state that one can seek *Istikharah* if he has two compulsory or praiseworthy matters at hand.

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<sup>24</sup> Jarir b. Abdullah (رضي الله عنه) said: 'the Messenger of Allah (ﷺ) used to teach us how to ask Allah's guidance [in a matter] just as he used to teach us a surah of the Qur'an, saying, "When any of you intends to do something he should pray two rak'ahs apart from the obligatory prayers. Then let him say: *Al'laahum'ma in'nee as'ta'khee'ro'ka be'ilmik wa astaqqde'ro'ka be qod'ra'tik wa as'a'lo'ka min fad'le-ka al-adtheem fin'naka taq'de'ro wa laa aqdir wa ta'lam wa laa a'lam wa anta al'laam al-gho'youb. Al'lalum'ma in konta ta'lam an'na ha'dtha al-Amr\_\_\_\_\_khairon lee fe de'nee wa ma'aa'shee wa a'qe'bato amree wa aa'je'lih wa a'ji'lih faqdor-who lee wa yas'sir-who lee thom'maa baarik lee fe'he wa in konta ta'lam an'na ha'dthal amr shar'ron le fe de'nee wa ma'a'shee wa aa'qe'bato amree wa aa'je'le-he wa a'ji'lih fas'rif'who an'nee wus'rifnee an'who waqdor le al-khair haitho kaan thom'ma rad'de'nee be'he.*

**Meaning:** O Allah I ask you to guide my choice by Your knowledge, I ask You for strength by Your power, and I ask You of Your great favor, for You have power and I have none, You know and I do not, and You are the One who is Fully Knowing of unseen matters. O Allah, if you know that this matter (and one should name the matter) is good for me regarding my religion, my livelihood, an the outcome of my affair, it its immediate (consequences) and its (the matter's) final term, ordain it for me and make it easy for me, then bless me in it. But if You know that this matter is bad for me regarding my religion, my livelihood, and the outcome of my affair, it its immediate (consequences) and it's (the matter's) final term, turn it away from me, turn me away from it, and decree the good for me wherever it is, then make me pleased with it.

\*One will not see a dream, or have a special feeling, when they make *Istikharah*; rather, one should do what he intends to do.

\*It is lawful to repeat the *Istikharah* more than once.

\*There is no specific time to perform the *Istikharah*, but it is better that one make it during times in which the *Du'aa* is accepted.

\*This prayer is considered among the prayers done during specific occasions and for specific reasons, so one can perform it during a time of prohibition. If one decides to perform it after the time of prohibition, it is better.

\*One does not have to recite a specific surah in this prayer, for nothing has been mentioned in this regard in the Sunnah.

\*One can make the *du'aa* of *Istikharah* after the Salam or before the Salam after the last *Ta'shahud*.

\*One may make *Istikharah* during the *Tahiytaul Masjid* prayer or the Sunnah prayer after one performs Wudhu.

\*If one cannot perform the prayer due to the place that he is in, he can say the *Du'aa* separately.

\*There is no problem if he reads the *Du'aa* from a book or if he repeats it after someone.

\*One should seek advice before making the *Istikharah*. Allah says:

**﴿And consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).﴾ (3:159)**

Sa'd b. Abi Waq'qaas (رضي الله عنه) sought the advice of the Prophet (ﷺ) when he wanted to give his money out for the sake of Allah.

He (ﷺ) said: 'O Messenger of Allah! I am wealthy and only have a single heir who will inherit me...shall I give out 2/3rds of my money for the sake of Allah? The Prophet (ﷺ) said: '**No.**'  
(3:159)

## **Manners of Fasting**

\*One should fast out of belief and to seek the reward of Allah. The Prophet (ﷺ) said:

**'Whoever fasts the month of Ramadhan out of belief and to seek the reward of Allah will have his past sins effaced.'** (Bukhari & Muslim)

\*One should intend to fast the month of Ramadhan. The Prophet (ﷺ) said:

**'Whoever does not intend to fast (a compulsory fast) from the previous night, will not have fasted.'** (An-Nasa'ee)

\*One should not skip the *Suhoor* (pre-dawn) meal. The Prophet (ﷺ) said:

**'The pre-dawn meal is blessed; therefore, do not avoid it, even if one of you just takes a sip of water! Indeed Allah praises the one who eats it and His Angels ask Allah to bless those who eat it.'** (Ahmed)

The Prophet (ﷺ) stated that the difference between our fast and the fast of the people before us is the *Suhoor*. The Prophet (ﷺ) said:

**'The difference between our fast and the fast of those before you is the *Suhoor*.'** (An-Nasa'ee)

\*It is praiseworthy that one delay the *Suhoor* meal.

\*It is praiseworthy that one eat dates for *Suhoor*, for the Prophet (ﷺ) said:

**'Blessed is the *Suhoor* of the believer who eats dates.'** (Abu Dawood)

## **Manners of Breaking the Fast in Ramadhan**

\*One should not delay breaking the fast.

\*One should break the fast with fresh dates. If he cannot find any, then he can break his fast with preserved dates.

\*If one cannot find dates, then he should break his fast with water.

\*One should break his fast before performing the prayer.

\*One should make *Du'aa* (supplication) upon breaking his fast. It is appropriate that one recites the following *du'aa* which is authentically reported: '*Dhahaba adh-Dhama wab'talat al-Urooq wa thabatal ajro Inshallah.*'

*Meaning: The thirst has gone, the veins are quenched, and the reward is affixed by the will of Allah.*

\*It is praiseworthy for one to help others break their fast. It is mentioned that the Prophet (ﷺ) said:

**'Whoever gives food to help his brother break his fast will receive reward equal to his reward while the other's reward will not be decreased.'** (*Saheeh Ibn Hib'ban*)

## Manners of Eid

\*One should have a bath before attending the prayer.

\*One should eat a few dates before leaving to the Eid prayer place as is narrated in Saheeh Bukhari on the authority of Anas b. Malik (رضي الله عنه). He said that the Messenger of Allah (ﷺ) said:

**'One should not attend the prayer on the day of Eid unless he eats an odd number of dates.'** (Bukhari)

If one cannot find dates, he should eat any lawful thing.

\*It is praiseworthy during Eid al-Adha that one refrains from eating until he returns and eats from his *Udhiyyah* (sacrifice).

\*One should say *Takbeer* on the Day of Eid.

\***During Eid al-Fitr**, one should begin saying it from the night preceding the Day of Eid until the Imam performs the Eid prayer.

**During Eid al-Adha**: One should begin from the first day of Dhul-Hijjah until the the last day of *Tashreeq* (i.e. the 13<sup>th</sup> of Dhul-Hijjah).

\***Takbeer format**: 'Allahu Akbar - Allahu Akbar - La ilaaha il'lal laah - Allahu Akbar - Allahu Akbar - wa lil'laahil'hamd.

\***Another format**: Allahu Akbar Kabeera - Allahu Akbar Kabeera - Allahu Akbar wa A'jal - Allahu Akbar - wa lil'laahil hamd.

\*One should greet the other with a good greeting, such as: '*Taqab'ba-lal-lawho min'na wa minkom Saalihol A'maal*' i.e. May Allah accept our deeds and yours.

Jubair b. Nufair said: 'The companions of the Prophet (ﷺ) would say to each other when they met on the Day of Eid: **'May our deeds be accepted.'**

If one does not want to initially greet anyone, then one can greet those who greet him on the day of Eid. Imam Ahmed, may Allah have mercy on him, said: '**If someone greets me I will answer him; otherwise, I will not greet anyone initially.**'

\*It is praiseworthy that one beautifies himself during Eid. The Prophet (ﷺ) wore a special garment for the day of Eid and Jumuah.

\*One should go to the prayer place using one lane and return from it using a different one. Jabir b. Abdullah (رضي الله عنه) said: '**The Prophet (ﷺ) would go back after the prayer using a different pathway.**' (Bukhari)

## Manners of Du'aa

\*One should praise Allah before the *Du'aa* (supplication) and ask Allah to magnify and praise the Prophet (ﷺ). The Prophet (ﷺ) said:

**'Any Du'aa will not be accepted unless one asks Allah to praise the Prophet (ﷺ).'**

\*One should admit his sins and mistakes. Allah, the Exalted, says about Prophet Yunus (عليه السلام):

**«And (remember) *Dhan-Nûn* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illa Anta* [none has the right to be worshipped but You (O Allah)], Far removed are You from every imperfection. Truly, I have been of the wrong-doers.»** (21:87)

\*One should ask Allah directly, in a humble manner, while fearing His punishment and being hopeful for His reward. Allah says:

**«Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.»** (21:90)

\*One should make *Du'aa* while he is aware of what he is saying. The Prophet (ﷺ) said:

**'Call unto Allah while you are sure that He will answer you. Know that Allah does not answer one who is asking absentmindedly.'** (*Saheeh at-Targheeb*)

\*One should ask Allah with strong resolve and while he is certain that Allah will answer him. The Prophet (ﷺ) said:



**'Let not any of you say: 'O Allah forgive me if you wish! O Allah have mercy on me if you wish! Let him ask with strong resolve for no one can force Allah.'** (*Abu Dawood*)

\*One should ask Allah repetitively.

\*One should ask Allah for everything, for the Prophet (ﷺ) said:

**'Whoever wishes that Allah answer him during times of hardship and calamity, let him ask Allah during times of ease.'** (*As-Silsilah as-Saheehah*)

\*It is praiseworthy that one make *du'aa* in a low tone. Allah says:

**﴿Invoke your Rubb with humility and in secret.﴾** (7:55)

\*One should not invoke Allah against his wealth, family, or himself. The Prophet (ﷺ) said:

**'Let not one of you make *Du'aa* against yourselves. Do not make *Du'aa* against your children. Do not make *Du'aa* against your wealth. It may be that your supplication coincides with a time in which *du'aa* is accepted, and He will answer your *Du'aa*.'** (*Muslim*)

\*One should ask Allah three times for his needs, for the Prophet (ﷺ) would ask Allah three times for his needs.

\*One should face the *Qiblah* (direction of the Ka'bah) when making *Du'aa*. The Messenger of Allah (ﷺ) faced the *Qiblah* and invoked Allah against the tribe of Quraish.

\*One should try to supplicate Allah during times in which *Du'aa* is accepted; i.e. between the Adthaan and Iqamah, the last hour on the Day of Jum'ah, etc.

\*One should raise his hands during the *Du'aa*. The Prophet (ﷺ) said:

**'Your *Rubb* is bashful and generous...he is ashamed to turn down His slave when he raises his hands asking Him for his needs.'** (*Abu Dawood*)

As for wiping the face, there are a number of weak narrations which cannot be used to support this action.

\*Being obedient to the parents is a reason and cause through which one's *du'aa* will be accepted, as is narrated in the story of Uwais b. Amir al-Qarni who was very obedient to his mother.<sup>25</sup> This is also illustrated clearly in the story of the three who were trapped in the cave. (*Bukhari #5974*)

\*Another cause through which one's *Du'aa* will be accepted is to excel in doing supererogatory acts of worship after the compulsory acts.

\*One should do good deeds when he asks Allah.

\*It is appropriate that a Muslim perform *Wudhu* before asking Allah. It has been narrated in the hadeeth of Abu Musa al-Asha'ri (رضي الله عنه) that when the Prophet (ﷺ) left Hunain, he (ﷺ) asked for water, and made the *wudhu*. He then raised his hands and said: '**O Allah forgive Ubaid b. Aamir!**' I saw the whiteness of his armpits.

\*The intention of the one asking Allah should be good. It has been narrated that Musa (عليه السلام) said:

﴿[Mûsa (Moses)] said: "**O my *Rubb*! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsa (Moses) put in his mouth when he was an infant]. That they understand my speech, and appoint for**

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<sup>25</sup> Muslim #2542

**me a helper from my family, Hârûn (Aaron), my brother; increase my strength with him, and let him share my task (of conveying Allah's Message and Prophethood) that we may glorify You much, and remember You much. Verily! You are of us Ever a Well-Seer.﴾** (20:25-35)

\*The one asking Allah should raise his complaints to Allah and show his dire need to Him. Allah says:

**﴿He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not."﴾** (12:86)

And in the *Du'aa* of Musa (عليه السلام):

**﴿So he watered (their flocks) for them, then he turned back to shade, and said: "My Rubb! Truly, I am in need of whatever good that You bestow on me!﴾** (28:24)

\*One should ask Allah saying the best of *Du'aa* and while using the best of words.

\*One should ask Allah to forgive him. Allah says:

**﴿Our Rubb! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Rubb! You are indeed full of kindness, Most Merciful.﴾** (59:10)

Whenever the Prophet (ﷺ) made *du'aa* for someone he always asked Allah for himself first.

\*One should supplicate Allah for his Muslim brothers. Allah says:

**﴿So know (O Muhammad) that Lâ ilâha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).﴾** (47:19)

The Prophet (ﷺ):

**'Whoever asks Allah to forgive the believers will receive a reward for each believing woman and man.'** (*Saheeh al-Jami'*)

\*One should not choose rhyming phrases when making Du'aa.

\*One should ask Allah with an appropriate name suitable to what he is asking for; i.e. one should say: O *Raheem* (i.e. the All-Merciful) forgive me.

\*One should not ask Allah to limit His mercy to a few individuals. Abu Hurairah (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) got up to perform the prayers and we stood up to pray as well. A Bedouin then said: 'O Allah have mercy on Muhammad and I and don't have mercy on anyone else!' When the Prophet (ﷺ) completed the prayer he said to the Bedouin:

**'You have limited a great thing! i.e. the mercy of Allah.'**

(*Bukhari*)

\*The one who listens to the *Du'aa* should say: 'Ameen' after it.

\*One should ask Allah for every major and minute thing, for the Prophet (ﷺ) said:

**'Ask Allah for everything, even to repair your sandal, for if Allah does not make it easy, it will never be repaired.'**

(*Ibn Sun'nee*)<sup>26</sup>

\*One should not supplicate Allah for unlawful or polytheistic things.

\*One should not desire death.

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<sup>26</sup> Sheik Al-Albani, may Allah have mercy on him, said that this narration was weak. Look at as-Silsilah ad-Da'eefah (#1362).

\*One should not ask Allah to punish him in the life of this world.

\*One should not ask Allah for something impossible; such as living an everlasting life in this world.

\*One should not make *Du'aa* for something which has become a thing of the past.

\*One should not make *Du'aa* for something which will not take place in *Shari'ah*; such as asking Allah to not allow a Muslim to enter Jannah.

\*One should not make *Du'aa* for a sinful thing; such as making *Du'aa* to Allah to be addicted to intoxicants.

\*One should not ask Allah to sever family relations.

\*The Imam should not make a *du'aa* specific for himself.

\*One should address Allah appropriately and in a good manner.

\*One's intention should not be evil; such that he asks Allah for wealth while his intention is to do evil with it.

\*One should firmly believe that Allah will respond to his *Du'aa*.

\*One should say the *Du'aa* in an appropriate tone. One should not raise his voice excessively.

\*One should not make *Du'aa* saying: 'O Allah I do not ask of you to waive away destiny, but to make me accept it comfortably.'

\*One should not say in his *du'aa*: 'O Allah answer my *Du'aa* if you wish.'

**Manners that Should be Observed while  
on the Mount of Safa**

\*One should enter the *Sa'ee* area from the closest gate.

\*When one approaches it, they should recite:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

﴿Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the walking (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.﴾ (2:158)

\*One should walk on the mount of Safa

\*One should face the *Qiblah*.

\*One should supplicate Allah, and repeat his *du'aa* three times.

\*One should raise his hands when making *du'aa* at Safa.

### **Manners of Walking Between Safa and Marwah**

\*Imam Ibn al-Qayyim, may Allah have mercy on him, said:

**'He then walked from Safa to Marwah, until he reached the base of the valley, from there he walked briskly. This is what is authentically narrated in relation to Sa'ee.'**<sup>27</sup>

Imam Ibn al-Qayyim, may Allah have mercy on him, then reached the conclusion that the Prophet (ﷺ) would walk and run between Safa and Marwah, but when the people were crowded, he would ride between Safa and Marwah.<sup>28</sup>

### **Manners One Should Observe at Marwah**

\*Imam Ibn al-Qayyim, may Allah have mercy on him, said:  
**'When he reached Marwah, he would stand on it, and face the Ka'bah, praise Allah, and declare His Oneness, as he did on Safa.'**<sup>29</sup>

### **Manners of Using the Phone**

\*One should be sure that he is phoning the correct number; so that he would not bother anyone.

\*One should choose the appropriate time to make the call. People have their businesses and needs. They also have certain times in which they sleep and take rest, and eat.

\*One should not lengthen a conversation, for the one he is talking to may have an appointment or may be busy.

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<sup>27</sup> Men should walk between Safwa and Marwah, and between the set of green lights they should run.

<sup>28</sup> Zaad al-Ma'ad 1/220

<sup>29</sup> Zaad al-Ma'ad 1/221

\*Women should not talk in a flirtatious way, nor should they talk needlessly to men. Allah says:

«**Be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner.**»

(33:32)

\*One should greet the one he calls with *Salam*; for he is the one who has initiated the call. He should also end his call by saying *Salam* as well.

\*One should not use the phone of someone else unless he takes their permission. One should not use another person's phone needlessly.

\*One should not tape whom he is talking to unless he takes his permission regardless what the conversation is about. The one who does this has indeed betrayed the trust. If one informs others of what he has said, then this is worse. It is also unlawful for one to secretly listen in on someone's conversation.

\*One should not use the phone to fulfill his lusts or to do the unlawful. The phone is a grace which Allah has blessed us with. It is inappropriate that one misuses it to harm the Muslims or to seduce women and call them to evil. This indeed is unlawful and its doer will be most deserving of the severe torment of Allah.



## **Manners of Visitation**

\*It has been narrated that the Prophet (ﷺ) said:

**'When a man visits his brother, Allah will say to him:  
"Lead a wholesome life in this world and you will be  
successful in the Hereafter, and be admitted into Jannah.'**

*(Al-Adab al-Mufrad)*

\*One should not visit the sick during the three times mentioned in ayat of *Isti'dhaan* (seeking permission).<sup>30</sup>

\*One should sit where the owner of the house requests of him to sit. If he does not tell him to sit in a certain place then one should sit where the guests usually sit.

\*The visitor should not lead the owner of the house in prayer, nor should he sit on a mat that belongs to him until he gets his permission, for the Prophet (ﷺ) said:

**'A man should not lead the owner of a house in that house, nor should he sit in his house on his mat.'** *(Muslim)*

\*One should not repeatedly visit someone. The Prophet (ﷺ) said:

**'Visit intermittently and love will increase (between you and your fellow Muslim).'** *(Muslim)*

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<sup>30</sup> This refers to verse 24:58. Allah says: ﴿O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before *Fajr* (morning) prayer, and while you put off your clothes for the noonday (rest), and after the '*Ishā'* (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other.﴾

## Manners of Salam

\*The first to order with *Salam* is Allah, the Exalted. He ordered Adam (ﷺ) to say to the Angels, as in Saheeh Bukhari: **'When Allah created Adam, He, the Exalted, said: 'Go and greet those Angels and listen to how they respond to you, for indeed this is your greeting and the greeting of your offspring.' He said: 'As-Salaam Alaikum.' They said: 'As-Salaam Alaikum wa rahmatul'lah.' They added: 'wa rahmatul'laah' i.e. the mercy of Allah.**

The Prophet (ﷺ) ordered the Companions to greet one another with *Salam* upon entering Madinah.

\*It is narrated in Sunan Ibn Majah that A'ishah, with whom Allah is pleased, said: 'The Jews envy you because of the *Salam* (i.e. the greeting) and *Ta'meen* (i.e. saying 'Ameen' after the *Du'aa*).'

\*It is of the Sunnah that one greets his brothers with *Salam*. Responding to the *Salam* is wajib (i.e. a compulsory duty). If one greets a group of people, it is better if all of them respond, but it is sufficient for one of them to respond.

\*The best format of *Salam* is to say: 'Assalamu Alaikum wa rahmatul'laahi wa barakaatoh'. The proof of this is in the hadeeth of Abu Hurairah (رضي الله عنه) that a man passed by the Messenger of Allah (ﷺ), while he was sitting in a sitting. He said:

**'As Salaamu Alaikum'** and the Prophet (ﷺ) said: 'ten'. Another passed by them and said: **'Assalaamu Alaikum wa rahmatul'laah'** and the Prophet (ﷺ) said: 'twenty'. Another passed by and said: **'Assalamu Alaikum wa rahmatullahi wa barakotoho'** and he (ﷺ) said thirty.' (Bukhari)

\*It is not praiseworthy for one to greet another by saying: **'Alaikum as-Salaam'** for the Prophet (ﷺ) said:

**'Do not greet another by saying: 'Alaikum as salaam', for this is the greeting one greets the dead with.'** (Abu Dawood)

\*It is praiseworthy to repeat the *Salam* three times if the gathering is large and you are unsure if all have heard the greeting properly. The Messenger of Allah (ﷺ) would repeat the *Salam* three times. (Abu Dawood)

\*It is of the Sunnah that one greets his fellow Muslims with the *Salam*. The Prophet (ﷺ) said:

**'Greet those whom you know and those whom you do not know.'** (Bukhari)

\*The Messenger of Allah (ﷺ) said:

**'Of the signs of the Final Hour is that people will greet one another only if they know them.'** (Bukhari)

\*In the hadeeth of Abdullah b. Umar (رضي الله عنه) a man said to the Messenger of Allah (ﷺ): 'What 'branch' of Islam is best? 'He said:

**'To feed the poor and needy, and to greet those whom you know and those whom you do not know with Salam.'** (Bukhari)

\*When Ibn Umar (رضي الله عنه) entered the marketplace he would not pass by anyone except that he greeted them with *salam*. Tufail b. Abi Ka'b said to him: **'Why do you come to the market? You don't ask about the products or the prices of the products!'** Ibn Umar (رضي الله عنه) said: **'O father of the stomach! I go to the market to greet those whom I meet with Salam.'**

\*It is praiseworthy that one greet those who come to him with *Salam*. The proof of this is in the story of the three who went to the Prophet (ﷺ) and the first said:

**'As-Salaam alaikum.'** (Bukhari)

\*It is of the Sunnah that the rider gives *salam* to the one who is walking and that the walking should give *salam* to the

one who is seated. The smaller group should give *Salam* to the larger group, the younger should greet the elderly. If two meet each other in their cars, or while they are walking, the younger of the two should greet the other. If the elder greets the younger then he will receive the reward. Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

**'The one who is riding should give *Salam* to the one who is walking and the one who is walking should greet the one who is sitting, and the smaller group should give *Salam* to the larger group.'** (Bukhari)

It is narrated in Saheeh Bukhari that the Prophet (ﷺ) said:

**'The young should greet the elderly with *Salam*, and the one who is walking should give *Salam* to the one who is sitting and the small group should give *Salam* to the larger group.'**

\*If two meet and greet each other then both should respond to the other's greeting.

\*One should respond to the greeting of an individual if he sends it with another. A man came to the Prophet (ﷺ) and said: 'My father gives you his *Salam*.' The Prophet (ﷺ) responded saying:

**'Alaika wa ala abeekas salaam.'** (May peace be upon you and your father) Abu Dharr (رضي الله عنه) said: 'It is a good gift and a light load.' (Abu Dawood)

\*The Scholars differed in the issue of greeting a stranger woman with *Salam*. Some legalized it and others prohibited it. The preponderant opinion in this issue is that of Imam Ahmed, may Allah have mercy on him. He said: **'If the woman is elderly then there is no sin in greeting her (verbally) with *salam*; but, if she is young, then it is not appropriate.'** (Al-Aadaab ash-Shari'yah 1/352)

\*It is praiseworthy for one to greet the youngsters. Anas b. Malik (رضي الله عنه) greeted the youngsters with *Salam* and would say: 'The Messenger of Allah (ﷺ) used to do it.' (Bukhari)

\*One should not raise his voice when greeting another if there are others sleeping there. It is narrated in the Hadeeth of al-Miqdad b. al-Aswad (رضي الله عنه) that the Prophet (ﷺ) would come at night and greet his family with *salam* in a voice which was audible to those awake but would not disturb a sleeping person.' (Muslim)

\*One should not initially greet the People of the Book with *Salam*. The Messenger of Allah (ﷺ) said:

**'Do not greet the Jews and Christians with *Salam*. If you meet any of them in a path, force them to walk on the side.'** (Muslim)

If one wants to greet them, let him greet them with a greeting other than the *Salam*.

If the non-Muslim greets the Muslim with *Salam* but it is not clear what they actually said, one should respond by saying: '**Wa alaikum**'. But if it is audible and clear, then one can respond appropriately.

There is no sin if one asks them about their health, their family and children, as is mentioned by Sheik al-Islam b. Taymiyyah, may Allah have mercy on him.

\*It is lawful for one to greet a group of people among who may be some non-Muslims, but his intention should be to greet the Muslims.

\*One should not greet another by simply waving or pointing. Jabir (رضي الله عنه) narrated:

**'Do not greet one another with the greeting of the Jews; for their greeting is by shaking the head and waving the hand.'** (An-Nasa'ee)

\*It is lawful for one to greet one who is praying. The praying person should respond with a hand motion. There is no specific method in doing this, for the Prophet (ﷺ) would greet at times using his hand and at others with his head. What is authentically reported is that he would greet by waving his hand.<sup>31</sup>

\*It is lawful for one to greet one who is reciting the Qur'an and he must respond.

\*It is unpraiseworthy for one to greet one who is relieving himself. It is narrated that Ibn Umar (رضي الله عنه) said that a man greeted the Prophet (ﷺ) while he was urinating and he did not return the greeting.' (Muslim)

\*It is praiseworthy for one to give the *Salam* upon entering his home, even if it is empty. It is narrated that Ibn Umar (رضي الله عنه) said that if one enters an uninhabited home, let him say: '**As-Salaamu alaina wa ala e'baadil'laahis'saaliheen.**'

(Al-Adab al-Mufrad)

\*It is praiseworthy for him who enters the Masjid to perform *Tahiytaul Masjid*. Imam Ibn al-Qayyim, may Allah have mercy on him, said: '**It is of his guidance that the one who enters the Masjid performs a two unit prayer, after that one greets his fellow Muslims who are in the Masjid. The proof of this is the hadeeth of the of the one who did not perform his prayer correctly.**'

\*It is not lawful for one who enters the Masjid while the Imam is delivering the Khutbah to greet those in the Masjid with *Salam*. Those who are listening should not respond to

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<sup>31</sup> Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: 'If the person praying is familiar with how to respond to salam during prayers then one can give them Salam. If they are ignorant of the manners related to giving Salam during prayers one should not greet them, for they may ruin their prayer by responding verbally...'

him verbally, but greeting him with a hand motion is lawful. If one greets someone next to him in the Majsid during the *Khutbah*, he should shake his hand and should not speak. He should respond to him after the first *Khutbah* is over. If one greets the other during the second *khutbah*, he should not respond until it is over.

\*It is narrated in the hadeeth of Ibn Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

**'Whoever speaks to you before giving you the Salam do not respond to him.'** (*At-Tabarani*)

\*It is of the Sunnah that one greets those in a sitting before he leaves it. The Prophet (ﷺ) said:

**'If one of you completes the sitting let him give Salam. If one wants to stand up to leave let him give Salam.'**

(*Tirmidhi*)

\*One should wear nice smelling perfume on his hand. Thabit al-Banani said that Anas b. Malik (رضي الله عنه) would perfume his hand to shake the hands of his brothers.'

\*Sheik Islam b. Taymiyyah, may Allah have mercy on him, was asked about shaking hands after the Fard prayers, and he said: 'Shaking the hands after the prayer is not of the Sunnah, rather it is a *Bid'ah* (religious innovation).'

Al-Izz b. Abdus-Salam, may Allah have mercy on him, said: 'Shaking the hands after the Fajr and Asr prayer is an act of *Bid'ah*, except for one who is coming to sit with the one whom he is shaking his hands. The Prophet (ﷺ) used to come after the prayer and say the Dhikr and seek forgiveness from Allah three times and then leave.

\*An incorrect practice in relation to *Salam* is that one does not greet the other if they are separated for a short period of time. The proof that one should give *Salam* to his brother even

if he has given it to him momentarily before, is the hadeeth of the one who could not perform his prayer properly. Imam an-Nawawi, may Allah have mercy on him, said: **Chapter: The praiseworthiness of giving the Salam to the one who another has seen before a short period of time, for example giving Salam to another if they are separated on a path by a tree.'**

\*There are greetings mentioned in the *Shariah* other than *Salam*, such as *Marhaba*. It is best that one use these other greetings along with the *Salam*. One should not use these other greetings independently. Ibn Abbas (رضي الله عنه) said that when the delegation of Abdul-Qais came to the Prophet (ﷺ) he said to them: '*Marhaba* (welcome) **members of this delegation; you have come with honor and you will not be sorry.**' They said: 'O Messenger of Allah (ﷺ) we are from Rabiah. We are related to the tribe of Mudar. We cannot reach you except in the sacred month; therefore order us with a command that will admit us into Jannah and with which we can call those who are in our village...' *(Bukhari)*

\*The physical method of giving Salam is by handshaking, hugging, and kissing.

**Handshaking:** Abu Dawood narrated that the Messenger of Allah (ﷺ) said:

﴿**No two Muslims who meet each other and shake each other's hands, except that their sins will be forgiven before they depart from that meeting.**﴾

Anas (رضي الله عنه) reported that the Prophet (ﷺ) was asked:

**'O Messenger of Allah! When one of us meets his friend should he bow down slightly to him? The Prophet (ﷺ) said: 'no.' he was then asked: 'should he kiss him?' He said: 'no.' He then was asked: 'Should he shake his hand?' He said: 'yes, if he wishes.'** *(Tirmidhi)*



Anas (رضي الله عنه) also narrated that the Prophet (ﷺ) would not remove his hand from the person who shook his hand until he would remove his hand.

**Hugging:** Some state that hugging is specific to traveling. Some scholars have stated that hugging is appropriate if someone has been absent for a long period of time or if the person is a man of honor and stature in the community. They used as proof what was narrated in Tirmidhi, that the Messenger of Allah (ﷺ) went to the house of Abu at-Taihan, who was a Companion, and when he recognized him, he hugged the Messenger (ﷺ). His house was in Madinah.'

**Kissing:** The scholars mentioned that one may kiss the other's head, as for kissing the hands many Scholars disliked it. Sheik Islam b. Taymiyyah, may Allah have mercy on him, stated that some jurists dubbed kissing the hand as the 'lesser *sujood* (prostration)'. Kissing someone's face, cheeks or lips is prohibited and the prohibition becomes more intense if one is sexually moved.

Some Scholars legalized kissing the hands of the pious, and hands of the scholars out of respect for them. In general, it is unpraiseworthy for one to kiss anyone else's hand. One should avoid kissing the hand of a beautiful young boy. It is mentioned in the *fatawa* (legal verdicts) of Imam an-Nawawi, may Allah have mercy on him: If someone wants to kiss anyone else's hand on account of that person's ascetic behavior it is not blameworthy, for Abu Ubaidah (رضي الله عنه) kissed the hand of Umar (رضي الله عنه). If one kisses another's hand due to that individual's wealth and influence than it is highly unpraiseworthy.

\*During the Prophet's life time and the period of the Rightly Guided Caliphs<sup>32</sup>, no one would stand up when greeting the other with *Salam* as many are accustomed to doing today. Anas (رضي الله عنه) said there was no individual more revered by the Companions than the Prophet (ﷺ); yet, they would not stand up when they saw him, because they knew he disliked that.

On some occasions they would get up to greet one who returned from a trip. It is narrated that the Prophet (ﷺ) stood up to greet Ikrimah (رضي الله عنه).

He also got up to greet Sa'd b. Mu'aadth (رضي الله عنه) and said to the Ansar (رضي الله عنهم): '**Stand up to greet your master**',<sup>33</sup> when he came forward to judge in the case of Bani Quraidthah.

If the customary practice among a people is to stand up and greet an individual and not doing so is a dishonoring act, then one should stand up and greet that individual for this will safeguard one from harboring hatred against his brothers.

If a person knows that the people who live in an area love to follow the Sunnah, then one should not stand up, for no harm will result, by the will of Allah.

\*It is praiseworthy for the one who cannot give the *Salam* for a valid reason to explain why he did not give it. Jabir (رضي الله عنه) said that the Prophet (ﷺ) sent him to do a chore for him. He then said: 'I came to him, and gave him *Salam* but he did not respond to me and I felt bad. I thought, maybe he has something against me, so I gave him *Salam* again, and he did not respond to me and I felt worse. I then gave him *Salam* for the third time and he responded to me. He said:

**'I did not give you salam because I was performing prayer.'**

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<sup>32</sup> The Rightly Guided Caliphs are Abu Bakr, Umar, Uthman, Ali and Al-Hasan b. Ali, may Allah be pleased with them all.

<sup>33</sup> Bukhari 6262

He was riding on his camel and was not facing the *Qiblah*.

(*Al-Adaab ash-Share'yah* 1/400)

\*One should greet the deaf and mute by motioning with their hand and uttering the *Salam*.

\*It is appropriate to give *Salam* to those who are in the grave.<sup>34</sup>

\*Imam al-Bukhari, may Allah have mercy on him, said in his Book *Al-Adab al-Mufrad* **Chapter: Responding to the *Salam* that is written in a book.** Ibn Abbas (رضي الله عنه) said: 'It is necessary for one to respond to the *Salam* written to him in a letter as it is compulsory to respond to the *Salam* that is uttered.'

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<sup>34</sup> There are different formats for this *Salam*, of them is the following: '*As-Salaamo Alaikum daara qomin mo'me'neen wa in'naa in shaa'Allah be'kom laa'he'qoon.*' i.e. May you be safe and secure O believers. We will soon, by the will of Allah, be with you.'

## Manners of Seeking Permission

\*It is of the Sunnah that one greets an individual before seeking permission from him.

Rib'ee, may Allah have mercy on him, said that a man from the tribe of Amir told him that he sought permission to enter upon the Prophet (ﷺ). He asked: 'Shall I enter?' The Prophet (ﷺ) told his servant:

**'Go to that individual and inform him how to seek permission. Tell him to say: 'Assalamu Alaikum, shall I enter?'** (Ahmed)

\*The one seeking permission should stand to the left or right of the door, so that he does not see anything in the house that he should not see. Indeed permission is to be sought so that one can protect their privacy.

\*It is not lawful for one to look in the house of someone else. The Prophet (ﷺ) said:

**'The owner of a house has the right to poke out the eye of the one who peers into his home without permission.'**

(Muslim)

\*One should seek permission during suitable times.

\*One should seek permission thrice. If you are given permission enter, if not, return. The Messenger of Allah (ﷺ) said:

**'If one of you seeks permission let him seek it three times; if he is not granted permission, let him return.'**

(Bukhari & Muslim)

If one is unsure whether his request to seek permission was heard, he should still return after he seeks permission three times. It has been said that one may seek permission more than three times; until he is sure that his voice is heard.

\*If the owner of the house tells him to return, he should return. Allah says:

**﴿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 Allah is All-Knower of what you do.﴾** (24:28)

If the owner of the house tells him to return one should not find anything in his heart against him, for this is a sure method by which one will sanctify his soul.

\*One should not say: 'Its me!' when he is asked to identify himself. Jabir (رضي الله عنه) said: 'I came to the Prophet (ﷺ) to ask his help to repay a debt my father owed to some people, so I knocked on the door of the Messenger of Allah (ﷺ) and he asked: '**Who is it?**' I said: 'It's me.' He said: '**It's me, It's me?**' he repeated as though he disliked it. *(Bukhari & Muslim)*

\*The one seeking permission should not bang on the door. It is narrated that Anas b. Malik (رضي الله عنه) said: 'People would knock on the Prophet's houses with their finger tips.'<sup>35</sup>

\*The one seeking permission should not enter the house if there is no one in it, for this is a clear sign of transgression.

\*After one is given permission to enter a home, one should wait for a short period of time before entering, and seek permission once more. Abu Wa'il, may Allah have mercy on him, said: 'We went to Ibn Masood (رضي الله عنه) after we finished performing the prayer. We greeted him from the door, and he gave us permission to enter. We stood by the door for a short period of time, and the servant came to us and she said: 'Will you not enter?' We then entered and found him sitting, remembering Allah. He asked us: 'What prevented you from

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<sup>35</sup> Imam Bukhari narrated this hadeeth in his book *Al-Adab al-Mufrad* and Sheik Al-Albani, may Allah have mercy on him, classified this hadeeth as authentic.

entering, when I gave you permission to enter?' We said: 'We thought that some of your family was sleeping...'

*(Al-A'daab ash-Shari'yah 1/428)*

\*Whoever sends a messenger to call someone does not need to seek permission to enter the home. The Prophet (ﷺ) said:

**'If one of you is invited to a have a meal and he comes with the servant who called him, this is his permission to enter the home.'** *(Abu Dawood)*

Some scholars state that one should seek permission to enter their home if they come late.

\*One should seek permission when he wants to get up and leave the sitting. Ibn Umar (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'If one of you visits his brother and then sits beside him, let him not stand up to leave until he seeks permission.'**

*(As-Silsilah as-Saheehah)*

\*One should seek permission to enter upon one's sister, and mother.

\*One should tell his wife that he is entering the home.

\*Children who have understanding should seek permission during three times, before the Fajr prayer, during the siesta time and after the Isha prayer.

\*The method of giving *Salam* is that one says: 'Asalamu Alaikum, do you give me permission to enter?'

\*If the house is not inhabited and one's belongings are in it, Allah says:

**﴿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**

**Allah has knowledge of what you reveal and what you conceal.﴾ (24:29)**

This is also applicable to shops, markets and hotels.

\*Seeking permission is not compulsory during a life and death situation, such as a fire.

\*If one wants to seek permission from one who is performing prayers, the man who is praying should say: '**Subhanallah**' and a woman should clap her hands. The Prophet (ﷺ) said:

**'If one seeks permission from one who is performing prayers, the praying person should say 'Subhanallah', and the woman should clap her hands.'** (Baihaqi)

\*Abu Dawood, may Allah have mercy on him, mentioned under the chapter of jesting that Auf b. Malik al-Ash'ja'ee (رضي الله عنه) said: 'I came to the Messenger of Allah (ﷺ) during the Battle of Tabuk and he was sitting under a tent, I gave *Salam* and sought permission to enter, and he said: '**Enter.**' I asked: 'Shall I enter entirely?' He said: '**Enter entirely**' so I entered. (Abu Dawood)

## Manners of Hospitality

\*Being hospitable to one's guest is compulsory. The Messenger of Allah (ﷺ) said:

**'Whoever believes in Allah and the Last Day let him be kind to his guest.'** (Bukhari)

One should be hospitable and kind to his guest for three days. The Prophet (ﷺ) said:

**'Hospitality should be extended to a guest for three days. His gift is that he be extended one day and one night. One should not stay with his brother until he has nothing left to offer him.'** (Muslim)

\*It is appropriate for one to welcome his guests. It is narrated on the authority of Ibn Abbas (رضي الله عنه) that he said: 'When the delegation of Abdul-Qais came to the Prophet (ﷺ), he said:

**'Marhaba (i.e. welcome) O delegation! You have come to me and shall neither be ashamed nor sorrowful.'** (Bukhari)

\*One should accept the invitation of one who invites him. The Prophet (ﷺ) said:

**'Whoever does not accept an invitation has certainly disobeyed Allah and His Messenger.'** (Bukhari)

He (ﷺ) also said:

**'The rights of a Muslim over his fellow Muslim are five,' and he mentioned 'accepting his invitation.'** (Bukhari)

Some scholars have mentioned certain conditions whereby an invitation must be accepted.

1. The one extending the invitation must not be one of those whom it is a must upon a Muslim to boycott.
2. There should be no falsehood or evil in the place the invitation is being held.
3. The one extending the invitation must be a Muslim.



4. The one extending the invitation must be among those who earn their money through lawful sources. Some Scholars say that if he extends an invitation, the sin will fall only upon him. This is unlike the unlawfulness of wine, for the one who drinks it, as well as the one who buys it, will be liable for punishment.

5. Accepting the invitation should not lead one to missing a compulsory act.

6. The invitation must not, in any way, harm the one who has accepted it.

\*Some scholars state that there are four things which are compulsory upon the guest.

1<sup>st</sup>: He should sit wherever he is told to sit.

2<sup>nd</sup>: One should not stand up except with the permission of the host.

3<sup>rd</sup>: One should be happy and pleased with whatever he is given.

4<sup>th</sup>: He should make *Du'aa* for the host when he leaves.

\*Imam Ibn al-Jozi, may Allah have mercy on him, said: **'Of the manners one should abide by during a visit is that the guest should not suggest that a certain type of food be served. If he is given the choice between two types of food, he should choose the one that is easier to prepare, unless he knows that the host will happily prepare either for him.'**

\*Fasting should not prevent one from accepting an invitation. The Messenger of Allah (ﷺ) said:

**'If one of you is invited, let him accept the invitation. If he is fasting let him continue his fast and if he is not fasting, let him eat.'** (Muslim)

\*The Prophet (ﷺ) approached Abdullah b. Amr (رضي الله عنه) and he spread a rug for him to sit on, which was filled with leaves, and he sat on the ground.' (Agreed Upon)

\*If someone tags along with one who is invited, the guest should seek permission for him as is stated in the hadeeth of Abdullah b. Masood (رضي الله عنه). There was a man among the Ansar who was known as Abu Shuaib. He had a slave boy who worked as a blacksmith. He said: 'prepare a meal and invite the Messenger (ﷺ) along with five others.' The servant called them and a man followed the Messenger of Allah (ﷺ) and he said:

**'Although you invited five of us, there is one who followed us. If you wish, you may give him permission, and if not you want, you may prevent him. He said: 'Nay, I give him permission to enter along with you.'** (Bukhari)

\*One should not go out of proportion when taking care of their guests. Going out of proportion is determined by one's customs and norms of society. The Prophet (ﷺ) said:

**'Do not go out of proportion to entertain your guests.'**  
(Saheeh al-Jami)

\*One should only enter another's home with permission and one should leave the host's house after eating the meal that is served. One may remain behind if the host wants him to remain behind. Allah says:

**﴿O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth.﴾** (33:53)

\*The elderly should be given priority, then those who are to the right. When people were being given water, the Prophet (ﷺ) would say:

**'Start with the elderly.'** (*Abu Ya'la*)

The Prophet (ﷺ) said:

**'Whoever does not have mercy on the young, nor respects the elderly is not from us.'** (*Bukhari*)

Sheik Al-Albani, may Allah have mercy on him, thereafter mentioned the hadeeth of Ibn Umar (رضي الله عنه) in which the Prophet (ﷺ) said:

**'Jibreel (عليه السلام) instructed me to give precedence to the elderly.'** (*As-Silsilah as-Saheehah*)

In the hadeeth of Rafi' b. Khadeej (رضي الله عنه) and Sahl b. Abi Harthmah, Abdurrahman b. Sahl (رضي الله عنه) who was the youngest among his people started to talk before the elderly who were in his company. The Prophet (ﷺ) said:

**'Let the elderly talk.'** (*Abu Dawood*)

Al-Muhallab, may Allah have mercy on him, said:

**'Precedence should be given to the elder as long as they are not seated. If the people are seated, then in that case the Sunnah is to give precedence to those who are seated to the right.'** (*Al-A'haad wal-Ma'thaani*)

Sheik Al-Albani, may Allah have mercy on him, mentioned the hadeeth of Abdullah b. Abi Habeebah (رضي الله عنه) in which Abdullah was asked: 'What have you learnt from the Prophet (ﷺ)?' He said: 'The Prophet (ﷺ) came to Masjid Qubaa while I was a child, and I sat on his right side and Abu Bakr (رضي الله عنه) sat to his left. He then asked for something to drink and he handed it to me (after he finished drinking from it) for I was sitting to his right. He then stood up and prayed, he prayed with his shoes on.'

Sheik Al-Albani, may Allah have mercy on him, said in this there is a proof that the one who is serving should start from his right side, even if he is not the eldest or most knowledgeable of those in the circle.

It was narrated that the Prophet (ﷺ) drank something, and a Bedouin was to his right, and Abu Bakr (رضي الله عنه) was to his left and Umar (رضي الله عنه) was seated in front of him. Umar (رضي الله عنه) beckoned the Messenger of Allah (ﷺ) to give the drink to Abu Bakr (رضي الله عنه) but he refused and gave it to the Bedouin. He (ﷺ) then said:

**'Begin with those who are on the right, begin with those who are on the right, begin with those who are on the right.'** (As-Silsilah as-Saheehah)

\*The guest should supplicate Allah for the host: **'Aftara in'dakom as-Saa'imoon wa akala ta'aa'makom al-Abraar wa sal'lat alaikum al-Malaa'ikah'**

*Meaning: May the ones who fast break their fast with you, and the pious eat your food, and the angels pray for blessing on you.*

...or **'Allahumma at'im man at'a'mana was-qee man asqaanee'**

*Meaning: O Allah, feed him who fed me, and provide with drink him who provided me with drink.*

...or **'Allahumma barik la'hom feema razaqtahom wagh'fir lahum war'ham'hom.'**

*Meaning: O Allah, bless them in that which You have provided them, forgive them and have mercy upon them.*

\*It is praiseworthy for one not to stare at the one who is sitting next to him. If someone is in a greater need than him, he should favor that individual over himself. If someone is standing, he should ask him to sit.

\*The guests and the host may serve each other. The host may provide special food to some of the guests as long as no one will feel hurt. It is lawful for the one who is given this by the host to accept it.

\*One should provide whatever he has to the guests without going out of proportion. One should not seek permission from his guests to serve them.

\*The host should smile in the faces of his guests.

\*The host should entertain his guests, so that they do not become bored, nor regret accepting his invitation. The host should not indulge in talk which frightens the guests or makes them feel uneasy. He should try his best to make them feel at home.

\*One should call his guests, with the most pleasant of words, to eat a meal. Allah says in the story of Ibraheem:

**﴿Then he turned to his household, and brought out a roasted calf, and placed it before them, (saying):**

**"Will you not eat?﴾** (51:26-7)

\*One should make sure that the guests can easily reach the food. Allah says:

**﴿and (he) placed it before them...﴾** (51:27)

\*One should agree with the host to eat when he calls him to a meal. One should not ask the host for anything in his residence except for the direction of the *Qiblah*, and the restroom. One should not look towards the section where the women reside. One should not sit in a place other than that in which the host seats him. One should wash his hands before the meal.

\*One should not repeatedly look at the kitchen or pantry where the food is being prepared.

\*The host should offer the food as quickly as possible to the guests, for this is a sure sign that he honors his guests.

\*Imam Ibn al-Jozi, may Allah have mercy on him, said: **'One should not rush his companion by saying to him: 'eat'.**

He should not do something which disgusts his companions. He should not put his hand in the food plate. If he takes something out of his mouth, he should turn his face away from the food plate and remove it from his mouth with his left hand. He should not put the rest of the food which is in his hand back into the gravy. One should not place an oily portion of food into vinegar or pickles or vice versa, for others may be disgusted with this.'

\*One should not repeatedly look at the faces of those who are eating.

\*The host should not abruptly leave until all his guests have eaten their fill.

\*Eating on the ground is better than eating on a table. It is narrated that Anas b. Malik (رضي الله عنه) said: 'The Prophet (ﷺ) did not eat on a table nor did he ever eat moist bread.' (Bukhari)

\*It is praiseworthy for the host to walk with the guest to the door. Abu Ubaid al-Qasim b. Sal'laam visited Imam Ahmed, may Allah have mercy on them both, and Abu Ubaid said: 'When I wanted to leave the house, Imam Ahmed stood up with me.' I told him: 'Don't, O Abu Abdullah.' Imam ash-Sha'bi said: 'Of the manners of excellency during a visit is that one should walk with the guest to the door.'

\*The host should call pious people to his home. The Messenger of Allah (ﷺ) said:

**'Accompany only him who is pious, and let no one but a pious eat your food.'** (Abu Dawood)

\*One should not only invite the rich, and leave out the poor. Abu Hurairah (رضي الله عنه) said:

**'The worst type of food is that which only the rich are invited to eat from, while no poor are invited. Whoever**

**accepts this invitation, has certainly disobeyed Allah and His Messenger (ﷺ).'**

\*The guest should leave the house of the host while he is content. He should overlook and forgive the host for any of his shortcomings.

\*One should try his best not to be a burden on the host. Allah says:

**﴿and when you have taken your meal, disperse.﴾** (33:53)

## Manners of the Sitting Place

\*One should entice others who attend a sitting to remember Allah, the Exalted. One should refrain from sittings in which the name of Allah is not mentioned. The Prophet (ﷺ) said:

**'No people leave a sitting while not having mentioned the name of Allah therein but will be similar to a people who finished eating from a carcass of a donkey, and they will feel sorrowful.'** (*Abu Dawood*)

\*One should include in his sitting reminders, with which he can remind the people. In the two Saheeh, it is narrated that Ibn Masood (رضي الله عنه) would remind the people every Thursday. A man said: 'O Abu Abdurrahmaan, we love your talk, we wish you talked to us everyday. He said: 'The only thing that prevents me from that is the fear that I will bore you. The Messenger of Allah (ﷺ) would give us reminders from time to time out of fear that he would bore us.'

\*One should choose a proper companion. The Prophet (ﷺ) said:

**'A man is on the religion of his companion; so let one of you choose his companion appropriately.'** (*Abu Dawood*)

\*One should give *Salam* when they attend or leave a sitting. The Prophet (ﷺ) said:

**'If one of you reaches the sitting place, let him sit if he wishes and if he wants to leave let him give *Salam*, for one should give salam upon joining or parting from a sitting.'** (*At-Tirmidhi*)

\*One should not ask an individual to leave his spot and then sit in his place. The Prophet (ﷺ) forbade that one make another leave his place of sitting and then sit in that spot; rather, people should make space for their brothers.' (*Bukhari*)



Ibn Umar (رضي الله عنه) hated that a man stand up from his place in the sitting area to seat another in that place.

\*One should make space in the sitting to accommodate his brothers. Allah, the Exalted, 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)...» (58:11)**

\*It is unlawful to separate between two who are sitting next to each other. The Prophet (ﷺ) said:

**'It is not lawful for one to separate between two who are seated next to each other unless one takes their permission.'** (Abu Dawood)

\*One should sit at the end of the sitting area if the sitting area is full. Jabir b. Samurah (رضي الله عنه) said: 'Whenever we came to the Prophet (ﷺ) we would sit at the end of the sitting place.'

Ibn Umar (رضي الله عنه) would not sit in a place if a person stood up to give him.'

\*The best of sitting places is that which has a large area. Abdurrahmaan b. Abi Umrah al-Ansari (رضي الله عنه) said: 'Abu Sa'eed al-Khudri (رضي الله عنه) was informed of a *Jinazah*, and he delayed in attending, until people took their places. He then came forward, and when the people saw him, some got up to give him their seat. He said: 'No, I have heard that the Messenger of Allah (ﷺ) say:

**'The best sitting place is that which has the largest area.'**  
(Abu Dawood)

He then sat in an area which was more spacious.'

\*One should not eavesdrop. The Prophet (ﷺ) said:

**'Whoever eavesdrops, knowing that those whom he is listening to do not approve, nor will they want him to**

**listen, molten lead will be poured into his ears on the Day of Resurrection.'** (*Bukhari*)

\*Sitting styles that are inappropriate:

a. Sitting on the ground while leaning on the left hand which he places behind his back. The Prophet (ﷺ) said this is how those whom Allah is angry with, will sit in the Fire.

b. It is unpraiseworthy for one to sit while half of one's body is the sunshine and the other half is in the shade, for this is the manner in which Satan sits.

c. One should not laugh excessively. Abu Hurairah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Do not laugh excessively, for excessive laughter will kill one's Iman.'** (*Ibn Majah*)

d. One should not talk to someone privately while they are in the presence of a third. The Prophet (ﷺ) said:

**'Two should not confer with each other and talk privately in the presence of the third, for this will sadden him.'**

(*Bukhari & Muslim*)

\*One should not belch in front of others. It has been affirmed that a man belched in the presence of the Prophet (ﷺ) and he said:

**'Stop this! Those who eat the most in this life will be most hungry on the Day of Resurrection.'** (*At-Tirmidhi*)

\*One should not gawk at others in the sitting place.

\*One should not stretch their legs while in the presence of others, except if there is a valid reason for this.

\*Imam al-Bukhari, may Allah have mercy on him, said: **'Chapter: What is hated during night sittings after the Isha prayer?'** He then mentioned the hadeeth of Abu Barzah al-Aslami (رضي الله عنه):

**'The Prophet (ﷺ) disliked sleeping before the Isha prayer and indulging in idle talk after it.'**

What is meant by night sittings here are the night sittings which are spent in a lawful thing. An unlawful thing will not be regarded as 'disliked', rather as 'unlawful'. Spending time to do an unlawful thing is unlawful regardless of the time or place! Umar b. Al-Khattab (رضي الله عنه) would beat people for spending their time like this, and he would say:

**'Will you spend the beginning of the night idly and the end of it sleeping?' (Tirmidhi)**

\*It is praiseworthy that one end the sitting with the *Kaf'faarah of the Majlis*, for the Messenger of Allah (ﷺ) said:

**'Whoever sits in a sitting place in which he committed some sins and then said before getting up to leave: 'Subhanaka Al'laahum'ma wa be'hamdika ash-hadu an-Laa ilaahah il'la anta wa astagh-fe'roka wa atoobo ilaika' Allah will forgive him and expiate his sins which he committed during that sitting. (Bukhari)**

*Meaning: Far removed are You from every imperfection, O Allah! I begin with your praise; I bear witness that there is no god but You; I ask your forgiveness and turn to you in repentance.*

## Manners of Speech

\*It is appropriate for a Muslim to safeguard himself and not speak foolishly. Imam Ahmed narrated that the Messenger of Allah (ﷺ) said:

**'A man will speak with a word which will cause people to laugh in a sitting, but will cast him into the Fire further than the distance between earth and the *Thuraya*<sup>36</sup> constellation in the heavens.'** (Ahmed)

\*If you intend to speak, speak good or don't speak at all! Abu Hurairah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Whoever believes in Allah and the Last Day, let him speak good words or remain silent.'** (Bukhari)

\*A good word is a type of charity. Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said:

**'All the joints in a person's body have charity upon them. Every day in which the sun rises and one is just between two litigants, he is doing an act of charity; if he helps a man climb his mount or raises his things to him, he is doing an act of charity; every step one takes to prayer is an act of charity; and one does an act of charity whenever he removes something harmful from the road.'** (Bukhari)

A good word will distance one from the Hell-Fire. Adi b. Hatim (رضي الله عنه) said that the Prophet (ﷺ) remembered the torment of the Hell-Fire and then turned his face and sought refuge with Allah from its torment. He (ﷺ) then said:

**'Safeguard yourselves from the Fire even by giving out half a date for the sake of Allah. If one cannot find this, then let him say a good word.'** (Bukhari & Muslim)

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<sup>36</sup> The '*Thuraya*' is the Pleiades, a cluster of stars, of which six are easily visible to the naked eye.

\*It is praiseworthy that one speak less, for indeed talking too much will certainly lead one to sin. The Messenger of Allah (ﷺ) said:

**'The most hateful of you to me and those among you who will be seated farthest from me on the Day of Resurrection are the *Ath-Tharthaaroon* (those who speak too much in an affected manner) *Al-Mutashadiqoon* (those who feign eloquence; one way they do that is in the exaggerated movement of their mouth when they speak) and *al-Mutafaihiqoon*.'** The Companions (رضي الله عنهم) said: 'O Messenger of Allah (ﷺ) we know the meaning of *Ath-Tharthaaroon* and *Al-Mutashadiqoon*, but who are the *al-Mutafaihiqoon*? He (ﷺ) said: **'They are the arrogant.'**

(At-Tirmidhi)

\*One should not backbite or gossip. Allah, the Exalted, says:

﴿...neither backbite one another.﴾ (49:12)

\*It is lawful for one to 'backbite' in six situations:

- a. It is lawful for the one who is wronged to inform a judge or a ruler of the oppression he faced from a certain individual.
- b. If one informs others of a certain matter, while having the intention of changing that evil.
- c. If one wants to seek a legal verdict, he may say: 'so and so wronged me by doing this and that.'
- d. It is lawful to warn Muslims of evil and to give them advice (one's intention should be solely to give advice).'
- e. If one is openly displaying his sinful acts and *Bid'ah* (religious innovations).
- f. If one is known with a certain title such as 'the blind', 'the one who limps' it is lawful to call him by this. Bear in mind it is unlawful for one to call an individual by these

titles if they are used to scoff, belittle or disrespect that individual.

**- Things which one should be aware of when 'legally' backbiting someone:**

1. One should be sincere.
2. One should not name a person when doing this; in other words, one should talk in general terms.
3. One should be sure that no greater evil will result on account of legal backbiting.

**- Reasons that lead people to backbiting:**

1. Anger. One should recall the words of the Prophet (ﷺ): **'Whoever suppresses his anger while he is able to harm the other, Allah will call him in front of all creation on the Day of Resurrection, so that he can choose of the Hoor al-Een whomever he wishes.'** (Abu Dawood)

2. One may indulge in this bad habit when accompanying his friends. One should remember the Hadeeth of the Messenger of Allah (ﷺ):

**'Whoever seeks to appease people by angering Allah, Allah will make him dependant upon the people.'**

(At-Tirmidhi)

3. Wanting to be respected. The cure for this is that one must know that the ultimate prize is with Allah.

4. Jestng and playing. The Messenger of Allah (ﷺ) said: **'Woe to him who talks and lies to make people laugh...woe to him...woe to him.'** (Abu Dawood)

5. Jealousy. The Messenger of Allah (ﷺ) said:

**'Two traits that will not coexist in one's heart: Iman and envy.'** (Saheeh al-Jami)

6. If one has too much time on his hands.

7. One may want to seek the company of the rich and prestigious through this manner.

- **Things not considered as 'backbiting' when in fact they are:**

1. One may gossip about a certain individual and when he is told that he should not backbite anyone, he will say: 'Listen, I am prepared to say this in front of him!'
2. When an individual is mentioned in a sitting one may say: 'We seek refuge with Allah from not being bashful!' or one may say: 'May Allah overlook the actions of so and so.'
3. When an individual says: 'So and so is afflicted with this and that.'
4. One may consider talking ill or gossiping about a sinner as nothing wrong with it.

\*One should be careful not to spread rumors in the community. If one is spreading a rumor do the following:

- a. Do not believe him.
- b. One should prevent him from spreading rumors in the society and warn him and give him advice.
- c. One should hate him who is spreading rumors for the sake of Allah, for indeed the one who spreads rumors is hated by Allah.
- d. One should not look at his brother differently when he hears rumors being spread about him.
- e. One should not be curious and search and look into the veracity of the rumors being spread about his brother.
- f. One should not spread what he has heard. He should not inform others of what he has heard. If he relates to anyone that which he has heard about so and so, he too is helping spread a rumor.

\*The Prophet (ﷺ) forbade us to relate all that we hear. He said:

**'It is sinful enough for one to relate all that he hears.'** (Muslim)

\*One should be careful not to tell a lie. Allah, the Exalted, says:

**﴿O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).﴾ (9:119)**

In the hadeeth of Samorah b. Jundub (رضي الله عنه), in which he related the dream of the Prophet (ﷺ), the Prophet (ﷺ) said:

**'Tonight I saw two men, they came to me and took me by the hands and led me to the Holy Land, where I met a man who was sitting and another who was standing and in his hand were hooks of iron. He placed the hooks in the mouth of the one who was sitting and ripped one side of his mouth till he reached the back of his neck. He then proceeded to do the same to the other side, and while he was doing this the first side would return back to normal.' The Prophet (ﷺ) said: 'What is this?' He said: 'the angels said: 'let us go...let us go.' (Bukhari)**

At the end of the hadeeth, the Prophet (ﷺ) said to them:

**'You have taken me on a long journey tonight, so inform me of what I have seen! They said: 'We shall inform you, as for the one whose face was being torn from the mouth till his brow, he was a liar who spread lies...his lies spread so far and wide that everyone talked about it.'**

*(Bukhari)*

**It is lawful for one to lie in the following situations:**

- a. When one wants to make well between two.
- b. During battle.
- c. When one talks to his wife, and when the wife talks to her husband. The proof of this is the hadeeth of the Prophet (ﷺ) in which he said:

**'I do not consider to be a liar a man who resolves differences between people: he who says something, intending nothing other than to bring harmony between**



**them; a man who speaks about war<sup>37</sup>; and a man who speaks to his wife or a woman who speaks to her husband (words with which he or she intends to increase the love that exists between them).'**

\*One should not swear or say evil, for the Prophet (ﷺ) did not say any obscenities nor was he evil. (Bukhari)

\*It is praiseworthy for one to avoid argumentation, even if one is right (in the point they are arguing about). The Prophet (ﷺ) said:

**'I guarantee a house on the outskirts of *Jannah* for the one who refrains from arguing, even if he is right. I guarantee a house in the center of *Jannah* for the one who forsakes lying, even when he is joking; and a house in the highest part of *Jannah* for one whose manners are good.'**

*(Abu Dawood)*

\*One should not lie to make people laugh. The Prophet (ﷺ) said:

**'Woe to him who relates and then lies in order to make people laugh; woe to him! Woe to him!' *(Abu Dawood)***

One should avoid laughing excessively, for the Messenger of Allah (ﷺ) said:

**'Do not laugh excessively for excessive laughter causes one's heart to die spiritually.' *(Ibn Majah)***

\*If one wants to tell you something and then looks to his left and right to make sure no one is listening, this is a trust which he has disclosed with you. The Prophet (ﷺ) said:

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<sup>37</sup> In relation to 'a man who speaks about war', the scholar Muhammad Shams al-Haq A'baa'de said this refers to the Muslims saying: 'New forces have arrived!' or 'A Muslim is behind you!' Imam al-Khat'tabi, may Allah have mercy on him, said: 'this refers to the Muslims statement to strengthen his fellow Muslims.'

**'If someone relates something (to you) and then looks to his left and right, he is disclosing a trust (which one must take care of).'** (*Abu Dawood*)

\*The eldest is given precedence in speech. When one speaks, they should do so with an audible, clear voice that is understandable to all.

\*One should not interrupt or cut someone off when they are speaking. The Prophet (ﷺ) was addressing the people and a Bedouin asked him: 'When will the Final Hour be established?' The Messenger of Allah (ﷺ) continued with his speech, and upon completing his speech, he asked:

**'Where is the one who asked about the Final Hour?' He then answered him.** (*Bukhari*)

\*One should speak slowly, deliberately and succinctly. It is narrated that a person could repeat everything the Messenger of Allah (ﷺ) said. The Prophet (ﷺ) would speak deliberately and slowly so that people could memorize what he was saying.

\*One should speak in a low voice and not raise his voice excessively. Allah says:

**﴿And lower your voice. Verily, the harshest of all voices is the voice (i.e. braying) of a donkey.﴾** (31:19)

\*One should avoid using words or phrases which are unlawful in *Shari'ah*<sup>38</sup>; such as, swearing by other than Allah, saying: 'all people are doomed'<sup>39</sup> and so on.

\*One should not talk boastfully about himself. Allah says:  
**﴿So do not claim yourselves to be pure.﴾** (53:32)

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<sup>38</sup> One should avoid using words that are tantamount to polytheism and disbelief.

<sup>39</sup> The Prophet (ﷺ) said: 'When a man says, 'the people are doomed', then he is the most destroyed among them.'

One should avoid using the royal plural when referring to himself, i.e. one should not say: 'We have finished this and that.'

\*One should be careful when talking and not hurt the feelings of others. Imam Ibn al-Qayyim, may Allah have mercy on him, said: '**Among people are those who are similar to a sickness. They are hated, one cannot benefit from their words. They do not listen, nor do they know their status** (so that they may respect themselves).'

\*One should not talk negatively about everything.

\*One should be careful and not observe the following:

a. Asking persistently such that it brings shame upon the individual. The Prophet (ﷺ) said:

**'Three things are disliked'** The Prophet (ﷺ) mentioned among them: '**Asking continuously.**' (Muslim)

b. Giving an answer immediately.

c. Giving one's opinion in every issue.

d. Talking to the ignorant

e. Belittling the listeners.

f. Talking about things which are of no concern to that individual. The Prophet (ﷺ) said:

**'A sign of one's high merit in Islam is that he does not indulge in things which are of no concern to him.'**

(Tirmidhi)

g. Not listening to the speaker.

h. Scoffing at what the speaker has said.

i. Rushing to complete the speaker's statements.

j. Standing up from the sitting before the speaker completes his talk.

k. One should not interject to falsify what the speaker is saying.

l. One should not spread news he has heard before verifying it.

m. One should not talk in a rowdy, unruly manner. Allah says:

﴿And tell my slaves to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever to mankind, a clear enemy.﴾ (17:53)

He, the Exalted, also says:

﴿And speak to people good words.﴾ (2:83)

n. One should not blame someone in a harsh manner for mistakes they have done.

o. One should give a speech with all its necessary manners in mind.

p. One should not overlook the emotional aspects of a speech.

q. One should be passionate in his speech.

r. One should not be heedless in relation to his fundamentals.

s. One should try his best to uphold the good and return to the truth when it becomes clear to him.

t. One should not dish out rulings for/against a certain thing at the beginning of his speech.

u. One should stick to his topic and not go off topic.

v. One should not talk about issues which are of no benefit.

w. One should not be extremely critical of everything.

x. One should not complain to people about everything.

y. One should not talk excessively about women.

z. One should not excessively take oaths. Allah, the Exalted, says:

﴿But guard your oaths<sup>40</sup>.﴾ (17:53)

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<sup>40</sup> i.e. do not take oaths indiscriminantly or swear to do that which is sinful.

- a. One should not ask one who is sitting to serve the others.
- b. One should not show that he is bored or uninterested with what one is saying in a sitting.
- c. One should not do something which is discomforting to the rest of those who are in the sitting; such as spitting, coughing, playing with one's beard or moustache.
- d. One should not do wrongful things in the sitting area.
- e. One should not sit in an immoral manner while sitting with others in a sitting.
- f. One should not sit in the middle of the sitting area.
- g. One should not force himself, or unnaturally try to be eloquent in his speech. The Prophet (ﷺ) said:

**'A time will come when people will eat with their tongues the way cows eat from the earth.'**<sup>41</sup> (*Saheeh al-Jami*)

\*Do not convey what is said if you cannot convey it in its entirety.

\*One should cover up for his brother. The Messenger of Allah (ﷺ) said:

**'No one conceals the mistakes of his brother in this world, but Allah will conceal his mistakes on the Day of Resurrection.'** (*Saheeh al-Jami*)

\*One should not scoff at others and revert to name calling. Allah, the Exalted, says:

**﴿And do not insult one another and do not call each other by offensive nicknames.﴾** (49:11)

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<sup>41</sup> Cows cannot distinguish what they eat; similarly, these people will not be able to differentiate between falsehood and truth or the lawful and unlawful.

He, the Exalted, also says:

﴿Woe to every scorner and mocker.﴾ (104:1)

The Messenger of Allah (ﷺ) said:

**'It is sinful enough that one belittles his Muslim brother.'**

(Saheeh al-Jami)

\*When one talks to a people in general, he should face them all, and not face one individual alone.

\*If one makes a mistake in his wording, he should not be chastised for that mistake, even if it is tantamount to *Kufr*. The Prophet (ﷺ) said:

**'Allah is more excited with the repentance of His slave than one who is in the desert on his camel and he lost his camel, and upon it was his provisions. He searched for it, until he could not find it; he then went to a tree and sat under its shade, and as he was like this, he found his camel standing by him. He grabbed its reigns and exclaimed: 'O Allah you are my slave and I am your *Rubb*...' he made a mistake out of extreme happiness.'**

(Muslim)

### Manners of Laughter

\*Allah, the Exalted, created laughter; He says:

﴿And that it is He who makes one laugh and weep.﴾

(53:43)

\*Laughter is also attributed to Allah. In the Hadeeth:

**'Allah, the Exalted, laughs when two men face each other (in a battlefield) and one kills the other; yet, both enter *Jannah*! One fights in the path of Allah, and is killed, as for the killer, he becomes a Muslim and fights in the path of Allah and dies a martyr.'** (Saheeh al-Jami)

\*The Prophet (ﷺ) said:

**'Do not laugh excessively, for excessive laughter kills the heart spiritually.'** (*As-Silsilah as-Saheehah*)

\*Some scholars considered laughter without any reason to be a minor sin. The Prophet (ﷺ) said:

**'Woe to you, do not laugh excessively, for excessive laughter kills the heart spiritually.'** (*Saheeh at-Targheeb*)

\*The Prophet's 'laughter' was done through a simple smile. It is narrated that the Prophet (ﷺ) would sit with his companions and if something hilarious would be mentioned, he (ﷺ) would smile.' (*Nasa'ee*)

The Prophet (ﷺ) said:

**'Were you to know what I know, you would have laughed a little and wept a lot.'** (*As-Silsilah as-Saheehah*)

\*Laughter may even be considered as *Kufr* (i.e. disbelief), when one laughs or scoffs at the *Deen* of Allah or the *Sunnah* of the Messenger (ﷺ).

\*It is not lawful for one to lie in order to make people laugh.

\*If one sees something that is pleasing to them or is very happy, this may cause one to laugh. Anger, also may cause one to laugh... this occurs when the angry individual is surprised or amazed.

\*One should talk in a good manner to his wife, he should also sport with her. The Prophet (ﷺ) said:

**'Why didn't you get married to a virgin, so that you could enjoy her company and she makes you laugh and you make her laugh?'** (*Bukhari*)

\*Avoiding smiling or laughter is not a praised or virtuous character or quality nor is it a sign of one's dignity.

\*Laughter will ruin one's prayer, whereas smiling will not ruin the prayer.

### Manners of Joking

\*What is meant by joking is that one enjoys themselves as long as they do not harm anyone. If joking harms anyone, it is considered 'scoffing'.

\*It is authentically narrated that the Prophet (ﷺ) would joke. He said to the brother of Anas b. Malik (رضي الله عنه):

**'O Abu Umair what did *an-Nughair*<sup>42</sup> do?' (Bukhari)**

\*Joking is lawful between friends and brothers.

\*When telling a joke, one should not backbite, scoff, slander, talk evil or tell a lie.

\*Of the jokes which are not lawful is that which the Messenger of Allah (ﷺ) mentioned:

**'Let not any of you take their companion's belongings and hide them, whether he does so seriously or jokingly. If one of you takes a stick which belongs to his companion let him return it to its owner.'** (*Al-Adab al-Mufrad*)

\*Do not exceed the limits when joking, or do it continuously such that people recognize you only for your jokes.

\*The one who is joking should be careful to observe the following:

- a. The joke should be said in an appropriate time.
- b. One should not prolong a joke or say it continually.
- c. The joke should not be evil.
- d. It should not mock the *Deen*.
- e. One should not joke with the ignorant.

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<sup>42</sup> *An-Nughair* was a small bird that Abu Umair used to play with.



- f. One should be mindful of the feelings of others.
- g. One should joke with the young and old in an appropriate manner.
- h. One should not laugh excessively.
- i. One should not harm himself as a result of joking.

## Anger Management

\*Anger is a satanic insinuation, which leads one to sin and other calamities.

\*Al-Ghazali, may Allah have mercy on him, said: **'People can be categorized into three categories in relation to the strength of their anger: negligent, excessive, and moderate.'**

**As for the negligent, this is where the individual loses partial or complete control over himself.**

**As for excessive, this is where the individual becomes excessively angry, such that he loses his insight, intellectual capacities and choice.**

**As for moderate anger, this is the anger which is praiseworthy. It only occurs as a result of intellectual thought and is defined by one's *Deen*.**

\*Al-Ghazali, may Allah have mercy on him, mentioned the causes for one to become angry. He said: **'Asceticism, conceitedness, jokes, practical jokes, ridicule, scoffing, argumentation, objection, trickery, wish for the acquisition of wealth, and honor are among the prime reasons for one's anger to go out of check. Anger is dubbed as a brave or manly act or an act of pride by the ignorant.'**

\*Certain types of anger are unpraiseworthy, some are unlawful and others are lawful.

**Praiseworthy anger:** Allah's anger to the enemies of Islam, the Jews and their likes. It is also praiseworthy when it is for the sake of Allah, i.e. when someone transgresses the limits of Allah. Allah, the Exalted, says:

**﴿And in his absence the people of Musa took to worshipping the effigy of a calf [made] of their ornaments, which gave forth a lowing sound. Did they**

not see that it could neither speak unto them nor guide them in any way? [And yet] they took to worshipping it, for they were evildoers: although [later,] when they would smite their hands in remorse, having perceived that they had gone astray, they would say, "Indeed, unless our Sustainer have mercy on us and grant us forgiveness, we shall most certainly be among the lost!" And when Musa returned to his people, full of wrath and sorrow, he exclaimed: "Vile is the course which you have followed in my absence! Have you forsaken your Sustainer's commandment?" And he threw down the tablets [of the Law], and seized his brother's head, dragging him towards himself. Cried Harun: "O my mother's son! Behold, the people brought me low and almost slew me: so let not mine enemies rejoice at my affliction, and count me not among the evildoing folk!" Said [Musa]: "O my Sustainer! Grant Your forgiveness unto me and my brother, and admit us unto Your grace: for You are the most merciful of the merciful!" [And to Harun he said:] "Verily, as for those who have taken to worshipping the [golden] calf – their Sustainer's condemnation will overtake them, and ignominy [will be their lot] in the life of this world!" For thus do We requite all who invent [such] falsehood. But as for those who do bad deeds and afterwards repent and [truly] believe – verily, after such repentance Your Sustainer is indeed much-forgiving, a dispenser of grace! And when Musa' wrath was stilled, he took up the tablets, in the writing whereof there was guidance and grace for all who stood in awe of their Sustainer.﴾ (7:148-154)

Praiseworthy anger is that which can be controlled by an individual.

\*An unpraiseworthy type of anger is that which flares up for tribal customs.

\*Lawful anger does not result on account of a sinful matter. Allah, the Exalted, says:

**«But withal, if one is patient in adversity and forgives – this, behold, is indeed something to set one’s heart upon!» (42:43)**

\*An effective method in anger management is to intend not to become angry, and by the will of Allah, that individual will not become angry.

\*One should ask Allah to safeguard him from this trait.

\*Remember that the Prophet (ﷺ) was drawn into situations where he could have easily become angry, yet he remained calm. At one time a Bedouin grabbed him in such a rough manner; yet, the Prophet (ﷺ) did not reprimand him.

\*One should train himself to not become angry.

\*One should take the necessary steps to prevent fits of anger.

1. Seek refuge with Allah from the Satan. Sulaiman b. Surad (رضي الله عنه) said: 'I was sitting with the Prophet (ﷺ) and two men were in a heated argument and one of them had turned red with rage. The Prophet (ﷺ) said:

**'I know a word which will relieve him from his anger; were he to say 'A'oodhubillah minash-shaitan ar-rajeem', Allah will relieve him from his anger.'**<sup>43</sup> (Bukhari)

2. One should remain silent and not talk.

3. If you can leave the sitting area, do so.

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<sup>43</sup> Some scholars state that if one is extremely angry, one should not say to him: 'Remember Allah' for he may say something bad.

4. One should remain calm. If one is standing they should sit down. If one is sitting down, they should lay on their side. The Prophet (ﷺ) said:

**'If one of you becomes angry and he is standing let him sit down, if he is still angry let him lay down.'** (*Abu Dawood*)

The narrator of this hadeeth is Abu Dharr (رضي الله عنه). He was taking water from a basin and some people came and said who can bring a few hairs of Abu Dharr (رضي الله عنه) one of them said, 'I can!' and he went towards Abu Dharr (رضي الله عنه). Abu Dharr thought he was going to help him but instead he broke the basin. Abu Dharr (رضي الله عنه) sat down and then lay on his side, and when he was asked about his actions, he mentioned the hadeeth of the Prophet (ﷺ).

5. One should make *Wudhu*. The Prophet (ﷺ) said:

**'Anger is a burning coal, so cool it off by performing wudhu.'** (*Baihaqi*)

6. One should perform prayers. The Prophet (ﷺ) said:

**'The expiation of enmity is to perform a two unit prayer.'** (*As-Silsilah as-Saheehah*)

7. One should be mindful of the advice of the Prophet (ﷺ).

A man said to the Prophet (ﷺ): 'Advise me!' and he (ﷺ) said:

**'Do not become angry.' He repeated that, and said: 'Do not become angry.'** (*Bukhari*)

8. Do not become angry and you will be rewarded with *Jannah*. Being mindful of what Allah has in store for those who keep their anger in check, is essential for one to control their anger. The Prophet (ﷺ) said:

**'Whoever controls his anger while he is able to harm (the individual he is angry with) Allah will call him in front of all creation on the Day of Resurrection, and let him choose of the *Hoor* whomever he pleases.'** (*Abu Dawood*)

9. One should know the virtue of the one who can control his anger. The Prophet (ﷺ) said:

**'The strong is not he who overcomes people with his strength; the strong is the one who can control himself while he is angry.'** (*Agreed Upon*)

Anas b. Malik (رضي الله عنه) said that the Messenger of Allah (ﷺ) passed by people who were wrestling with each other. He asked what they were doing and they said: 'So and so, is extremely strong and no one can overcome him.' The Prophet (ﷺ) said:

**'Shall I not inform you of the one who is stronger than him? A man who was wronged by another and he suppressed his anger; thus, overcoming it and defeating the Satan that is with him and the Satan that is with his companion.'** (*As-Silsilah as-Saheehah*)

10. One should emulate the Messenger of Allah (ﷺ). Anas b. Malik (رضي الله عنه) said:

**'I was walking with the Messenger of Allah (ﷺ) and he was wearing a Najrani cloak, which was quite rough. A Bedouin met the Messenger of Allah (ﷺ) and yanked the Prophet (ﷺ) by his neck. The coarse fabric dug into the Prophet's neck, and the marks were apparent after he let go of the Prophet (ﷺ). He then said: 'O Muhammad give me of the wealth of Allah that you have! The Prophet (ﷺ) turned and smiled and ordered he be given something.'**

(*Bukhari*)

We should emulate the Prophet (ﷺ) such that our anger should be for the sake of Allah. If the 'boundaries' of Allah are transgressed we should become angry, and this is a praiseworthy type of anger.

11. One should know that suppressing anger is of the signs of the pious. Allah, the Exalted, says:

﴿...who spend [in His way] in time of plenty and in time of hardship, and hold in check their anger, and pardon their fellow-men because Allah loves the doers of good.﴾ (3:134)

12. One should take heed when reminded. Ibn Abbas (رضي الله عنه) reported that a man sought permission to enter upon Umar (رضي الله عنه) and he allowed him to enter, and he said to him: 'O son of Khattab: 'You do not give us, nor do you judge between us with justice.' Umar (رضي الله عنه) became angry, and he even thought of harming that man. Al-Harr b. Qais (رضي الله عنه) said: 'O Leader of the Believers, Indeed Allah said to His Prophet (ﷺ):

﴿Make due allowance for man's nature, and enjoin the doing of what is right; and leave alone all those who choose to remain ignorant.﴾ (7:199)

Indeed this man is ignorant.' The narrator said: 'By Allah, Umar (رضي الله عنه) did not disobey this verse, for he strictly abided by the Book of Allah.' (Bukhari)

13. One should know the harms of anger: Alqamah b. Wa'il said that his father told him that he was sitting with the Messenger of Allah (ﷺ) and a man came pulling another with a cord. He said: 'O Messenger of Allah (ﷺ) this man killed my brother.' The Messenger of Allah (ﷺ) asked that man: '**did you kill his brother?**' He said: 'Yes, I killed him.' He asked: '**How did you kill him?**' He said: 'we were collecting wood, and he swore at me and angered me, so I struck him with my axe and I killed him.' (Muslim)

14. One should remain silent. The Prophet (ﷺ) said:  
**'If one of you becomes angry, let him remain silent.'**

(Ahmed)

15. One of the effective methods that safeguards one from anger is to supplicate Allah to relieve him from this trait. The Prophet (ﷺ) said:

**'I ask you to guide me to saying the truth, while I am angry and happy.'**

16. One should be mindful of the hadeeth which mentions the merits and rewards for the one who suppresses his anger.

17. One should be mindful that anger may cause one to seek revenge. One should also be mindful of how they appear to others when they are in a state of anger.

18. One should be mindful of Allah. Allah, the Exalted, says:

**﴿for, verily, in the remembrance of Allah [men's] hearts do find their rest.﴾** (13:28)

19. One should take ample rest throughout the day.

### **Manners of Giving Advice**

\*Be sincere when giving advice. Do it for the sake of Allah and do not give it while you hope for fame or intend to defame the one who you are advising.

\*Give advice in a good manner, so that the one who is being advised will accept your advice. Allah, the Exalted, says:

**﴿Invite to the way of your *Rubb* with wisdom and good instruction, and argue with them in a way that is best. Indeed, you *Rubb* is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.﴾** (16:125)

\*Give advice to an individual while he is alone, for it is more likely that he will accept your advice. Whoever advises



his brother in public has ridiculed him and whoever gives advice to his brother in private has indeed helped him.

\*One should be knowledgeable in that which he is advising an individual with. He should verify what he wants to say, so that he will order with the good or forbid evil in a knowledgeable manner.

\*The one giving advice should take into consideration the state of the one he wants to talk to. He should take into consideration the person's feelings, status and work.

\*The one who wants to give advice should apply the advice himself before giving it to others, so that he will not be among those who order with the good and forbid evil and then forget themselves. Allah, the Exalted, says:

**﴿And I do not intend to differ from you in that which I have forbidden you.﴾** (11:88)

\*The one who gives advice should be patient if he is harmed in any way. Allah mentions what Luqman told his son:

**﴿O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever [ill] may befall you: this, behold, is something to set one's heart upon!﴾**  
(31:17)

He ordered him to be patient if he is harmed on account of ordering with the good and forbidding evil.

## Manners of Congratulating Someone

\*A praiseworthy manner of congratulating one is supplicating Allah to bless that individual. The Prophet (ﷺ) would make *du'aa* (i.e. supplication) and ask Allah to bless those who visited him.

\*If he wants something, he should say: 'Please give me this, may Allah bless you.' The proof of this is that when the Prophet (ﷺ) asked the two angels to enter his house in *Jannah*, he prayed to Allah to bless them.

\*One should be congratulated in a good manner for the knowledge that he has, and also when he is correct in a certain issue. The Prophet (ﷺ) did this with Ubai b. Ka'b when the Prophet (ﷺ) asked him about the greatest ayat in the Qur'an. (As-Silsilah as-Saheehah)

\*One should greet their fellow Muslims when they get married, by saying: '*Baa'rakal-laah alaik*' and '*baarak Allah lak*' and '*Baarakal'laaho laka wa baaraka alaik wa ja'ma'a bai'na'ko-ma fee khair.*'

*Meaning: May Allah bless you and your spouse, and may He unite both of you in goodness.*

\*People would come to the Prophet (ﷺ) with their newborn children and he (ﷺ) would make *Du'aa* for them and moisten a date and put it in the newborn child's mouth so that he could suck on it. (Al-Kalim at-Tayyib)

\*One should greet another if he is delivered from a calamity, or receives a grace. If one receives a new job, he should greet, be greeted, and his fellow Muslims should make *Du'aa* for him that Allah bless him.

\*One should congratulate his fellow Muslim on account of a religious grace he is blessed with. Ka'b b. Malik (رضي الله عنه) said that when the words of Allah, the Exalted:

«Verily, [O Muhammad,] We have laid before you a manifest victory.» (11:88)

The Companions said to the Prophet (ﷺ): 'wholesomely and pleasantly.'

\*One should greet his fellow Muslims on the Day of Eid. The Companions (رضي الله عنهم) said that Muhammad b. Ziyaad said: 'I was with Abu Umaamah al-Baahili and other Companions of the Prophet (ﷺ) and when they would return after Eid they would say to each other: *'Taqab'bal'laawho min'naa wa minkom.'*

*Meaning: May Allah accept from us and from you.*

\*When a year or month enters, al-Hafidh b. al-Mundhiri narrated that al-Haafidh al-Maqdisi was asked about this and he answered: **'People are at variance regarding this issue. I see it a lawful practice, no Sunnah has been narrated in this matter, neither has it been reported as an act of Bid'ah.'**

Al-Qalyoubi also reported similarly on the authority of Ibn Hajar, may Allah have mercy on him. He stated that greeting one on account of months, and years that come is lawful in general.

Sheik Ibn Baz, may Allah have mercy on him, also mentioned this when he was asked about this issue.<sup>44</sup>

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<sup>44</sup> Sheik Abdul-Kareem al-Khudair, may Allah preserve him, was asked about greeting one another on account of the new Hijri year, by saying: *'Kul'lee aam wa antum be khair'* or to make *du'aa* for the individual. He answered: 'Making a general *du'aa* for one's fellow Muslim that Allah bless him in general occasions, such as Eid is not sinful, as long as one's intention to greet is to grow closer to that individual, and to show one's happiness. Imam Ahmed, may Allah have mercy on him, said: **'I will not greet anyone initially, but if people greet me, I will respond to them for responding to a greeting is compulsory. Greeting initially it is not a Sunnah which we find, nor is it prohibited.'**

## **Guidelines of Glad-Tidings**

\*It is of the Sunnah that when one is told good news, that he be congratulated. The Angels congratulated Ibraheem (عليه السلام) when he received the good news that he would be blessed with a child.

\*It is of the Sunnah that one congratulates his fellow Muslim brother if he receives good news.

\*It is also good to greet one's Muslim brother when they are sick. The Prophet (ﷺ) visited Umm al-A'laa (رضي الله عنها). She said: 'The Prophet (ﷺ) visited me when I was sick, and he said:

**'Rejoice O Umm al-A'laa, for indeed the sickness of a Muslim will efface their sins, just as fire rids gold and silver of its impurities.'** (*As-Silsilah as-Saheehah*)

\*The student of knowledge should be congratulated, as is mentioned in the narration of ad-Darimi, may Allah have mercy on him. A'sim b. Zurr b. Hubaish said that Safyaan b. As'saal al-Muraari said to him: 'What has brought you here?' He said: 'I want to seek knowledge.' He said: 'Shall I not inform you of something that will make you rejoice?' He said: 'Yes.' He informed him that the Prophet (ﷺ) said:

**'Indeed the Angels lower their wings out of respect to the student of knowledge.'** (*Saheeh al-Jami*)

\*One should congratulate and give the good news to one's fellow Muslim upon a Muslim conquest. Imam Bukhari, may Allah have mercy on him, mentioned under the chapter: '**Jihad and going out in its path**' a subchapter entitled: '**Chapter: Rejoicing over Muslim conquests.**'

\*A person is also to give glad-tidings to a Muslim when he is dying. When Umar (رضي الله عنه) was stabbed, a young boy from the

Ansar came to Umar (رضي الله عنه) and said to him: 'Rejoice O Leader of the Believers...'

\*One should also give glad-tidings to their fellow Muslim when a tyrannical ruler dies, as in the story of the Companion who killed Abu Rafi'. He used to speak ill of the Prophet (ﷺ) and when he killed him, he told the Prophet (ﷺ) the good news of his demise.

\*When one gives his brother good news, he should give him something, as is narrated in the story of Ka'b b. Malik (رضي الله عنه).

Al-Abbas (رضي الله عنه) freed his slave when he was informed that al-Haj'jaaj b. Al'laat was bearing good news from the Messenger of Allah (ﷺ).

\*If the good news that one is giving his fellow Muslim brother pertains to a worldly matter, the bearer of the news should be given something. When Umar (رضي الله عنه) sent his son to A'ishah (رضي الله عنها) to seek her permission to be buried beside his two companions and he returned to his father, Umar (رضي الله عنه) asked him: 'What do you have?' He said: 'I have news which will make you rejoice, she has permitted you to be buried there.' He said: 'All praise is due to Allah, nothing is more important to me than this.'

\*If someone seeks something and the person can afford to give it, he should say: 'rejoice.' This is mentioned in the Sunnah. When the people heard that Abu Ubaidah (رضي الله عنه) returned from Bahrain, they prayed Fajr with the Prophet (ﷺ). He (ﷺ) said:

**'I think you have received the news of Abu Ubaidah (رضي الله عنه)?'**  
They said: 'Certainly O Messenger of Allah! We have heard it.' He then said: **'Rejoice...'** (*Ibn Majah*)

\*Of the manners one should uphold when given a glad-tiding is that he should make *Sujood* (prostration) out of

thankfulness to Allah. It has been authentically reported, that whenever the Prophet (ﷺ) was given news which made him rejoice, he made sujood for the sake of Allah.' (*Abu Dawood*)

\*If a woman is proposed to by a pious man, it should be said to her: 'Rejoice.' It is narrated in the collection of Abu Dawood that Zaid said to Zainab: 'Rejoice, the Messenger of Allah (ﷺ) has sent me to remind you.' (*Nasa'ee*)

## Guidelines to Abide by When Giving a Gift

\*It is something that one gives to the other while receiving nothing in return.

\*There is a commandment in the Sunnah that one should accept the gift as long as it is not from a doubtful or unlawful source. It is authentically reported that the Prophet (ﷺ) said:

**'Accept the invitation [of your fellow Muslim], do not refuse a gift, and do not hit the Muslims.'** (*Al-Adab al-Mufrad*)

The Prophet (ﷺ) also said:

**'Whoever Allah bestows this wealth upon while he has not asked for it; let him accept it, for indeed it is a provision given to him by Allah.'** (*Bukhari & Muslim*)

\*Whenever the Prophet (ﷺ) was given a gift, he would give a portion of it to those who were with him. The Prophet (ﷺ) was given a bowl of milk, and he called the people of *Suffah* (i.e. those who were sleeping in the Masjid) and shared it with them. (*Saheeh at-Targheeb*)

\*If the Prophet (ﷺ) received a gift of fruits, he would give it to the elderly. He also kept some of it for the young who visited him. Abu Hurairah (رضي الله عنه) said that the Prophet (ﷺ) was given the first crop of fruits he would say:

**'Al'laahum'ma baarik lana fee madeena'te-naa wa fee mud'dena, wa fee saa'e'naa, wa fee theme'a'ree'naa barakatan ma'a barakatin.'** (*Muslim*)

*Meaning: O Allah bless our city, bless our measures of weight (mudd and saa') bless our fruits, bless us excessively.*

\*The Prophet (ﷺ) gave gifts so that people would become more affectionate and show brotherly love to one another. Many a time one of them would be new in Islam or have something against Islam and when he was given a gift he would become satisfied.

\*The Messenger of Allah (ﷺ) gave gifts to his relatives. He used to honor the memory of his wife Khadeejah, with whom Allah is pleased, by giving her friends portions of the sheep he slaughtered. He would say:

**'Take this portion to the friends of Khadijah.'** (*Saheeh al-Jami*)

\*The Prophet (ﷺ) would reward one for giving a gift. It is narrated that the Prophet (ﷺ) would accept the gift and reward on account of it. (*As-Silsilah as-Saheehah*)

\*Giving a gift in return for a gift is a manner through which people thank others. The Prophet (ﷺ) said:

**'The one who does not thank people, will not thank Allah.'** (*As-Silsilah as-Saheehah*)

\*Whoever cannot find anything to give one who has brought a gift, should supplicate Allah for him. The Prophet (ﷺ) said:

**'Whoever does a good thing for an individual, and he says: 'Jazaak Allah Khairan', he has certainly done his part in thanking him.'** (*Saheeh al-Jami*)

\*One should give gifts to their neighbors. A'ishah, with whom Allah is pleased, said: 'O Messenger of Allah (ﷺ) I have two neighbors, who should I give a gift to?' He (ﷺ) said:

**'Give it to the one who is closer to you.'** (*Saheeh al-Adab*)

\*Giving gifts becomes more praiseworthy when people are in need of it. This is clear from the story of the Battle of the Trench.

\*One should not refuse a gift that can easily be afforded by the one who is giving it. The Prophet (ﷺ) did not refuse good things that were given to him. The Prophet (ﷺ) said:

**'Whoever offers someone Raihan (a perfumed scent) let him not refuse it, for it is easily afforded by everyone and has a good smell.'** (*Saheeh al-Jami*)



\*If the gift is unlawful, one should give it back. If the gift is from an unknown or doubtful source, one should return it as well.

\*If the gift is from a sinful person or unbeliever and he wishes a favor in return for it, he should not accept it.

\*A man should accept a gift even if it doesn't appease him. Umm Hafeed, with whom Allah is pleased, gave a gift of dry yoghurt, ghee and desert lizard to the Prophet (ﷺ). The Prophet (ﷺ) ate the dry yoghurt, ghee but did not eat the desert lizard. (Nasa'ee)

\*If a man wants to give a gift, he should give it in the most appropriate time. The Companions (رضي الله عنهم) would wait for the Prophet (ﷺ) to be with A'ishah, with whom Allah is pleased, and give him the gift on that day.

\*If one wants to reject a gift, he should explain why he cannot accept it.

\*If one dies before receiving a gift sent to him, who should it be given to? Imam Ahmed, may Allah have mercy on him, said:

**'If the one bearing the gift is from the giver's side, the gift should be returned to the giver. If the one bearing the gift is from the one who the gift is meant for, the gift will be divided among that man's heirs.'**

\*A gift to one's parents is among the greatest of gifts.

\*Parents may give their children gifts, but should be just and fair when giving them.

\*Giving a gift of knowledge and sincere advice is one of the greatest gifts one can give. It is authentically narrated that Abdullah b. Eesa heard Abdurrahmaan b. Abi Laila saying: 'Ka'b b. Ajurah met me and he said: 'Shall I not give you a gift

which I heard from the Messenger of Allah (ﷺ)? I said: 'Certainly!' He said: 'We asked the Messenger of Allah, how we can send prayers to you, for Allah has taught us how to greet you? He said: 'Say: *Al'laahum'ma sal'lee ala Muhammad wa ala aalee Muhammad kama sal'laita ala Ibraheem wa a'laa aa'lee Ibraheem...in'naka hameedom majeed.'*

*Meaning: O Allah exalt the mention of Prophet Muhammad and the family of Muhammad as You exalted the mention of Prophet Ibrahim and the family of Ibrahim. Verily You are full of praise and majesty.*

\*The gifts given by one's fiancé should be returned to him if the contract is nullified, as long as it is not part of the dowry.

\*The scholars have various opinions concerning gifts given to one for helping them take care of certain matters or transactions; some said that they were lawful, and others said that they were inappropriate. Imam Ahmed, may Allah have mercy on him, said: **'The man should be given equal to it.'**

\*A gift given with the purpose of rewarding one for their mediation in a certain matter is unlawful. The Prophet (ﷺ) said:

**'Whoever mediates for his brother, and then receives a gift for their mediation and they accept it, has indeed approached a grave aspect of Riba (usury).'**

*(As-Silsilah as-Saheehah)*

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said it was lawful to take a gift of this type. He stated that it is only unlawful when one uses an individual to accomplish something evil, after which that individual is given a gift as compensation.

\*A judge cannot accept a gift at all. Umar b. Abdul-Aziz, may Allah have mercy on him, said: **'A gift given to the Prophet (ﷺ) was considered a gift, but to us (judges) it is considered a bribe.'**

\*In relation to government workers, they should not accept gifts for the work they are paid to do, because the Prophet (ﷺ) said:

**'Gifts given to public workers is a disloyal, treacherous act.'** (*Irwa al-Ghaleel*)

\*In relation to the gifts given to a Muslim by a polytheist, Imam Bukhari, may Allah have mercy on him, mentioned a chapter in his book: **'Chapter: Accepting gifts from the polytheists.'** He mentioned a number of narrations which prove the lawfulness of this matter.

Al-Hafidh b. Hajar, may Allah have mercy on him, said in his explanation: 'In this chapter there is the hadeeth of Iyadh b. Himaar which is also narrated in Abu Dawood and at-Tirmidhi. He said: 'I gave the Prophet (ﷺ) a camel as a gift, and he said to me: **'Have you accepted Islam?'** I said: 'no' He said: **'I am forbidden to take gifts from polytheists.'**

Al-Hafidh b. Hajar mentioned that the Prophet (ﷺ) refused the gifts of those polytheists who wanted to gain the favor of the Muslims and he accepted gifts of those polytheists who were close to Islam.

## **Guidelines One Should Abide by when Attending One's Funeral and Giving Condolences**

\*Be mindful of death. In the Qur'an there are three verses concerning death. Allah, the Exalted, says:

**﴿It is Allah [alone that has this power – He] who causes all human beings to die at the time of their [bodily] death, and [causes to be as dead], during their sleep, those that have not yet died: thus, He withholds [from life] those upon whom He has decreed death, and lets the others go free for a term set [by Him]. In [all] this, behold, there are messages indeed for people who think!﴾ (39:42)**

He also says:

**﴿Say: [One day,] the Angel of Death who has been given charge of you will gather you, and then unto your *Rubb* you will be brought back.﴾ (32:11)**

He also says:

**﴿And He alone holds sway over His slaves. And He sends forth heavenly forces to watch over you until, when death approaches any of you, Our messengers cause him to die: and they do not overlook [anyone].﴾ (6:61)**

The Scholars gathered between these three ayat, saying that Allah commands one to die; thereafter, the Angel of Death takes the soul out of the body and the Angels then take it up to the heavens, as in the lengthy hadeeth.

\*Ibn al-Arabi, may Allah have mercy on him, said: 'We can deduce three manners from the Hadeeth which talk about mannerisms pertinent to death. It is a Sunnah for one to inform family, friends and the pious of the death.'

It is blameworthy for one to hold a gathering, wherein the good traits of the individual who has passed away are mentioned. It is unlawful for one to mourn the dead by screaming, and doing unlawful things.

\*One should prepare the deceased for burial in the shortest time possible. Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

**'Bury the deceased in the shortest time possible. If he was a good person, it is only something good you are rushing him to. On the other hand, if he was other than that, it is an evil you are relieving yourselves from.'** (Abu Dawood)

\*Imam Ibn al-Qayyim, may Allah have mercy on him, said: **'It is of his guidance (ﷺ) that the deceased not be buried when the sun is rising, nor when it is setting, nor when it is at its zenith. Burial at night is blameworthy except in a case of dire need.'**

\*Imam Ibn al-Qayyim, may Allah have mercy on him, said that it is of the guidance of the Prophet (ﷺ) to do the following:

- a. If he (ﷺ) was walking, he would walk in front of the *Jinazah* (funeral procession).
- b. If he (ﷺ) was riding, he would ride behind the *Jinazah*.
- c. One should walk with a fast pace, and not drag his feet or walk slowly.
- d. None of those who are in the funeral procession should sit before the body is placed on the ground.

\*It is lawful for one to perform *Jinazah* before the *Fard* prayer, as long as one does not fear that he will miss an obligatory prayer.

\*It is of the guidance of the Prophet (ﷺ) to dig the grave in a *lahd* fashion (i.e. the grave is dug straight down then a ledge is dug to the right). He instructed the grave to be dug deep. He

also instructed that the grave be widened near the head and feet of the deceased.

\*One should not weep with a loud voice, nor should they do unlawful things, such as slapping their faces, or ripping their clothes. The Prophet (ﷺ) said:

**'They are not from us, those who slap their faces and tear their clothes, and do the practices of the pre-Islamic ignorance era.'** (Saheeh al-Jami)

\*One will be rewarded for his patience if he is patient from the beginning of the calamity. The Prophet (ﷺ) said:

**'Indeed patience is at the beginning of the calamity.'** (Bukhari & Muslim)

\*Weeping by the grave is an action that negates one's patience. The Prophet (ﷺ) passed by a woman who was weeping by a grave, and he said to her:

**'Fear Allah and be patient.'** (Bukhari & Muslim)

\*It is praiseworthy for one to accompany the funeral procession. The Prophet (ﷺ) said:

**'He who witnesses the funeral and performs prayer will receive one Qeraat of reward. Whoever performs the funeral prayer and goes to the graveyard, will receive two Qeerat of reward. It was said: 'What is the Qeerat?' He said: 'they are similar to two great mountains.'**

(Saheeh at-Targheeb)

\*One should praise the dead and mention their virtues, and not be critical of them. The Prophet (ﷺ) said:

**'Do not swear at the dead, for indeed they are being requited for what they have done.'** (Saheeh al-Jami)

\*One should seek forgiveness for the dead after he is buried. Ibn Umar (رضي الله عنه) said that the Messenger of Allah (ﷺ) would stand after burying the dead and say:

**'Ask Allah to forgive your brother and ask Him to make him firm for he is now being asked.'** (*Abu Dawood*)

\*Giving condolences is not confined to a certain time or place. It is lawful for one to give it upon the death of the deceased and afterwards. It is better for one to give it as soon as possible, when the calamity is most greatly felt by the family. It is lawful to give it after three days from the time an individual has died.

\*It is praiseworthy for one to comfort the family of the deceased by preparing food for them. The Prophet (ﷺ) said:  
**'Make food for the family of Ja'far, for they are grieved with the news (of the death of Ja'far).'** (*Saheeh al-Jami*)

\*It is praiseworthy for one to offer condolences to those who are afflicted, and to remind them to be patient. One may say: **'In'na lil-laa'hee maa a'kha'dha wa la who ma' aa'taa wa kol'lo shai'in in'da-who be'a'jalin mo'sam'ma fal-tasbir wal-tahtasib.'**

*Meaning: Indeed to Allah belongs whatever he has given and whatever He has taken. And all things last only for a period of time. Be patient and seek the reward of Allah.'*

This is the best format for condolences, it is better than what some say:

**A'dthamal-laa'who aj'rak wa ahsana a'zaa'ak wa gha'fa'ra le'mai'ye'tik**

*Meaning: May Allah increase your reward, and may you be comforted in the best way, and may your deceased be forgiven.*

Some scholars preferred this format, but the best format is that which the Prophet (ﷺ) said himself.

Some scholars gave condolences to a father whose young child died, saying: **'Part of you has entered Jannah, so excel in**

doing the good so that the rest of you is not deprived from it.'

People (in the past) have said that they have not heard a more eloquent condolence than the condolence given by Shabeeb b. Shaibah to al-Mahdi when his daughter (Yaqootah) passed away. He said: **'O Leader of the Believers, what Allah has in store for her is better than what you could have offered her and the reward of Allah is better for you. I ask Allah not to sadden or test you. I ask Him to reward you for your loss, and to make you patient, and not to overburden you with calamities, and not to remove a grace you are blessed with. The most righteous thing a man can hold patience over is something that he cannot regain.'**

\*Imam Ibn al-Qayyim, may Allah have mercy on him, said: **'It was not of the guidance of the Prophet (ﷺ) to perform *Jinazah* on every deceased in remote areas.'**

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: **'If the *Jinazah* was performed for a deceased in his area, there is no need for the prayer to be repeated. If the *Jinazah* was not performed, then it should be performed for him.'**

\*When a deceased was brought before the Prophet (ﷺ) he would ask: 'Was he in debt?' If he was in debt, he would not pray, and would ask his companions to perform prayers on him.

\*At times the Prophet (ﷺ) would stand up when a *Jinazah* passed him and at other times he would not stand up. Imam Ibn al-Qayyim, may Allah have mercy on him, said: It is praiseworthy for one to stand up when the *jinazah* passes by him, and lawful for one not to get up when it passes by him.



\*Giving charity on behalf of the deceased is praiseworthy, whether this charity is in the form of money, or *du'aa*. The Prophet (ﷺ) said:

**'When the son of Adam dies, his deeds cease to continue except from three sources: a continuous charity, beneficial knowledge he left behind, or a pious son who makes *Du'aa* for him.'** (Muslim)

\*It is lawful for one to visit the graves to remind themselves of the Hereafter. One should make *Du'aa* when visiting the graves and say: **'Assalamu Alaikum Ahlad-de'yaar me'nal-mo'me-neen wal-mos'le'meen wa in'naa inshallah be'kom laahe'qoon as'a'lol-laah lana wa lakom alaa-fe'yah.'**

*Meaning: May security and peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, we ask Allah for well-being for us and you.*

It is lawful for one to raise their hands when saying this. One should face the *Qiblah* when making this *du'aa*. It is a Sunnah for anyone who passes by the graveyard or enters it to say this.

\*One should not walk between the graves while wearing their shoes. It is narrated that Uqbah b. Aamir (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'If one of you were to sit on a live coal that burned his garment and reached his skin, that would be better for him than sitting on a grave.'** (Ibn Majah)

## **Guidelines When Eating and Drinking**

\*When one eats or drinks, they should intend to strengthen themselves for acts of worship. Umar b. al-Khat'tab (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Indeed all actions are considered by their intentions, and every individual will be rewarded according to their intention.'** (Bukhari)

\*One should seek refuge with Allah from the pangs of hunger. Abu Hurairah (رضي الله عنه) said:

**'The Messenger of Allah (ﷺ) would say: 'Al'laahumma in'nee a'oodthu be'ka me'nal joo' fin'nawho bi'sut ad-dajee wa a'oodthu be'ka minal-khe'yaanah fa'in'naha bi'sat al-be'tanah.'**

**Meaning:** *O Allah I seek refuge with You from the pangs of hunger for it is the worst companion at night and I seek refuge with You from treachery for it is the worst of advisors/companions.*

\*It is prohibited for one to eat and drink from silver or gold utensils. Abu Hudhaifah (رضي الله عنه) said that he heard the Messenger of Allah (ﷺ) say:

**'Do not wear silk, do not eat or drink from utensils made of gold or silver, for indeed it is for them (i.e. the non-believers) in this life and for us in the Hereafter.'**

\*One should make sure that his food and drink are lawful. Allah says:

**﴿O you who have believed, eat from the good [i.e. lawful] things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.﴾ (2:172)**

\*One should only fill a third of his stomach with food, and leave a third for water, and a third for air. The Messenger of Allah (ﷺ) said:

**'The son of Adam has never filled a utensil more evil than his stomach. It is sufficient for the son of Adam to fill his stomach with a few morsels which will keep his back straight. If one must [fill his stomach] let him eat enough to fill a third of his stomach, and keep a third for water, and a third for air.'** (As-Silsilah as-Saheehah)

This is what the Messenger of Allah (ﷺ) taught his *Ummah*. If they abide by this advice, they will protect themselves from sicknesses related to excessive eating and drinking. In this narration we deduce that it is blameworthy for one to overeat or to avoid eating because this will weaken him.

\*One should not excessively eat, for the Messenger of Allah (ﷺ) said:

**'A believer eats with one stomach; whereas the Kaafir eats and fills seven stomachs.'** (Bukhari & Muslim)

\*One should not be wasteful or extravagant. Some of the Hanafi scholars said: **'Putting more bread than needed on a table is being extravagant. When one puts different types of food on one table, he is being extravagant.'**

\*A Muslim should learn the mannerisms related to eating, and they should teach others as well. In the hadeeth of Umar b. Abi Salamah (رضي الله عنه) he said: 'I was a young boy under the care of the Messenger of Allah (ﷺ) and I was eating from all sides of the food dish. The Messenger of Allah (ﷺ) said:

**'O child, say Bismillah, eat with your right hand and eat what is in front of you.'** (Bukhari & Muslim)

\*When one is sitting with those who are older than him, he should not eat or drink until they start eating or drinking.

\*One should not eat while lying down. The Messenger of Allah (ﷺ) said:

**'I do not eat while I am lying on my side.'** (Bukhari)

\*If food is served at prayer time, one should eat and then perform the prayers. The Prophet (ﷺ) said:

**'When dinner is served and the *Iqamah* to prayer is called, eat your dinner calmly and in an unhurried manner.'**

*(Bukhari & Muslim)*

\*One should wash their hands before and after eating. The Prophet (ﷺ) said:

**'Whoever sleeps and his hands smell like meat and he is harmed while he is asleep, let him not blame anyone except himself.'** *(Ahmed)*

\*It is praiseworthy to make wudhu upon eating if one is in a state of major ritual impurity. In the hadeeth it is narrated that the Prophet (ﷺ) used to perform complete wudhu (as he would for prayer) when he was in a state of major ritual impurity before eating or sleeping.' (Bukhari)

\*One should say 'Bismillah' before eating and drinking. One should not add 'ar-rahman ar-raheem' for no authentic hadeeth mentions this. One should also praise Allah by saying 'Alhamdulilah' after he finishes eating.

\*One should say 'Bismillah' upon eating. If he forgot, then he should say: '**Bismillah** Awalawho wa aa'khe-rawho' or he can say: '**Bismillah** fee o'wa'le'he wa a'akhe're'he.'

\*If a group of people are eating together, each should say 'Bismillah'. The Prophet (ﷺ) said:

**'Indeed Allah is pleased with His slave when they eat a meal and praise Allah (after eating) and when they drink a drink and praise Allah after drinking it.'** *(Muslim)*

\*After one finishes eating or drinking they should say one of the following supplications:

a. **Alhamdulilah katheeran tay'ye'ban mobaa'rakan ghair makfee wa laa mo-di' wa laa mustaghna anwho rab'bana**

b. Alhamdulillah al'ladthee ka'faa'naa wa a'waa'naa ghair makfee wa laa makfoor.

c. Alhamdulillah al'ladthee at'a'ma'nee wa razaqneehe min ghair hawlin min'na wa laa qo'wah.

d. Alhamdulillah al'ladthee at'am wa saqa wa so'wa'gha'who wa ja'a'la la'who makh'-rajan.

e. Al'laahum'ma at'am'ta wa asqaita wa aqnaita wa hadaita wa ah'yai'ta fa lil'laahil hamd ala maa a'taita.

The Prophet (ﷺ) said:

**'Whenever Allah feeds food to a person, then let that person say, 'O Allah, bless us with it and provide us with what is better than it.' And whenever Allah gives him milk to drink, then let him say, 'O Allah bless us with it and give us an increase for it.' For indeed, I know of nothing that suffices from food or drink except for milk.'**

*(Tirmidhi)*

\*It is praiseworthy for one to rinse their mouth after drinking milk. The Prophet (ﷺ) used to rinse his mouth and say: **'It is greasy.'** (Agreed Upon)

Abu Zakariyyah an-No'waa'we, may Allah have mercy on him, said: **'The scholars have stated it is praiseworthy for one to rinse their mouth after drinking milk, so that no portion of it remains in their mouth during prayer. The Prophet (ﷺ) ate meat and other things, and prayed and did not rinse his mouth.'**

\*One should know what type of food he is eating. It is narrated that the Prophet (ﷺ) would not eat until he knew what type of food he was about to eat. (Muslim)

\*One should eat and drink with his right hand. One should avoid eating with his left hand. The Prophet (ﷺ) said:

**'Do not eat with your left hand, for indeed Satan eats with his left hand.'** (Muslim)

It is lawful for one to hold bread with his left hand, but one should not give or take with his left hand; the right hand should be used in observance of the proper manners mentioned in *Shari'ah*.

\*One should not ask about the source of the food that is offered to him. It is mentioned in the hadeeth that the Prophet (ﷺ) said:

**'If one of you is invited to his fellow Muslim's house, and he serves him food, let him not ask about its source. If he gives you to drink, do not ask where he acquired it from.'**

(Ahmed)

\*It is praiseworthy that food is given in equal portions to all those in attendance.

\*It is praiseworthy that one eat from the sides of the plate and not from its center. The Prophet (ﷺ) said:

**'Eat from the sides of the plate and do not eat from its center, for indeed the blessings descend onto the food from its center.'** (Abu Dawood)

\*It is praiseworthy for one to use three fingers when eating, and to lick his fingers after finishing his meal. Ka'b b. Malik (رضي الله عنه) said that the Messenger of Allah (ﷺ) used to eat with three fingers and would lick his fingers before wiping them. (Muslim)

The wisdom behind this is that one does not know where the *Barakah* (blessings) are. (Muslim)

\*Sheik **al-Albani**, may Allah have mercy on him, said: **'Many feel uncomfortable using a spoon when eating, because they think it is against the Sunnah! It is no more than a normal matter.'**

\*It is not appropriate for one to kiss the bread, as Sheik Islam b. Taymiyyah, may Allah have mercy on him, stated.

## Sunnah in relation to dates

1. A fasting person should break his fast with dates.
2. Dates should be part of one's *Suhoor* meal.
3. One should eat an odd number of dates before going to perform the Eid prayer.
4. One should not examine dates and open them up unless they are of a poor quality. Anas (رضي الله عنه) said: 'Old dates were brought to the Prophet (ﷺ) and he opened each date and removed the worms.' (Abu Dawood)
5. It is inappropriate for one to put the stones in the same plate as the dates.
6. It is of the Sunnah that a newborn be made to suck on a moistened piece of date.

\*Whoever eats seven *Ajwa* dates<sup>45</sup> will be safeguarded from the effects of sorcery and poison, by the will of Allah. Sa'd b. Abi Waq'qaas (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Whoever eats seven *Ajwa* dates in the morning, will be safeguarded from the hazardous effects of poisons and sorcery.'** Imam Bukhari added: **'...until the evening.'**

\*It is praiseworthy for one to eat staple food after the burning sensation that one feels after eating them has disappeared. The Prophet (ﷺ) said:

**'Food should not be eaten unless the burning sensation (from eating dates) is gone.'** (*Irwaa al-Ghaleel*)

\*One should not dub certain types of foods with inappropriate names. Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

**'Do not call grapes *al-Karm*, for indeed *al-Karm* is (the title of a) Muslim.'** (*Muslim*)

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<sup>45</sup> A type of date grown in Madinah.

\*One should not talk ill about certain types of food, or belittle them. The Messenger of Allah (ﷺ) did not belittle or talk ill of any type of food. If he wished to eat it, he would and if he disliked it, he would abstain from eating it. (Bukhari)

\*One should sit down and drink. The Prophet (ﷺ) chastised those who drank while standing up. It is lawful to drink while standing up. Ibn Abbas (رضي الله عنه) said: 'I gave Zamzam water to the Prophet (ﷺ) and he drank it while he was standing up.' (Bukhari)

\*It is blameworthy for one to breathe into the drinking utensil, or to blow into it. The Prophet (ﷺ) said:

**'If one of you drinks, let him not breathe into his utensil.'**  
(Bukhari)

\*It is praiseworthy for one to take three breaths while drinking. The Messenger of Allah (ﷺ) would drink his water in three sips<sup>46</sup>, and he said:

**'Doing so is more quenching, more soothing for the pain of thirst and more beneficial and pleasant.'**  
(Bukhari)

It is lawful for one to drink water in one gulp, for he did not forbid the one who did it in his presence from doing it.

\*It is prohibited that one drink from the jagged edge of a utensil. Abu Hurairah (رضي الله عنه) said:

**'We were prohibited to drink from the jagged edge of drinking utensil.'** (As-Silsilah as-Saheehah)

\*It is inappropriate for one to drink from the mouth of a bottle or pitcher. Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) forbade one to drink from the mouth of a serving utensil. (Bukhari)

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<sup>46</sup> What is meant by this is that one should distance the cup from their mouth three times while they are drinking. It does not mean that one should breathe into the cup, for this is forbidden.



\*The one who is serving drinks to others should be the last of them to drink. The Prophet (ﷺ) said:

**'The person who gives drink to the people is (i.e., should be) the last of them to drink.'** (Muslim)

\*At times the Prophet (ﷺ) would praise food. He (ﷺ) asked his family for a condiment. They (the members of his household) said: 'We have nothing with us but vinegar. He asked for it and began to eat from it. He then said:

**'Vinegar is a good condiment!'** (Muslim)

\*It is praiseworthy for one to talk during food. When Muslims do this, they will distinguish themselves from people of foreign nations.

\*If a fly lands in one's beverage or food, it is of the Sunnah that one dip it completely into the food or drink, and then toss it aside, for indeed in one of its wings is the disease and in the other is the cure. (Bukhari)

\*It is praiseworthy for one to eat with others. The Prophet (ﷺ) said:

**'The food of one is enough for two, and the food of two is enough for four, and the food of four is enough for eight.'**  
(Muslim)

\*The Prophet (ﷺ) advised those who eat and do not find their fill saying:

**'Do you eat separately?' They said: 'Yes', he said: 'Eat your meal together, mention Allah's name, and it will become blessed for you.'** (Abu Dawood)

\*It is unlawful for one to sit at a table, which liquor is being served. The Prophet (ﷺ) said:

**'Whoever believes in Allah and the Last Day, let him not sit at a table at which liquor is being served.'**

\*It is praiseworthy for one to clean their mouth after finishing a meal. Imam Ibn al-Qayyim, may Allah have mercy on him, said: '**Cleaning the teeth is beneficial to one's gums and teeth. It will also protect the teeth from decay.**'

\*It is a Sunnah practice to wipe one's plate clean.

\*It is not appropriate for one to eat while they are walking.

\*It is not appropriate for one to look at others while they are eating.

\*It is not appropriate for one to talk about disgusting things while people are eating, nor should one talk about things which make one laugh excessively.

\*It is not appropriate for one to take something out of his mouth and put it back in the food plate, nor should one smell the food.

\*It is appropriate that one eat smaller morsels and chew well what he is eating.

\*The scholars mention that one should **not**:

a. Look at the door, waiting for the food to come.

b. Eat food and make noises while gulping it down!

c. Put food in their mouth and then flick their fingers over the food plate.

d. Eat half a morsel and return the other half to the food plate.

e. Place a morsel into gravy until it is entirely soaked.

f. Split a chicken without experience... for one may squirt gravy on those sitting nearby.

g. Dry one's hands with a piece of bread and then eat the bread.

h. Blow in the food plate.

- i. Instruct where each plate is to be placed on the table, so that he can sit in front of what he likes.
- j. Pull all the pieces of bread towards himself,
- k. Grab another piece of food before finishing the one in his mouth.

\*When one is invited to have dinner, he should not only go for the sake of eating.

\*When fruits are brought to the sitting place, some of it should be given to the children. Abu Hurairah (رضي الله عنه) narrated that when the Messenger of Allah (ﷺ) was given fruit, he would say:

**'Al'laahum'ma baarik lana fee madee'nat'e'naa wa fee the'ma-re'naa wa fee mud'de'naa wa fee sa'e'naa barakatan ma'a barakah.'**<sup>47</sup>

He would then give the youngest child a piece.

\*The Prophet (ﷺ) loved eating meat, and the most beloved part of it to him was the shoulder.

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<sup>47</sup> O Allah bless us in our city and our fruits and our weights of measurement with an increase.

## **Guidelines When Relieving One's self**

\*One should not relieve himself in three places. The Messenger of Allah (ﷺ) said:

**'Stay away from the three actions their doers are cursed: Avoid relieving yourselves in paths that lead to water, in the middle of a path or in the shade.'** (*Abu Dawood*)

Similar to this are places where people seek warmth in the winter.

\*It is unlawful for one to urinate in stagnant water, for the Prophet (ﷺ) forbade that one urinate in stagnant water.<sup>48</sup>

\*If one wants to relieve himself in the open, he should distance himself from people and cover himself. It is related in the hadeeth of al-Mughirah b. Shu'bah that the Prophet (ﷺ) would go far away so that no one could see him and then relieve himself. (*Bukhari & Muslim*)

\*One should not raise his garment until he is squatting, so that one's *Awrah* (private region) does not uncover. The Prophet (ﷺ) would do this, as is related in the hadeeth of Anas (رضي الله عنه). (*Abu Dawood*)

\*It is blameworthy for one to enter the washroom with something with the *Dhikr* of Allah on it.

\*It is prohibited for one to face the *Qiblah* or give it his back when he is relieving himself in the open; although, it is lawful if one is in a building. The Prophet (ﷺ) said:

**'When one of you wants to relieve himself, let him not face the *Qiblah* nor turn his back to it; let him face the east or the west.'** (*Bukhari*)

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<sup>48</sup> Sheik Abdul-Aziz b. Baz, may Allah have mercy on him, said: 'It is not lawful for one to urinate in a well, or in a bathtub full of water, for it is similar to stagnant water.'

\*It is of the Sunnah that one enters the washroom with his left foot, and exits with his right foot. When one enters he should say: '**Bismillah**', (i.e. I begin with the name of Allah) it is also of the Sunnah that one should say: '**A'oodhubillah minal khubthee wal-khabaa'ith.**'

*Meaning: I seek refuge with Allah from the male and female devils.*

When one exits the washroom he should say: '**Ghufraanak.**'

*Meaning: I ask You (Allah) for forgiveness.*

It is praiseworthy for one to do this even if he is in the desert. When one wants to sit he should say the *Dhikr* for entering the washroom, and once he has finished, he should say the *Dhikr* for leaving the washroom.

\*It is lawful for one to urinate while standing up or sitting down. Two conditions must be met when one urinates while standing up:

- a. One should be sure not to defile himself.
- b. One should be sure that no one can see him.

\*One should not use their right hand when relieving themselves. Abu Qatadah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

**'When one of you urinates, let him not hold his private part with his right hand or clean himself with his right hand, and let him not breathe into a drinking glass.'**

*(Bukhari & Muslim)*

In the narration of Muslim and others, it is stated:

**'While one of you is urinating, let him not touch his private part with his right hand; and after relieving himself, let him not wipe [himself clean] with his right hand.'**

\*One should do *istinjaa* and *istijmaar* (i.e. use water, and toilet paper) to purify themselves.

\*It is blameworthy for one to use bones or dry dung. Abu Hurairah (رضي الله عنه) said that the Prophet (ﷺ) said to him:

**'Bring me stones, so that I may purify myself with them. Do not bring me a bone or a piece of dried dung.'**

Abu Hurairah (رضي الله عنه) said, 'I asked the Prophet (ﷺ): What is the problem with bones and dried dung?' He (ﷺ) said:

**'They are of the food of the Jinn. A delegation of the Jinn of Nasebain asked me what their provisions should be, and I supplicated Allah that they do not pass by a bone or a dried piece of dung except that they find a provision on it.'** (Bukhari)

It is also inappropriate for one to purify themselves with human bones.

\*It is praiseworthy for one to wipe an odd number of times (using toilet paper, stones or the like) when purifying themselves. The least one should wipe himself to attain purification is in three wipes. In the Hadeeth of Salman (رضي الله عنه) the Prophet (ﷺ) said:

**'Let no one from you purify himself with less than three stones.'** (Bukhari)

\*It is blameworthy for one to talk when they are relieving themselves. In the hadeeth, it is narrated that a man passed by the Prophet (ﷺ) and he greeted him, but the Prophet (ﷺ) did not respond.' The Prophet (ﷺ) was relieving himself, he did not respond when he was relieving himself.

\*One should wash his hands after relieving himself. The Prophet (ﷺ) washed his hands after relieving himself. Abu Dawood mentioned the hadeeth of Wakee' in which it states that the Prophet (ﷺ) wiped his hands on the ground after relieving himself. The narrator of the Hadeeth said:

**'I then brought him a utensil full of water and he performed wudhu.'** (Abu Dawood)

### **Guidelines for Using the Siwak**

\*One should wash his Siwak after using it. A'ishah, with whom Allah is pleased, said:

**'The Prophet (ﷺ) would use the Siwak and then give it to me to wash it. I would use it before washing it, and then give it to him.'** (Abu Dawood)

\*The Scholars are at variance whether the use of one's finger instead of *Siwak* is sufficient if one cannot find a *siwak*? According to the preponderant opinion it is not sufficient, and one will not be applying the Sunnah when doing this.

\*The Prophet (ﷺ) used the Siwak when he got up from his sleep.

\*It is of the Sunnah that one use the Siwak before each prayer.

\*A'ishah, with whom Allah is pleased, reported that Abdurrahman b. Abi Bakr (رضي الله عنه) entered upon the Prophet (ﷺ) while I was holding him close to my chest. Abdurrahmaan was using a moist *Siwak*. The Messenger of Allah (ﷺ) looked at it, so I took it from Abdurrahmaan and chewed it to soften it and gave it to the Messenger of Allah (ﷺ) and he used it. I did not see the Messenger of Allah (ﷺ) use the *Siwak* in a more invigorating manner. After he finished using it, he (ﷺ) raised his finger to the heavens and said three times: **'In the highest company'** and he passed away.

*Specific Guidelines that relate to using the Siwak taken from this hadeeth:*

- a. It is praiseworthy to use a moist Siwak.

b. It is lawful for one to use the Siwak while he is walking, for Abdurrahmaan (ؓ) entered upon the Prophet (ﷺ) while he was using the Siwak.

c. It is lawful to use the Siwak while one is in the presence of a scholar.

d. One should be encouraged to use the Siwak.

e. When one feels that he is about to pass away, it is praiseworthy for him to use the Siwak, in adherence to the Prophet's Sunnah.

f. One can ask his brother for a thing if he knows that he does not mind.

g. The Prophet (ﷺ) loved using the Siwak. In one narration in the collection of Imam Bukhari: Aishah, with whom Allah is pleased, said: **'I knew that he loved using the siwak, so I asked him: 'Shall I take it (and soften it) for you?'**

h. It is praiseworthy for one to use the other side of the siwak, which no one has used.

i. It is praiseworthy for one to place rosewater scent or other lawful scents with the siwak.

j. If one wants to use the siwak on his tongue, he should use it to scrub it.

\*One should use the Siwak before he gets up to pray, and between the *Iqamah* and the first *Takbeerah*.



## Guidelines for Sleeping

\*Before one goes to sleep, they should consider what they have done throughout the day, of good and evil [and seek the forgiveness of Allah].

\*One should lock the doors and put out the lights before going to sleep. The Prophet (ﷺ) said:

**'Turn off all candles at night when you lay down to sleep and lock the doors.'** (*Muslim*)

The reason for putting out the candle at night is mentioned in the hadeeth:

**'A mouse might drop the candle and burn the house down.'** (*Fath al-Bari*)

Abu Musa (رضي الله عنه) said: 'A family was burned in their home at night, and the Messenger of Allah (ﷺ) said:

**'This fire is your enemy, when you go to sleep, put it out.'**  
(*Ibn Majah*)

As for locking the doors at night before one goes to sleep, the Prophet (ﷺ) said:

**'Lock the doors, mention the name of Allah for indeed Satan cannot open a door that is locked.'** (*Muslim*)

\*One should cover open utensils. The Prophet (ﷺ) said:  
**'Cover open utensils and tie water sacks. Indeed a disease spreads during one night in the year, it does not pass by an open utensil or untied water sack except that it taints it.'** (*Muslim*)

\*It is praiseworthy for one to make wudhu before going to sleep. The Messenger of Allah (ﷺ) said:

**'If you lay down (to sleep) make wudhu as you would for prayer.'** (*Bukhari*)

\*It is of the guidance of the Prophet (ﷺ) that one shakes his bedding from the inside for he does not know what may have rested upon it. The Prophet (ﷺ) said:

**'When one of you retires to his bed, then let him dust off his bed with the side of his lower garment, for indeed, he does not know what came on it after he left it [the last time].'** (Muslim)

\*One should sleep on his right side. He should place his right cheek on his right hand. Al-Bara b. Azib (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'When you go to your bed, perform the same ablution that you perform for prayer and then lie down on your right side.'** (Muslim)

\*One should recite the supplications specific to sleeping, such as:

-The recitation of *Ayatul Kursi* (verse #255). One should also recite the last three Surahs of the Qur'an and blow into his hands and wipe whatever he can of himself. One should also recite Surah al-Kafiroon.

\*One should remember Allah when getting up from a nightmare, or when having trouble sleeping.

Of the supplications one can say is:

**'A'oodthu be'ka'le'maatil'laahit'taam'maat min ghada'be-he wa shar'ree e'baa'de'he wa min hamazaat ash-sha'yaa'teen wa an yah'do'roon.'**

*Meaning: I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His slaves, and from the madness and appearance of devils.*

One should not sleep on his stomach. It was reported that the Messenger of Allah (ﷺ) passed by Abu Dharr (رضي الله عنه) while he was lying on his stomach and he kicked him and said:

**'O Junaideeb, this is the manner in which the people of the Fire lie down.'** (*Ibn Majah*)

\*It is blameworthy for one to sleep on a roof that has no walls. The Prophet (ﷺ) said:

**'Whoever spends the night on the roof of a house that dose not have a wall [or fence or anything that prevents a person from falling] then he is 'free' from the protection of Allah.'** (*Bukhari*)

\*It is praiseworthy for one not to sleep after Fajr prayer. The Messenger of Allah (ﷺ) said:

**'Al'laahum'ma baarik le'um'ma-tee fee bo'koo're'haa.'**

*Meaning: O Allah bless my Ummah when they get up in the morning.*

\*The Prophet (ﷺ) would sleep during the first portion of the night and would wake up during the last third and perform prayer.

\*Mu'adth b. Jabal (رضي الله عنه) narrated that the Prophet (ﷺ) said:  
**'No Muslim sleeps while having said the *Dhikr* of Allah and is in a state of purity, and then gets up during the night, and asks Allah for the good of this world and the Hereafter, except that Allah will give him what he has asked for.'** (*Abu Dawood*)

## **Guidelines in Relation to Dreams**

\*A true dream is a portion of Prophethood. The Prophet (ﷺ) said:

**'A true dream is a portion of 46 portions of Prophethood.'**

*(Abu Dawood)*

\*Good dreams were the first stages of revelation for the Prophet (ﷺ).

\*The truthfulness of what one sees depends upon the truthfulness of the individual. The most truthful of dreams are for those who are most truthful.

\*Towards the end of time, people's dreams will be very accurate. The Prophet (ﷺ) said:

**'When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy.'** *(Bukhari & Muslim)*

\*Dreams are of three types, a type which is from Allah, Satanic dreams, and dreams conjured by the subconscious of an individual. The Prophet (ﷺ) said:

**'Dreams are of three types: the first, a good dream which is a kind of glad-tiding from Allah; the evil dream which causes pain is from Satan; and the third one is a suggestion of one's own mind.'** *(Bukhari & Muslim)*

\*Dreams of Prophets are infallible sources of revelation. As for, everyone else their dreams should be examined in light of the *Shari'ah*.

\*The most truthful dreams are seen in the early morning; during this time Allah descends to the lowest heaven, and

Satan is inactive. The opposite of this are dreams seen at night, when the Satans are active and abound.

\*Abu Sa'eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'If one of you sees a dream he likes, it is indeed from Allah, so let him tell whom he pleases. If any one of you sees a dream he does not like, it is indeed from Satan. He should seek refuge with Allah from its evil, and not tell people about his dream, for it will not harm him.'**

*(Saheeh al-Jami)*

Jabir (رضي الله عنه) reported that the Prophet (ﷺ) said:

**'If one of you sees a discomfoting dream, let him spit three times to his left and seek refuge with Allah from Satan. Let him turn to the other side.'** *(Ibn Majah)*

\*Imam al-Baghawi, may Allah have mercy on him, stated that the interpretation of dreams is of different categories. It may be interpreted in light of something in the Qur'an, or something in the Sunnah. It may also be interpreted in light of popular idioms or proverbs common among people. It may be interpreted in light of names and meanings, or with the opposite of what one has seen.

a. Interpretation in light of the Qur'an: If one sees a rope, it can possibly mean 'the covenant'; this is taken from the words of Allah:

**﴿And hold fast, all together, unto the covenant of Allah.﴾**

b. Interpretation in light of the Sunnah: If one sees a crow in his dream, it can be interpreted to mean a *faasiq* (i.e. a sinful man) for the Prophet (ﷺ) called the crow a '*faasiq*'.

c. Interpretation in light of idioms: If one sees one digging a hole, this could signify 'cunningness'.

d. Interpretation in light of names: If one sees in his dream a man whose name is 'Rashid' (which means rightly guided) it could be a reference to guidance.

e. Interpretation with the opposite: If one senses fear in his dream, it could be interpreted as safety and security. Allah says:

﴿He will cause their erstwhile state of fear to be replaced by a sense of security.﴾

### Guidelines to Follow When One Wears Clothes

\*It is compulsory upon an individual to cover their *Awrah* (i.e. private region).

\*One should cover himself when showering or bathing. The Prophet (ﷺ) said:

**'Indeed Allah loves modesty and shyness and loves for His slaves to cover themselves. So if one of you takes a shower, let him cover himself.'** (*Abu Dawood*)

\*The Prophet (ﷺ) wore whatever was available to him to wear.

\*The most beloved of clothes to the Prophet (ﷺ) was the *Qamees*, which was a sewn garment, not open down the front. It is worn beneath other clothes. The sleeves were up to his wrists.

\*It is prohibited for men to imitate women, as it is prohibited for women to imitate men. Ibn Abbas (رضي الله عنه) said:

**'The Messenger of Allah (ﷺ) cursed men who imitate women and [he cursed] women who imitate men.'**

(*Bukhari*)

\*It is praiseworthy that one show the blessings of Allah upon him by wearing nice clothes. Abul-Ahwas said that his father said: 'I came to the Prophet (ﷺ) wearing an awful set of

clothes, and he said to me: 'Do you have money?' I said, 'yes! Allah has blessed me with camels, sheep, horses and a slave boy.' The Messenger of Allah (ﷺ) said:

**'If Allah has blessed you with this, let Him see the traces of His blessing upon you.'** (*Abu Dawood*)

\*It is unlawful for one to wear his clothes below his ankles out of pride. The Messenger of Allah (ﷺ) said:

**'Allah will not look at him who drags his clothes out of pride on the Day of Resurrection.'**

\*It is unlawful for one to wear a cross or clothing that has pictures on it. Al-Qasim reported that A'ishah, with whom Allah is pleased, bought a panel or a pillow decorated with pictures. The Prophet (ﷺ) stood at the door and did not enter the house. She said: 'I repent to Allah from my sins.' He said: 'What is this cushion?' She said: 'It is for us to sit upon.' He said:

**'Indeed the ones who drew these pictures will be punished in the Fire on the Day of Resurrection. It will be said to them: "breathe life into what you have drawn", and the Angels do not enter a home in which there is a picture.'** (*Bukhari & Muslim*)

\*Imran b. Hat'tan reported that A'ishah, with whom Allah is pleased, told him that the Prophet (ﷺ) would not leave any cross except that he changed its shape so that it would not resemble a cross. (*Bukhari*)

\*It is unlawful to wear ostentatious clothing. The Messenger of Allah (ﷺ) said:

**'Whoever wears ostentatious clothing in this life, Allah will give him clothing of shame on the Day of Resurrection.'** (*Ahmed*)

\*It is unlawful for men to wear gold or silk, except if necessitated in a dire situation. Ali b. Abi Talib (ؓ) said: 'The Prophet of Allah (ﷺ) held a piece of silk in his right hand and a piece of gold in his left hand and said:

**'These two are unlawful upon the male of my Ummah.'**

(Abu Dawood)

The Prophet (ﷺ) said:

**'Whoever wears silk in this world will not wear it in the Hereafter. Whoever drinks wine in this world will not drink it in the Hereafter. Whoever drinks from a utensil of gold or silver in this life, will not drink from it in the Hereafter.'** (As-Silsilah as-Saheehah)

\*It is of the Sunnah for men to shorten their clothing<sup>49</sup> and for women to lengthen their clothing.

\*It is of the Sunnah that one begins to wear his clothing from the right side.

\*It is of the Sunnah when wearing new clothing that one says: **'Al'laahum'ma lakal hamd anta ka'so'ta'neeh as'a'loo'ka min khai're'he wa khai're ma su'na'a la'who wa a'oodthu be'ka min shar're'he wa shar're ma su'na-a la-who.'**

**Meaning:** O Allah, all praise belongs to you. You have clothed me with it (i.e. the garment). I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.

\*It is of the Sunnah for one to say to him who wears new clothes: **'Ilbis jadeedan, wa ish-hameedan, wa mot' sha'hee'dan.'**

**Meaning:** Wear anew, live commendably and die a martyr.

\*It is praiseworthy for one to wear white clothes. The Prophet (ﷺ) said:

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<sup>49</sup> i.e. that it be above the ankle.



**'Wear white colored garments, for they are the best of your garments, and in them you should enshroud your dead.'** (Ahmed)

\*The Prophet (ﷺ) prohibited that one wear yellow or red tinged clothing. The Prophet (ﷺ) said:

**'This is the clothing of the *Kuf'far* (non believers), so do not wear them.'** (Muslim)

\*It is praiseworthy for one wear perfume. The Prophet (ﷺ) smelled the best among people. Anas (رضي الله عنه) said:

**'I have never touched anything softer than silk other than the palm of the Prophet (ﷺ). I have never smelt a scent better than the scent of the Prophet (ﷺ).'**

\*The Prophet (ﷺ) never refused perfume when he was offered it.

\*The Prophet (ﷺ) had a bottle of perfume, which he used to perfume himself with.

### **Guidelines to Follow When Applying Kohl**

\**Kohl* is a beautifying agent used by women. It can be used by men as a cure and remedy from various eye infections. A man should not use *Kohl* to beautify himself. The Prophet (ﷺ) said:

**'The best *Kohl* is *Ithmid*<sup>50</sup>. It strengthens and improves one's eyesight and causes one's hair to grow.'** (Ahmed)

\*It is of the Sunnah that one applies the *Kohl* an odd number of times -three times to his right eye and three times to his left eye.

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<sup>50</sup> *Ithmid* is a kind of *Kohl*, which comes from a well-known black stone that has some redness in it. It is found in the al-Hijaz region.

## **Guidelines to Follow When one Wears a Ring**

\*It is lawful for men to wear a ring, but is not a praiseworthy matter. One should wear a ring only when it is required, for the Prophet (ﷺ) did not wear a ring at all times. When it was said to the Prophet (ﷺ) that kings and heads of states do not accept a letter until it is stamped with a seal, he wore a ring with the inscription: *'Muhammad, the Messenger of Allah'*. The Prophet (ﷺ) said:

**'Verily, we have taken a ring and have made an inscription on it, and let no one make the same inscription on his ring.'** (Bukhari)

\*The ring should be made of silver. One can place the ring on his pinky finger. It is unpraiseworthy that one wear a ring on his middle finger. The Prophet (ﷺ) wore his ring on his right hand and sometimes on his left.

\*It is not lawful for one to wear a gold ring. The Messenger of Allah (ﷺ) saw a man with a gold ring on his finger. He removed it and tossed it aside and said:

**'Will one of you place a burning coal on his hand?'**

It was said to the man after the Messenger of Allah (ﷺ) went away: **'Take your ring, benefit from it!'** He said: **'Nay, by Allah! I will never take it after the Messenger of Allah (ﷺ) has tossed it aside!'**

\*It is better that one wears a ring and keeps the larger side of the band (that usually holds a stone) towards the inside of the hand.

\*A ring should be made solely of a single metal, and the area where a stone usually rests, should be of silver.

## Guidelines in relation to Taking Care of One's Hair

\*It is not lawful for one to shave off his hair as a part of a religious rite except during Hajj or Umrah.

\*It is praiseworthy for one to shave off his hair in the following situations:

a. When a non-Muslim becomes a Muslim. The Prophet (ﷺ) said:

**'Remove the hair you have grown while you were a Kafir and circumcise yourself.'** (*Abu Dawood*)

b. When a child is seven days old. The Prophet (ﷺ) said: **'Every child is to be ransomed by his Aqeeqah, which is to be slaughtered after the seventh day (from the day he was born). In it (i.e. the seventh day) he is to be named, and his hair removed.'** (*Irwaa al-Ghaleel*)

c. If one's hair grows beyond normal bounds.

d. If the man is a source of *Fitnah*, and this *fitnah* will end by removing the hair.

\*It is best that the hair be parted. The Prophet (ﷺ) did this towards the end of his life. The People of the Book would let their hair grow and not part it. The polytheists, on the other hand, used to part their hair. At first the Prophet (ﷺ) let his hair grow and did not part it, afterwards he parted his hair.

\*If one's hair grows very long, he can braid it into two braids.

\*It is praiseworthy that one's hairstyle be similar to the Prophet's hairstyle.

\*One may grow his hair so that it reaches his earlobes, and at the most one may grow his hair so that it reaches his shoulders.

\*It is unlawful for one to shorten his hair unevenly. Abdullah b. Umar (رضي الله عنه) reported that the Prophet (ﷺ) forbade shortening the hair in the *Qaz'* fashion (i.e. uneven). This will lead one to imitate the non-believers and the Prophet (ﷺ) said:

**'Whoever imitates a people will be with them.'** (*Ahmed*)

\*The Prophet (ﷺ) said:

**'We are commanded to prostrate on seven bones and to avoid gathering (or pulling up) the garment (before the rukoo or Sujood) and tying back the hair (during prayer).'**'

(*Bukhari*)

\*A Muslim should not be excessively worried about his image and hairstyle. In general, a Muslim is ordered to be clean and beautiful in a moderate manner. The Prophet (ﷺ) said:

**'Whoever has hair, let him honor it.'** (*Abu Dawood*)

When the Prophet (ﷺ) saw a man with disheveled hair, he said:

**'Could he have not found something to comb his hair with?'** (*As-Silsilah as-Saheehah*)

The Prophet (ﷺ) forbade that one spends long periods of time grooming his hair. He instructed that one should not groom his hair on a daily basis.

\*It has not been affirmed that burying the hair is of the Sunnah of the Prophet (ﷺ). As for the hadeeth:

**'Bury your nails, blood, and hair...'** it is weak.

\*Hair is pure. The Prophet (ﷺ) cut his hair and gave it to Abu Talhah and told him:

**'Divide it among people.'** (*Muslim*)

\*Plucking white hairs is not explicitly prohibited. The Prophet (ﷺ) said:

**'Do not pluck out white hairs. No Muslim grows old in Islam except that he would have a light on the Day of Resurrection, and Allah will give him a *Hasanah* (good deed) and efface for him a sin.'** (*Abu Dawood*)

\*Dying the hair is a Sunnah of the Prophet (ﷺ). One should not dye their hair black. The Prophet (ﷺ) said:

**'Towards the end of time a people will dye their hair black, similar to the uniform blackness of a pigeon's breast, they will not smell the scent of *Jannah*.'** (*Abu Dawood*)

\*A woman may color her hair with any color other than black. Sheik Ibn Othamin, may Allah have mercy on him, said: **'In general, this is lawful, except if one imitates the non-believers, then it becomes unlawful.'**

### **Guidelines in Relation to Cupping**

\*It is affirmed that the Prophet (ﷺ) said:

**'Seek cure and remedy from three things; honey, cupping and branding.'** (*Saheeh al-Jami*)

\*It is praiseworthy that one cups during the second half of the month.

\*It is unpraiseworthy for one to cup if one is full or after one has had a sexual intercourse with his wife or after having a shower.

\*If Thursday happens to be the 17<sup>th</sup>, 19<sup>th</sup> or 21<sup>st</sup> of the Hijri calendar, it is better.

\*One should use clean, sterile equipment.

### Guidelines in Relation to Physical Exercise

\*One should intend to please Allah when he does physical exercise.

\*One should learn how to swim and ride horses and practice racing and throwing.

\*One should make sure that his private region is covered.

\*Physical activities should not preoccupy one such that he forgets the *Dhikr* (i.e. remembrance) of Allah.

\*One should not imitate non-believers.

### Guidelines in Relation to Riding and Walking

\*One should walk with the intention of pleasing Allah, the Exalted. The Messenger of Allah (ﷺ) said:

**'Two will fornicate, and their fornication is walking.'**<sup>51</sup>  
(*Abu Dawood*)

\*One should not walk in an arrogant manner. The Prophet (ﷺ) said:

**'One (an individual of the previous nations) was walking wearing a matching pair of clothes; while he looked at himself in pride. His hair was flowing to his shoulders. Allah caused the earth to swallow him and he will be covered in the earth until the Day of Resurrection.'**

(*Bukhari & Muslim*)

Walking in pride is not allowed except on the battle field.

\*When the Prophet (ﷺ) walked, he walked while leaning slightly forward. He walked with a fast pace, and was the best and most calm of people.

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<sup>51</sup> Meaning: That is, they walk towards the place in which they commit fornication.

\*Abu Hurairah (رضي الله عنه) said:

**'I have not seen anyone better than the Messenger of Allah (ﷺ); it is as though the sun was shining from his face. I have not seen anyone walk quicker than the Messenger of Allah (ﷺ). It was as though the earth made itself easy for him to walk upon; we had to make quite an effort to keep up with him, while he walked effortlessly.'**

*(Tirmidhi)*

\*The owner of a ride has the right to sit in the front; no one may sit in the front unless they take his permission. Buraidah (رضي الله عنه) said: 'As the Prophet (ﷺ) was walking a man came with a donkey, and said:

**"O Messenger of Allah (ﷺ) sit with me," and he moved back to allow the Messenger (ﷺ) to sit in front of him, but the Messenger of Allah (ﷺ) said: 'You are more rightful to the front seat, except if you allow me to sit in the front?' The man said: 'I have given it to you.' He (ﷺ) then sat.'**

*(Tirmidhi)*

\*It is lawful for more than one to sit on one riding animal as long as it is not difficult for the animal. The Prophet (ﷺ) sat with Mu'adth on the same riding beast. *(Bukhari & Muslim)*

\*It is unpraiseworthy for one to use animals as pulpits. In the hadeeth of Abu Hurairah (رضي الله عنه), he said:

**'Do not take the backs of animals as pulpits. Allah has made these animals subservient to you only so that you can reach a land that you would not otherwise have reached, except after undertaking much strain and toil upon yourselves. Allah has made the earth for you, so take care of your needs on it.'** *(Abu Dawood)*

\*When the Prophet (ﷺ) walked he did not look to his left or right. He walked in a strong manner unlike that of a lazy or weak individual.

\*One should walk in a calm manner. Allah says:

**«For, [true] servants of the Most Gracious are [only] they who walk gently on earth, and who, whenever the foolish address them, reply with [words of] Salam.» (25:63)**

\*A woman should walk to one side on the road. Allah says:

**«[Shortly] afterwards, one of the two [maidens] approached him, walking shyly, and said: "Behold, my father invites you, so that he might duly reward you for having watered [our flock] for us.» (28:25)**

\*The Prophet (ﷺ) would walk and let the companions walk in front of him, and he would say:

**'Walk in front of me and let my back face the Angels.'**

*(As-Silsilah as-Saheehah)*

\*The Prophet (ﷺ) walked behind the weak to make sure they caught up with the rest of the people. He gave a ride to those who found it difficult to walk and supplicated Allah for them. *(Abu Dawood)*

\*Imam Ibn Aqeel, may Allah have mercy on him, said: 'If one walks with someone else who is older and more knowledgeable than him, he should walk alongside that man's right side. He should treat him like he would an Imam in Salah.

\*Ibn Masood (رضي الله عنه) said to those who came and followed him:

**'Return, this will cast disdain upon the follower and will lead the followed to Fitnah. The Prophet (ﷺ) humbled himself and walked behind his companions.'**



\*Walking to the Masjid on the Day of Jum'ah is more praiseworthy than riding. If the masjid is far away, he should walk part of the distance and ride for the other part.

\*Wudhu will efface one's sins. The Messenger of Allah (ﷺ) said:

**'When one washes his feet (in wudhu) the sins he committed while walking will be effaced with the water or with the last drop of water, and he will (after making wudhu) be purified from his sins.'** (*Tirmidhi*)

\*Walking to the masjid to perform prayers is a cause for one to have his sins effaced. (Saheeh al-Jami)

\*When one walks to the masjid one should walk in a peaceful, calm and respectful manner.

\*The Prophet (ﷺ) said:

**'Whoever purifies himself in his home and then walks to the masjid to perform the *Fard* (obligatory) prayer, his footsteps, will efface his sins and raise his rank.'**

(*Saheeh al-Jami*)

\*It is lawful for one to move slightly while performing prayer, such as filling a gap or opening a door (that is near to him) as the Messenger of Allah (ﷺ) did.

\*In the Umrah which is part of the Hajj, one should walk the last four rounds at a normal pace, and the first three at a quick pace.

\*One should walk in a normal pace when walking between Safa and Marwa and quicken his pace between the two green lights.

\*The Prophet (ﷺ) walked in the *Jamarat* (stoning) area.

\*One should walk with the *Jinazah* (funeral) and if one is riding he should ride behind the funeral procession. The one

who is walking can walk in front or behind to its left and right. One should walk with a quick pace.

\*One should not walk around graves wearing sandals. The Prophet (ﷺ) saw a man walking between graves wearing sandals. He said:

**'O you who is wearing sandals, remove them!'** (*Ibn Majah*)

\*One should walk with the weak. The Prophet (ﷺ) used to remember Allah a lot and would not engage in idle talk. He lengthened his prayers and shortened the *Khutbah* (i.e. Friday sermon). He would not mind working with the widow or poor to take care of their needs. (*Nasa'ee*)

\*If one sees something in the path which may harm people, he should remove it. The Prophet (ﷺ) said:

**'While a people were walking a man saw a thorny branch on the path and he removed it. He thanked Allah and Allah forgave him.'** (*Saheeh al-Jami*)

Abu Barzah al-Aslami (رضي الله عنه) said: 'O Messenger of Allah (ﷺ) inform me of a deed, that if I am to do it, I will enter *Jannah*. He (ﷺ) said:

**'Remove harmful objects from the path of people.'**

(*Al-Adab al-Mofrad*)

\*One should walk in a brisk manner, for the Prophet (ﷺ) bought a horse from a Bedouin. He asked the Messenger of Allah (ﷺ) to follow him, and the Prophet (ﷺ) walked in a brisk manner. (*Nasa'ee*)

\*One who is in a state of major ritual impurity may walk with people. Imam Bukhari, may Allah have mercy on him, entitled a chapter in his hadeeth collection: **'Chapter: The *Junub*** (i.e. one who is in a state of major ritual impurity) **can walk in the marketplace and other places.'**

\*Some people will be summoned on the Day of Resurrection on **their** faces. Some of the Companions (رضي الله عنه) were puzzled, the Prophet (ﷺ) said:

**'Isn't the One who made them walk on their feet able to make them walk on their faces on the Day of Resurrection?'** (Bukhari)

\*One should not drive fast in places which are packed with people. One should allow pedestrians to walk and pass. This is part of mutual cooperation in the *Birr* (goodness).

### Guidelines for Wearing Shoes

\*One should wear the right shoe first. When removing them one should begin removing the left shoe first. The Prophet (ﷺ) said:

**'If one of you wears a shoe, let him wear the right shoe first. If one removes his shoe let him remove the left shoe first.'** (Bukhari & Muslim)

\*Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) forbade that one wear his shoes standing up. Al-Manawi, may Allah have mercy on him, said: 'The command in this hadeeth is for educational purposes, for wearing the shoes while sitting down is much easier than putting them on while standing up.'

\*It is inappropriate for a Muslim to walk wearing only one shoe. The Prophet (ﷺ) said:

**'If one of your shoes needs to be cobbled, do not walk wearing only one shoe. One should wait until the other is cobbled and walk wearing them both.'** (Shamail Muhammadiyah)

Satan walks wearing only one shoe. Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

**'Satan walks wearing only one shoe.'** (Silsilah as-Saheehah)

\*It is of the Sunnah that one walk bear-footed at times. The Companions (رضي الله عنه) said:

**'The Prophet (ﷺ) ordered us at times to walk bear-footed.'**

*(Ahmed)*

\*The Prophet's sandal had two straps. (Bukhari)

\*It is praiseworthy for one to wear sandals.

\*One should perform prayer while wearing sandals. The Prophet (ﷺ) used to perform prayers while wearing his sandals.

## **Guidelines One Should Observe When Walking on the Road**

\*Abu Sa'eed al-Khudri (رضي الله عنه) said:

**'Beware of sitting in the pathways.'** (*Bukhari & Muslim*)

The Prophet (ﷺ) warned Muslims not to sit in pathways. If they have to, they should abide by the mannerisms that relate to doing so.

\*One should lower their gaze, not harm anyone, return the Salam, order with the good and forbid evil. Abu Sa'eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Beware of sitting in the pathways.'** They said: 'We have no other place of gathering, where we speak to one another.' **The Messenger of Allah (ﷺ) said: 'If you must, then give the road its right.'** They said: 'What is the right of the road?' **He (ﷺ) said: 'Lower your gaze, do not harm anyone, order with the good and forbid evil.'** (*Bukhari*)

\*One should give directions if asked. The Prophet (ﷺ) said: **'Giving directions is a charity.'** (*Bukhari*)

\*One should remove harmful objects off the pathways. The Prophet (ﷺ) said:

**'A man who did not do one good deed removed a thorny branch from a pathway. He was grateful to Allah and Allah admitted him into Jannah.'** (*Bukhari*)

The Messenger of Allah (ﷺ) said:

**'The deeds of my Ummah were displayed before me, their good and their evil. Of the good deeds is that one remove harmful objects from the pathways, and of the evil deeds is that one spit in the Masjid, while not burying it.'**

(*Al-Adab al-Mofrad*)

\*The Messenger of Allah (ﷺ) said:

**'Every human is created with 360 joints. Whoever magnifies Allah, praises Him, declares His oneness, proclaims Him far removed from every imperfection, seeks His forgiveness, removes a rock, thorn, or bone from the path of Muslims, or orders with the good and forbids evil equal to the number of joints in his body, he will sleep that night and he will be safeguarded from the Fire.'** (*Saheeh al-Jami*)

In the authentic collection of Muslim, it is narrated that the Prophet (ﷺ) said:

**'I saw a man admitted into *Jannah* on account of a tree which was blocking the pathway of Muslims, and he removed it.'**

\*It is unlawful for one to relieve himself in the pathways used by people, paths that lead to waterways, or in the shade where people may tend to rest. The Messenger of Allah (ﷺ) said:

**'Safeguard yourselves from two by which people would curse you.' The companions asked as to what they were, and he said: 'The one who relieves himself in the pathways used by people and the one who relieves himself in the shaded areas.'** (*Muslim*)

\*Men are given priority to walk in the middle of pathways. Abu Usaid Al-Ansari (رضي الله عنه) said that he heard the Messenger of Allah (ﷺ) say while he was exiting the Masjid and men and women were mixed together in the pathway:

**'O women you should walk on the sides of the pathways.'**

The women thereafter walked while sticking to the wall so much so that their dresses would stick to the wall.' (*Abu Dawood*)

\*Of the manners one should abide by when walking in pathways is to help the blind and deaf, help the wronged, and help the one who has a difficult time carrying his luggage. One should walk in a peaceful and calm manner. One should lower their voice and say good words. The one who is walking should give *Salam* to the one who is sitting. The one who is riding should give *Salam* to the one who is walking. The young should give *Salam* to the elderly. One should not scoff or make fun of those who walk in pathways.

## **Guidelines One Should Observe During Trips**

\*One should educate themselves with the necessary rules that pertain to travel.

\*One should prepare themselves for the trip.

\*One should take with him a copy of the Qur'an and other religious books.

\*When one stops somewhere to take rest, he should say:  
**'A'oodthu be'kale'maatil'laahit'taam'maat min shar'ree maa khalaq'**

*Meaning: I take refuge in Allah's perfect words from the evil that He has created.*

If he says this, he will not be harmed by any venomous sting. One should say this during the morning and evening.

\*One should know the direction of *Qiblah* in places he travels to.

\*One should be mindful of the following guidelines when relieving themselves:

a. One should not relieve themselves in public places, walkways, and shaded areas.

b. When the Prophet (ﷺ) would go to relieve himself, he distanced himself from people so people could not see him.

c. The Prophet (ﷺ) would not face the *Qiblah* nor give it his back.

d. When he wanted to relieve himself, he lifted his garment up. When one is in this position, he should say the *dhikr* one would say upon entering the washroom.

e. If one wants to urinate he should choose a soft ground so that the urine will not splash back on him.

f. One should not carry anything that has the *dhikr* of Allah on it when using the washroom.



- g. One should cover themselves upon urinating.
- h. One should not urinate in still water.
- i. One should not clean themselves with their right hand.
- j. If one walks on filth, it is purified by walking on pure dust.
- k. One should know that making perfect wudhu is a sign of one's Iman

\*One can make *Tayammum* (dry ablution) if he cannot find water, or it is difficult for him to use it.

\*One should say the *Adthaan* aloud, for this is a Sunnah which Allah loves. The Prophet (ﷺ) said:

**'Your *Rubb* is amazed with a shepherd who is grazing his flock of sheep on a hillock and he calls the call to prayer and then prays. Allah says: 'Look at my slave; he has called the *Adthaan* and the *Iqamah* for the prayer. He fears Me; I have forgiven him, and admitted him into *Jannah*.'** (*Saheeh al-Jami*)

The Messenger of Allah (ﷺ) said to one of his companions (رضي الله عنه):

**'It seems to me that you enjoy staying in the desert with your sheep. If you are with your sheep or in the desert, and you call the *Adthaan*, raise your voice doing so, for nothing hears your voice, whether a Jinn, man, rock, or anything else, except that it will attest to it on the Day of Resurrection.'** (*Saheeh al-Jami*)

\*Raising the voice calling the *Adthaan* is indeed a great rite of the rites of the *Deen* of Islam.

\*It is praiseworthy for one to lengthen the Fajr prayer (by reciting longer chapters from the Qur'an, and to pause longer in each step of the prayer) and to perform the Isha prayer during the last time it can be offered.

\*It is of the Sunnah that one performs prayer while wearing his sandals.

\*It is more praiseworthy for one to perform prayer directly on the earth, than to perform prayer on a mat. The Messenger of Allah (ﷺ) said:

**'Touch the ground (when you perform prayers by making *sujood* [prostration] on it directly) for from it you were created, and upon it you live, and in it you will be buried.'** (*As-Silsilah as-Saheehah*)

The Masjid of the Prophet (ﷺ) was covered with pebbles. Once the Prophet (ﷺ) performed prayer and the ground turned into wet mud for rain had poured down.

\*One should not play with the pebbles when performing the prayer.

\*Do not wipe the ground upon which you are going to pray, if you must do so, do it once in the place of *sujood*.

\*One should try his best to perform the Fajr prayer in congregation.

\*When one is traveling one should perform the Sunnah prayer before Fajr and the night prayer as well.

\*Jumuah prayer and congregational prayer is not a must upon him who is traveling in the desert, or upon one who cannot hear the *Adthaan* (call to prayer). If one hears the call to prayer, he must perform prayer in congregation. Allah says:

**﴿O you who have believed, when the adthan is called for the prayer on the Day of Jumuah then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.﴾** (62:9)

The Prophet (ﷺ) said:

**'Jumuah is compulsory upon the one who hears the call to prayer.'** (*Irwaa al-Ghaleel*)

\*One should not waste his time needlessly.

\*One should help the person who is seeking directions.

\*One should excel in giving *Da'wah*.

\*If you go to your bed, shake the sheets for one does not know what may have settled on them.

\*Remember Allah whenever you pass by a tree, a rock and the like and be mindful of the *Du'aa* which should be said during the evening and the morning.

## **Guidelines When Seeking Rainfall**

\*When rain does not fall, one should perform the prayer for rainfall. The Imam should ask people to fast and give out *Sadaqah* (charity).

\*A day should be assigned for people to perform *Istisqaa* (rain prayer).

\*When one goes to perform the prayer, he should leave his home in a humble manner. Umar b. al-Khattab (رضي الله عنه) said: **'Al'laahum'magh fir lana in'naka kon'ta ghaf'faa'ra.'**

*Meaning: O Allah forgive us for You are indeed all-forgiving.'*

...until he reached the place for prayer.

\*Women and children should also attend the *Istisqaa* prayer.

\*One should not call the *Adthaan* or *Iqamah* for the *Istisqaa* prayer.

\*One should ask the pious to make *Du'aa*, for Umar b. al-Khattab (رضي الله عنه) asked al-Abbas (رضي الله عنه) to make *du'aa* for them when they experienced a drought. Umar (رضي الله عنه) said: **'O Allah, we used to seek rain by the *Du'aa* of the Prophet (ﷺ), now we seek rain by the *Du'aa* of uncle of Your prophet.'**

\*When rain falls one should say: **'Al'laahum'ma say'ye-ban naa'fe'an'** and **'mo'tir-naa be'fad'lil-laah wa rahma'te-he.'**

*Meaning: 'O Allah make this rainfall beneficial' and 'We have been given rain by the grace and mercy of Allah.'*

\*If the rain pours heavily and it is feared that property damage may occur, it is of the Sunnah that one say: **'Al'laahum'ma hawa'lai'na wa laa a'lai-na. Alal aa'kaam, wadth-dthe'raab wa bo'toon al-o'de'yah wa manaabit ash-shajar.'**

*Meaning: O Allah let the rain pour around us and not on us. Let it pour on the plateaus, on the mountains, on the hills, in the valleys and on the place where trees grow.*

\*It is of the Sunnah that one lifts his clothes so that it would not become dirty.

\*It is unlawful for one to say that we have been given rain due to the fact that such and such star has appeared.

\*The Prophet (ﷺ) would become extremely worried whenever he saw a cloud. A'ishah, with whom Allah is pleased, stated that the Messenger of Allah (ﷺ) would become extremely worried whenever he saw a cloud, or strong wind. A'ishah, with whom Allah is pleased, said: 'O Messenger of Allah, when people see the clouds they become happy for they hope for rain, and I notice that whenever there is a cloud, you appear worried!' He (ﷺ) said: 'O A'ishah, what if it is a punishment? People have been destructed by severe winds. When they saw the punishment of Allah they said:

**﴿And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient; a wind, within it a painful punishment.﴾ (46:24)**

\*No one knows when rain will fall except Allah, the Exalted. Allah, the Exalted, says:

**﴿Indeed Allah [alone] has knowledge of the Hour and sends down the rain.﴾ (31:34)**

\*When one hears thunder, they should say (3 times): 'Subhana man yousab'be'hur'ra'do be ham-de'he wal malaalikato min khee'fa'te'he.'

*Meaning: And the thunder exalts [Allah] with praise of Him – and the angels [as well] from fear of Him.*

\*When one sees extreme gusts of wind, they should say:  
**'Al'laahum'ma in'naa nas'a'loka min khair ha'dhe'he ar-reeh  
wa khair ma fee'haa wa khair ma amarta be'he wa na'oodthu  
be'ka min shar'ree ha'dthe'he ar-reeh wa shar'ree ma fe'haa  
wa shar'ree ma Amarto be'he.'**

*Meaning: O Allah we ask You for the good of this wind and the good  
that it holds, and the good you have ordered it with. We seek refuge with  
you from the evil of this wind, and the evil of what it holds and that what  
you have ordered it with.*

\*When rain falls one's du'aa will be answered. The Prophet  
(ﷺ) said:

**'Two things will not be rejected. When one supplicates  
upon hearing the Adthan, and when one supplicates  
when rain falls.'** (*Saheeh al-Jami*)

\*Rain water is pure, Allah, the Exalted, says:

﴿and We send down from the sky pure water.﴾ (25:48)

\*Anas b. Malik (رضي الله عنه) said:

**'We were told that the Final Hour will not be established  
until it rains regularly; yet, nothing grows.'**

*(As-Silsilah as-Saheehah)*

## Guidelines for Traveling

\*Traveling is very uncomfortable. Abu Hurairah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'Traveling is very uncomfortable: it prevents one of you from his food, drink and sleep. If one of you completes his need (the purpose of his trip) let him hasten back to his family.'** (Bukhari & Muslim)

\*It is of the Sunnah that one bid (his family and friends) farewell, by saying: 'As'to-de'o'kal'laah dee'naka wa a'maa'na'ta'ka wa kha-waa'tee'ma a'ma'lik.'

*Meaning: I place your Deen, your faithfulness, and the ends of your deeds in the trust of Allah.'*

The traveler should answer by saying: 'As'to'de'o-kom Allah al'la-dthee laa ta'dee'o wa'daa'e'o'who.'

*Meaning: I place you in the trust of Allah, Whom all trusts are protected.*

\*Make *Du'aa of Istikhaarah* before traveling if you are feeling doubtful about your trip.

\*One should write his final will and testament before going. The Prophet (ﷺ) said:

**'It is a right upon every Muslim who has to bequeath something to not stay one or two nights before having his will written with him.'** (Bukhari)

\*One should repent to Allah from every sin. One should give valuables back to their owners. One should also pay off all debts or see someone who can pay them off for him.

\*One should take the permission of their parents before traveling.

\*One should leave enough provision for one's family when traveling.

\*It is praiseworthy to ask for advice and for one to supplicate Allah for you. A man approached the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, I want to travel, so supplicate Allah for me.' The Messenger of Allah (ﷺ) said: '**May Allah grant you piety.**' He said to the Messenger, 'supplicate more.' He (ﷺ) further said: '**May Allah forgive you your sins.**' He said to the Messenger of Allah (ﷺ): 'say more.' The Messenger of Allah (ﷺ) then added: '**May Allah make it easy for you to attain goodness wherever you are.**'

Another said to the Prophet of Allah (ﷺ): 'I want to travel.' The Prophet of Allah (ﷺ) said: 'I advise you to fear Allah and to say Takbeer (i.e. Allah Akbar) whenever you go uphill.' When he left, the Messenger of Allah supplicated Allah for him, saying:

**'O Allah, fold and gather the earth for him and make his journey easy for him.'** (Tirmidhi)

\*One should remind his fellow Muslim to make *du'aa*. Umar b. al-Khattab (رضي الله عنه) said: 'I took the permission of the Prophet (ﷺ) to perform Umrah, and he gave me permission and said:

**'Do not forget to make Du'aa for us, O brother!'** (Abu Dawood)

\*One should say *Takbeer* whenever he is going uphill and say *Subhanallah* whenever going downhill.'

\*One should not travel by himself. The Prophet (ﷺ) said: '**Were people to know what I know of the woes of traveling alone, no one would travel by themselves at night.**' (Bukhari)

\*Abdullah b. Amr (رضي الله عنه) stated that the Messenger of Allah (ﷺ) said:



**'One traveler (who is traveling alone) is similar to a Satan, two travelers are similar to two Satans, and three travelers are a convoy.'** (Abu Dawood)

Al-Albani, may Allah have mercy on him, said: **'What this possibly refers to is the travel in desert lands, wherein one does not see anyone else around him. This Hadeeth does not apply to commonly used paths and roadways, which people commute through. Allah knows best.'**

\*It is praiseworthy for one to appoint someone among them as a leader if they are traveling in a group of three or more. The Prophet (ﷺ) said:

**'If three people go out on a journey, let them appoint one of them as their leader.'** (Abu Dawood)

\*The Prophet (ﷺ) was always of excellent character and pleasant.

\*It is prohibited that one takes a dog or a bell with them when traveling. The Prophet (ﷺ) said:

**'Angels do not accompany those among whom is a dog or a bell.'** (Muslim)

\*It is unlawful for women to travel by themselves without a male guardian.

\*It is praiseworthy for one to travel on a Thursday. Whenever the Prophet (ﷺ) traveled, he would travel on Thursdays. It is not lawful for one to travel after the sun moves from its zenith on the day of Jum'ah after the call to prayer has been called.

\*It is praiseworthy for the traveler who is traveling shortly before daybreak to say: **'Sa'me'a saa'me'on be'hamdil'laah wa hos'nee ba'laa'e'hee a'lai'naa. Rab'bana saahib'naa wa af'dhil a'laina aa'e'dthan bil'laah min an-naar.'**

*Meaning:* May a witness be witness to our praise of Allah for His favors and bounties upon us. Our Rubb, protect us, show favor on us and deliver us from every evil. I take refuge in Allah from the Fire.

\*One should say the travel supplication. The Prophet would mount his riding animal and say *Takbeer* (i.e. Allah Akbar) three times, and then say: **'Subhanal'ladthee sakh'kha-ra la'na ha'dthaa wa maa qon'naa la-who moq're'neen wa in'naa e'laa rab'be'naa munqale'boon. Al'laahum'ma in'naa nas'a'loka fee safa're'na hadtha al-bir'ra wat'taqwa wa minal a'ma'lee maa tar'daa. Al'laa'hum'ma ho'win a'lai'na sa'fa'ra'na ha'dtha wat'we' an'naa bo'dah. Al'laahum'ma antas saa'he'bo fis safar wal-khaleefato fil'ahal. Al'laahum'ma in'naa na'oodthu be'ka min wa'thaa as'safar wa ka'aa'batil mandthar wa soo al-monqalib fil maa'lee wal ah'lee wal walad.'**

*Meaning:* Far removed is He from every imperfection, Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! O Allah we ask You for *Birr* (doing things that have been deemed obligatory) and *Taqwa* (staying away from the unlawful) in this journey of ours, and we ask You for deeds which please You. O Allah facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Protector over our family. O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill-fated outcome with respect to wealth and family.'

When one returns they should add: **'A'ye-boon ta'e-boon aabidoon le rab'be'naa haa'me'doon.'**

*Meaning:* We return, repent, worship and praise our Rubb.

\*It is praiseworthy for one who enters a village to say: **'Al'laahum'ma rab'bis sa'ma-waat as-sab' wa ma adth-lal'na wa rab'bil a'raa'deen as-sab' wa maa aqlal'na wa rabish'sha-yaateen wa maa ad'lalna' wa rab-bir're'yaah wa ma dtha'rai'na. As'a'lo-ka khaira ha'dhe'he al-qaryah wa khair**

**ah'le'haa wa a'oodthu be'ka min shar'ree ha'dthe'hil qaryah wa shar'ree ah'le'haa wa shar'ree maa fe'haa.'**

*Meaning:* O Allah! Rubb of the seven heavens and all that they envelop, Rubb of the seven earths and all that they carry, Rubb of the devils and all whom they misguide, Rubb of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.

\*The Du'aa of the traveling person is accepted. Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said:

**'Three Da'wah are accepted without doubt: and he mentioned the Da'wah (i.e. supplication) of the traveling person.'** (Abu Dawood)

\*It is of the Sunnah that a traveling person performs the Sunnah upon his riding animal. Ibn Umar (رضي الله عنه) said:

**'The Messenger of Allah (ﷺ) used to perform (supererogatory) prayer while traveling upon his riding animal, in which ever direction it took him. He would lower his head (instead of making the normal movements for prayer), except for the Fard (obligatory) prayer. He would perform the Fard (i.e. obligatory prayers) on the ground, but he would perform his Witr prayer on his riding animal.'** (Bukhari)

\*One should make du'aa (supplication) for settling down in an area. This du'aa is: **'A'oodthu be'kale'maatil'laahit-taam'maat min shar'ree ma khalaq.'**

*Meaning:* I take refuge in Allah's perfect words from the evil that He has created.

Nothing will harm him until he departs from that place.

\*It is praiseworthy for fellow travelers to eat together. When people traveled during the Prophet's time they would split up whenever stopping somewhere. The Prophet (ﷺ) said:

**'Verily, what you do by splitting up in these mountain passes and valleys, is from the Satan.'**

Thereafter, the companions (رضي الله عنهم) did not do this. They sat so close to each other, that it was said, if a garment was put over them, it would have covered them. (Abu Dawood)

\*If a group of people are traveling, it is commendable that each give some money so that food can be bought for them all.

\*One should choose an appropriate place to sleep, so that one will not be harmed by insects and other creatures that roam around at night. The Prophet (ﷺ) said:

**'When you travel on fertile land (land on which there is an abundance of grass) then give camels their share of the ground; and if you travel on dry, barren land (or during a dry spell) then travel quickly on them. And when you stop at the end of the night to sleep or rest, then avoid the road, for at nighttime, it becomes the pathway of animals and the resting place of harmful vermin.'** (Muslim)

\*One should take all precautions so that they will get up for Fajr prayer. The Prophet (ﷺ) said:

**'Who will watch over us and make sure we don't sleep in and miss the Fajr prayer?'** Bilal (رضي الله عنه) said: 'I will...' (Nasa'ee)

Whenever the Prophet (ﷺ) was traveling and he felt tired, he lay down on his right side. If he stopped just before the morning, he would prop his head up with his elbow (so that he would not miss prayer by sleeping). (Muslim)

\*It is praiseworthy for the traveler to return to his family after completing his business as quickly as possible. Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said:

**'Traveling is very uncomfortable: it prevents one of you from his food, drink and sleep. If one of you completes his need (the purpose of his trip) let him hasten back to his family.'** (Bukhari & Muslim)

\*It is unpraiseworthy for one to enter upon his family at night, for the Prophet (ﷺ) forbade a man to enter upon his family abruptly at night.<sup>52</sup> (Bukhari & Muslim)

\*Whenever the Prophet (ﷺ) returned from a trip, the first thing that he would do is perform a two *Rak'ah* (unit) prayer.

\*If you are traveling with a company of people, everyone should cooperate with the other, and be helpful. Chores should be equally divided amongst all, and one should not be self-centered. The Prophet (ﷺ) walked behind the weak to make sure they caught up with the rest of the people. He gave a ride to those who found it difficult to walk and supplicated Allah for them. (Abu Dawood)

\*Make sure that all things you will possibly need during your trip are with you. The Prophet (ﷺ) used to carry a mirror, *kuhl* bottle and applicator, siwak and a comb.<sup>53</sup>

\*One should give gifts to their family, for this is what causes them to rejoice.

\*The Prophet (ﷺ) would greet and play with the youngsters whenever he came back from a travel.

\*The Companions would embrace one who came from a trip and shake each others' hands on a daily basis. (Tabarani)

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<sup>52</sup> If one phones his family up or gives them notice that he will be arriving at night, then this is not included in the prohibition of the Prophet (ﷺ).

<sup>53</sup> This is a weak hadeeth and can be found in as-Silsilah ad-Da'eefah #4249.

## **Guidelines One Should Follow in Relation to Homes**

\*Know that the manner in which the Messenger of Allah (ﷺ) lived his life was the best, and that his method is also the best. The Prophet (ﷺ) knew that this world was only a transient stage, not a place of permanent stay. Thus, he lived in homes that gave him his privacy and safeguarded him from the extreme heat and cold, rain and wind. These homes would safeguard whatever was placed in them. He did not decorate them, nor were they built high. They were not cumbersome, such that it would be feared that they would collapse under their weight. His homes were neither spacious nor built underground. His homes were of mid class luxury, and smelt of the best of scents due to his sweat.'

\*Umar (رضي الله عنه) used to say: 'O people patch the holes in your homes, so that snakes will not enter them and frighten you.'

\*Allah has made one's home as inviolable. He, the Exalted, says:

﴿They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.﴾ (42:20)

\*When one leaves his home, they should say: 'Bismillah tawak'kalto alal-laah wa laa hawla wa laa qo'wata il'la bil'laah.'

*Meaning: I begin with the name of Allah. I depend upon Allah, and our state of affairs will not change to the better except by Allah's leave.*

\*When one enters his home he should say: 'Bismillah walajna, wa bismillah kharaj'naa wa ala rab'bena tawak'kalna.'

*Meaning: With the name of Allah we enter, with the name of Allah we leave and upon our Rubb we place our trust.*

After this, one should greet his family.

\*One should not build extremely high buildings. The Prophet (ﷺ) said:

**'The Final Hour will not be established until people compete with each other in building high-rise buildings.'**

*(Saheeh al-Adab)*

\*The Prophet (ﷺ) said:

**'Three traits that will cause a Muslim to rejoice in this life are: a Muslim who does not harm his neighbor, living in a spacious living quarters and having a fast ride.'** *(Ahmed)*

\*When A'ishah, with whom Allah is pleased, was asked about the chores the Messenger of Allah (ﷺ) did in his home, she said: **'He helped with the chores of the house, and when it was prayer time he left to perform prayers.'** She also said: **'He was a normal individual; he washed his clothes, and milked his sheep.'**

\*The Prophet (ﷺ) said:

**'Whoever spends on his family while seeking the reward of Allah, it will be counted for him as a charity.'**

*(Saheeh al-Adab)*

\*One should put out the candles at night. The Prophet (ﷺ) said:

**'Close the doors, cover the utensils and drinking pots, put out the candles, for Satan cannot open a closed door, nor can he uncover a covered pot. A mouse may cause a house to burn down.'**

\*One should not leave a fire burning when they go to sleep. A house burnt down in Madinah at night killing those inside of it. The Prophet (ﷺ) was informed of that and he said:

**'This fire is your enemy, when you go to sleep, put it out.'** (Saheeh al-Adab)

\*One should prevent his children from going out at night. The Prophet (ﷺ) said:

**'Prevent your kids from going outdoors when it becomes dark at night. Beware do not travel at night when (the majority of) people are asleep, for you do not know what Allah sends forth of His creatures at night! Lock your doors, turn off the lights, cover the utensils and drinking pots.'** (As-Silsilah as-Saheehah)

### **Manners One Should Uphold With their Neighbors**

\*One should be kind and respective of their neighbors. The Prophet (ﷺ) said:

**'The best of companions with Allah are the best to their companions, and the best of neighbors with Allah are the best to their neighbors.'** (Tirmidhi)

\*It is unlawful for one to transgress or harm his neighbors in any manner. The Prophet (ﷺ) said:

**'By Allah he does not believe! By Allah he does not believe! By Allah he does not believe!'**

The companions asked the Messenger of Allah (ﷺ): 'who?' He (ﷺ) said:

**'He whose neighbor is not safe from his evil.'** (Muslim)

\*A neighbor who lives closer to an individual has more rights than the one who lives further away. A'ishah, with whom Allah is pleased, said: 'I said: O Messenger of Allah, I have two (female) neighbors, to whom should I give a gift?' He (ﷺ) said:

**'To the one who lives closest to you (in terms of distance).'**



\*It is unlawful for one to harm his neighbor. The Prophet (ﷺ) said:

**'Whoever believes in Allah and the Last Day let him not harm his neighbor.'**

\*One should give to his neighbor of what they eat and drink.

\*One should not spread secrets entrusted with him by his neighbor nor look at his family. One should also give gifts to their neighbor.

\*One should congratulate his neighbors during times of joy, and give them condolences and say to them kind words during times of sorrow.

\*One should not close his door on his neighbor. Abdullah b. Umar (رضي الله عنه) said:

**'We witnessed a time in which no Muslim was more rightful to his brother's Dinar or Dirham than his Muslim brother, and now the Dinar and Dirham are more beloved to one us than his Muslim brother!'** He (رضي الله عنه) further said: 'I heard the Messenger of Allah (ﷺ) say: **"How many neighbors will complain to Allah about their neighbor saying: 'O Rubb, ask him... he closed his doors on me and prevented me of his goodness.'"** (Al-Adab al-Mufrad)

\*One should not have his fill while his neighbor goes hungry. The Prophet (ﷺ) said:

**'A believer is not him who has his fill, while his neighbor goes to sleep hungry.'**

\*One should not build his home excessively high, for this will block his neighbor's view, sunshine, and fresh air.

\*One should give sincere counseling, advice, and order his neighbor with the good and to refrain from doing the evil in a

wise manner. One should not make fun or scoff at his neighbor and rejoice upon their neighbors' failures.

\*One should be patient with their neighbor. The Prophet (ﷺ) said:

**'Allah loves three, and hates three,'** and he mentioned among them: **'a man who had a neighbor who was abusive, yet, he was patient with him, until Allah suffices him with life or death.'** (*Saheeh at-Targheeb*)

## **Manners One Should Uphold With the Sick**

\*There is great merit in visiting the sick. The Messenger of Allah (ﷺ) said:

**'Whoever visits a sick person will be on a path that will lead him to *Jannah*, until he returns.'** (Muslim)

Ali b. Abi Talib (رضي الله عنه) said: 'I heard the Messenger of Allah (ﷺ) say:

**'Whoever visits his brother who is sick would be as one who is walking in an orchard of *Jannah* until he sits. When he sits, he will be enveloped in the mercy of Allah. If he visits his brother during the day 70000 Angels will supplicate Allah for him until night. If he visits during the night 70000 Angels will supplicate Allah for him until the morning.'** (Ahmed)

\*A sick person will receive rewards for the good deeds he used to do while he was healthy.

\*One should remind the sick of the reward of Allah, and to be patient, and to be hopeful of the cure. He should be reminded not to wish for death even if the sickness intensifies.

\*One can visit a non-Muslim to invite them to Islam, and to exonerate himself before Allah. This is taken from the Hadeeth of Anas b. Malik (رضي الله عنه) that a Jewish boy who used to serve the Prophet (ﷺ) fell sick. The Prophet (ﷺ) visited him and asked him to accept Islam and he did. (Bukhari)

\*One may visit the sick during any time, as long as it is not discomforting to the sick person. Al-Mawardi, may Allah have mercy on him, said:

**'I visited a sick person with Abu Abdullah during the night in the month of Ramadhan. He told me: 'It is better that one visits the sick during the Month of Ramadhan at night.'**

\*One should not prolong their visit with the sick, except if the sick wishes for that.

\*It is praiseworthy for the one who is visiting the sick to sit by his head. When the Jew who used to serve the Prophet (ﷺ) fell sick and the Prophet (ﷺ) went to visit him, he sat by his head. Ibn Abbas (رضي الله عنه) said: 'When the Prophet (ﷺ) visited a sick person he would sit by his head.' (*Al-Adab al-Mufrad*)

\*It is praiseworthy for one to ask the sick about his condition. A'ishah, with whom Allah is pleased, said: 'When the Messenger of Allah (ﷺ) came to Madinah, and Abu Bakr and Bilal (رضي الله عنه) fell sick. I entered and said: 'O my father, how do you feel?' (*Bukhari & Muslim*)

\*It is lawful for one to cry or weep softly when they are with the sick or one who has passed away, for the Prophet (ﷺ) wept softly when he entered upon Sa'd b. Ubaadah (رضي الله عنه) and he was sick. One should not wail.

\*One should supplicate for the sick, for the Angels say 'Ameen' when one supplicates. Umm Salamah, with whom Allah is pleased, said: the Messenger of Allah (ﷺ) said:

**'If you visit a sick person, say good things, for the Angels say 'Ameen' to (the supplication you make).'**

She said: 'When Abu Salamah passed away, I approached the Prophet (ﷺ) and said: 'O Messenger of Allah! Abu Salamah has died.' He said: 'say: **Allahumma ighfir lee, wa la-who, wa a'qib-nee minwho uqba hasanah.'**

*Meaning: To Allah we belong and unto Him is our return. O Allah recompense me for my affliction and replace it for me with something better.*

She said: 'Allah gave me better in return, the Messenger of Allah (ﷺ)!' (*Muslim*)

\*One should supplicate with the following supplications:

- a. **Laa ba's tahoor Inshallah.** (Never mind, may it [sickness] be a means of purification by the will of Allah)
- b. **Al'laahum'mush-fee \_\_\_\_** (O Allah forgive so and so).
- c. **As'a'lol-laahwhol-adtheem rab'bol arshil-adheem an yash-fe'yak.** Say it seven times<sup>54</sup>. (I ask Allah the supreme, *Rubb* of the magnificent Throne to cure you)

\*One should place their hand on the sick person's hand. The Prophet (ﷺ) would place his hand on the sick person where it hurt and would say: '**Bismillah.**'

\*One should seek to spiritually heal the sick.

- a. One should recite the *Mo'o'we-dhaat*<sup>55</sup>. A'ishah, with whom Allah is pleased, said: 'The Messenger of Allah (ﷺ) recited the *mo'o'we-dhaat* whenever any of his family fell sick.' (Bukhari & Muslim)
- b. One should recite al-Fatihah.
- c. One should say: '**Adth'hib al-Ba's rab'bin naas ish'fee antash-shaafe laa she'faa'a il'laa she'faa'ok laa you-ghaade-ro saqama.**'
- d. One should say: '**Bismillah Arqeeq min kol'lee shai'in yo'dtheek min shar'ree kol'lee nafs in o ain in haasidin Allah-who yash'feek Bismillah Arqeeq.**'

\*One should visit the sick even if he is unconscious, for the goodness of one's *du'aa* will positively affect the sick.

\*Giving the sick flowers or a bouquet is a sign of the imitation of the non-believers.

\*One should help the sick pronounce the *Shahaadah*, i.e. the Testimony of Faith if he is in his last moments. One should also close his eyes and make *du'aa* for him if he dies.

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<sup>54</sup> It is stated in the Hadeeth: 'he (the sick person) will be cured.'

<sup>55</sup> This refers to the last three chapters of the Qur'an.

\*It is praiseworthy for one to visit the sick during the first stages of his sickness. The Prophet (ﷺ) said:

**'If he falls sick, visit him.'**

\*It is not lawful to force the sick to eat or drink.

## **Manners One Should Uphold in the Marketplace**

\*Upon entering the marketplace, one should recite the *Du'aa* specific to entering marketplaces, which is: **'laa e'laahah il'lal laah wah-dawho laa shareeka lawho. La-whol molk wa lahol hamd yuh-yee wa you-meet wa ho'wa hai'yon laa ya'moot be'ya'de-hil khair wa who-wa ala kol'lee shai'in qadeer.'**

*Meaning: None has the right to be worshipped except Allah alone. He has no partner and to Him belong the dominion and all praise. He brings into life and causes death and He is Hai' (ever-living) and He never dies. In his hands is all goodness and He is capable of all things.*

\*It is appropriate for Muslims to educate themselves with the laws relevant to bartering.

\*One should not cheat others when selling them weighed goods.

\*It is unlawful for one to cheat others when selling, as it is unlawful to hold a monopoly on the marketplace and increase the prices to harm people. It is also unlawful for one to increase the value of a product while they have no interest in buying it.

\*It is unlawful to indulge in interest based sales. It is unlawful for one to indulge in *E'nah*<sup>56</sup>, that is; that an individual sell a product to another and accepts for it a deferred payment. The seller then buys back the product from the 'new owner' with cash, which is less than the deferred payment.

\*One should be truthful and deal with others in a trustworthy manner. The Prophet (ﷺ) passed through the

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<sup>56</sup> Basically, one is giving cash and wants more in return afterwards.

marketplace and saw some fruit. He put his hand in the basket and he felt dampness. He said:

**'O owner of this food, what is this?' The owner said: 'O Messenger of Allah (ﷺ) the fruit was dampened by rain.' He said: 'You should have placed the dampened food on top so that people can see it. Whoever cheats is not from us!' (Tirmidhi)**

\*It is unlawful for one to meet merchants before they enter the market area. The Prophet (ﷺ) said:

**'Do not buy products till they reach the marketplace.'**  
(*Saheeh al-Jami*)

\*It is not lawful for one to sell what they do not own, or do not possess.

\*One should be kind and forbearing when selling and buying. The Prophet (ﷺ) said:

**'May Allah have mercy on one who is kind and forbearing when buying, selling and when asking for the repayment of his loan.'** (*Ibn Majah*)

\*One should not raise his voice when arguing. The Prophet (ﷺ) was neither ill-mannered nor rude, nor did he raise his voice. He did not pay evil with evil; rather, he forgave and pardoned. (Shama'il Muhamadiyyah)

\*One should abide by his promises and duties. Allah, the Exalted, says:

**﴿O you who have believed, fulfill all contracts.﴾**(5:1)

\*One should verify sales by noting them down or having them attested. Allah, the Exalted, says:

**﴿But take witnesses whenever you make a commercial contract.﴾** (2:282)



\*One should not excessively swear by Allah when buying or selling. The Prophet (ﷺ) said:

**'Beware, do not excessively swear by Allah when buying or selling, for it will lead one to hypocrisy and remove the blessings of one's product.'** (*Saheeh at-Targheeb*)

\*Marketplaces should be purified from all unlawful things.

\*One should not sell stolen or seized property. Allah, the Exalted, says:

**«O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.»** (4:29)

\*One should lower his gaze and not look at women, and should refrain from mixing with the opposite gender. Allah, the Exalted, says:

**«Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) That is purer for them. Verily, Allah is all-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.)»** (24:30-1)

\*One should take care to perform their religious duties and not be heedless regarding them. The best of people are they who are not busied by worldly affairs. Allah, the Exalted, says:

**«Men whom neither trade nor sale diverts them from the remembrance of Allah (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât.»** (24:37)

## **Manners One Should Uphold with Their Parents**

\*Being obedient to one's parents is a pious deed, which will ease one's hardships in this life and in the next.

\*Obeying one's parents is given precedence over Jihad in the path of Allah. Abdullah b. Masood (رضي الله عنه) said:

**'I asked the Messenger of Allah (ﷺ): 'What is the most beloved deed to Allah?' He said: 'To perform prayer in its established time.' I said: 'What is next?' He said: 'Obeying your parents.' I said: 'What is next': He said: 'Jihad in the path of Allah.'** (Agreed Upon)

Abdullah b. Amr (رضي الله عنه) said that a man came to the Messenger of Allah (ﷺ) to give him the Pledge of Allegiance. He said to the Prophet (ﷺ) I have come to give you the Pledge of Allegiance to fight in the path of Allah, and I have left my parents, both of whom were weeping. He (ﷺ) said:

**'Go back to them, and make them happy as you have saddened them.'** (Abu Dawood)

\*One should supplicate Allah for them and ask Allah to forgive them.

\*One should smile at them whenever he meets them.

\*One should kiss their heads.

\*One should work to pay off their debts. Abdullah b. Abbas (رضي الله عنه) reported that Sa'd b. Ubaadah (رضي الله عنه) sought the verdict of the Messenger of Allah (ﷺ). He asked the Prophet (ﷺ):

**'O Messenger of Allah (ﷺ) my mother passed away and she made a vow (but was not able to fulfill it).'** The Messenger of Allah (ﷺ) said: **'Fulfill it for her.'** (Bukhari)

\*One should be kind to their parents' friends and companions. Ibn Dinar, may Allah have mercy on him, narrated that Ibn Umar (رضي الله عنه) used to ride a donkey and wear a turban. As he was on his way, he met a Bedouin, and he asked him: 'Aren't you so and so?' The man said: 'yes!' He said: 'Take this donkey, and ride it. Take this turban and wear it.' The companions of Ibn Umar (رضي الله عنه) said to him: 'May Allah forgive you! You gave this Bedouin your donkey and turban?' He said: 'I heard the Messenger of Allah (ﷺ) say:

**'One of the greatest forms of kindness and obedience to one's parents is to be kind to the companions (and friends) of his father after he passes away.'** His father (i.e. the Bedouin's father) was a friend of Umar's.

\*One should remember his parents with good memories.

\*One should give them precedence and priority over themselves.

\*One should try his best to lighten their spirits and make them happy.

\*One should stay up to take care of them, especially if one of them falls sick<sup>57</sup>.

\*One should talk to them in a respectful manner, especially when they fall sick. Allah, the Exalted, says:

**﴿Say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴾** (17:23)

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<sup>57</sup> Abu Yazid al-Bustami, may Allah have mercy on him, said when I was twenty years old my mother called me to take care of her while she was ill. I came to her service. She placed one of my hands under her head and the other I extended over her body. I was reciting 'Qul who-Allah ahad' continuously. After a period of time, I felt my entire arm go numb, I then thought to myself, this is my hand, but to take care of my mother is a right I owe to Allah. So I was patient until Fajr prayer; thereafter, I was unable to use my hand.' When he died, some of his companions saw him in their dreams, enjoying himself in Jannah. It was said to him, how did you attain this mercy? He said: 'by being obedient to my mother and being patient when a calamity struck.'

\*One should stand up to greet their parents if they enter upon them.

\*One should kiss their hands.

\*One should give them what they ask for, and be generous with them.

\*One should not raise their voice in front of them, nor argue in their presence.

\*One should seek their advice.

\*One should not lie to them.

\*One should not blame them if they do something they don't like.

\*One should not lie down or sleep while their parents are sitting.

\*One should not stretch their legs towards their parents.

\*One should not walk beside their father but should walk a pace behind him.

\*One should not sit in a place that is higher than the place their parents sit in.

\*One should answer them without delaying if they call them.

\*One should not use their parents' names when calling them. One should not sit before they sit and should not walk in front of them.

Abu Hurairah (رضي الله عنه) saw two men walking. He asked one of them, 'who is this with you?' He said: 'This is my father.' He said to him: 'Do not call him by his name, or walk in front of him, nor sit before him.'

\*After one's parents die, one must still abide by their rights. The Prophet (ﷺ) was asked by someone: 'Do I have any rights to fulfill towards my parents after they have passed away?' he said:

**'Yes, supplicate Allah for them, ask Allah to forgive them. Fulfill their vows after them, maintain the relation of the kith and kin and be kind to their friends and companions.'** (*Abu Dawood*)

## Manners in Relation to Raising Children

\*One should train them from an early age to go to the Masjid, as long as no harm is feared upon them. As for the Hadeeth:

**'Keep the children and the insane away from the Masjids.'**

This is a weak narration.

\*One should encourage their children to gain knowledge, and to gradually seek it. Al-Maimooni, may Allah have mercy on him, said: 'I asked Abu Abdullah: 'What is more appropriate, for me to teach my children Quran or Hadeeth?' He said: 'Teach them the Quran.' I said: 'Shall I teach it to them in its entirety?' He said: 'except if it is difficult for them, then teach them whatever is possible.'

\*One should call his children by saying, 'O father of so and so', or 'O mother of so and so'. This will elevate the child's mental level. The Messenger of Allah (ﷺ) gave *Kunyah* (i.e. call an individual by saying O father/O mother of so and so...) to the young children. Anas b. Malik (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) had the best manners. I had a brother whose name was Abu Umair. The Prophet (ﷺ) said to him: '**O Abu Umair what did an-Nughair do?**' (an-Nughair was a small bird Abu Umair used to play with).

It is lawful for one to call himself the father of so and so, even before he has a child.

\*One should take their young boys to the general gatherings and make sure they sit with the men. The Companions (رضي الله عنهم) would take their children to the sitting place of the Prophet (ﷺ). Of the stories in this regard is what Mu'awiyah b. Qur'rah narrated on the authority of his father. A man had a young child who would come from behind him and he would make him sit in his lap.'

Amr b. al-Aas (رضي الله عنه) saw a group of people sitting next to the Ka'bah, and they had pushed away all the children. After completing his Tawaf he said to them: 'Don't do this! Make room for them and let them sit. Although they are young; tomorrow they will be the elders of their generation. We were young as well, and now we have become the elders of this generation!'

\*One should remind them of the past glories of the *Ummah* and the victories of the Muslims.

\*One should teach them appropriate manners. Of these manners is that which Abu Hurairah (رضي الله عنه) reported:

**'The young should greet the elderly and the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group.'**

\*One should give the young their due respect when they are sitting with the elders. Sahl b. Sa'd (رضي الله عنه) said: 'The Prophet (ﷺ) was given a utensil, and he drank from it. To his right was as young child, and to the left of that child there were a number of elders. The Messenger of Allah (ﷺ) said: 'O child, do you permit me to give this drinking utensil to the elders? He said: 'I will not give my rightful share up after you have drunk from it O Messenger of Allah! So the Messenger of Allah (ﷺ) gave it to him.' (Bukhari)

\*One should train them physically, and teach them archery, swimming, and horseback riding. Abu Umamah (رضي الله عنه) said: 'Umar (رضي الله عنه) wrote to Abu Ubaidah b. al-Jar'raah: **'Teach your children archery.'**

\*One should make sure that their children are protected from degrading manners, such as dancing, walking in a feministic manner, taking more time than necessary when taking care of one's outer appearance.

\*One should not ridicule his son or his ideas in front of others. One should encourage their children to participate.

\*One should greet them with *Salam*. The Prophet (ﷺ) would pass by the young children and give them *Salam*.

\*One should assign certain responsibilities to their children which suit their age.

\*One should tell them a few secrets. The Prophet (ﷺ) sent Anas (رضي الله عنه) on a mission, and he did not tell anyone about it.

\*One should train their children to be bold in the right situations.

\*One should teach his children to wear appropriate, decent clothing and should not allow them to cut their hair in inappropriate manner.

\*One should train their children to cast aside the joys and lavishness of this life. Umar (رضي الله عنه) said: 'Be tough for the lavishness in life does not last.'

\*One should make sure their children do not attend sinful sittings in which people talk about evil.



### **Proper Manners with Relatives**

\*Severing relations of the kith and kin is a major sin. Allah threatens those who do it with a grave punishment. He, the Exalted, says:

**﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight.﴾** (47:22-3)

\*One should treat them kindly and in a good manner.

\*One should help poor relatives in every possible way, during times of hardship and relative ease.

\*One should help them purchase their basic needs, and bequeath to them a portion of their money, if they are among those who do not inherit.

\*A relative has the right of kinship; therefore, one must be kind to them, even if the relative is a non-Muslim.

\*One must maintain the relations from both the father's and mother's side.

\*One should not boycott their relatives due to personal reasons.

## **Manners that Relate to Sitting with One's Brothers**

\*Imam Ibn al-Jozi, may Allah have mercy on him, said: 'Customary practices consume the majority of people's time. They visit each other and do not abstain from idle talk and gossiping. The least that results from this is that one will waste their time. People in the past were weary of this. Al-Fudail, may Allah have mercy on him, said: 'I know of people who carefully counted their statements from one *Jum'ah* to the next.'

\*One should choose a good companion to sit with. This companion should be of high moral character. He should be religious, trustworthy and sincere, for the Prophet (ﷺ) said:

**'A man will indefinitely follow his companions' way; therefore, let one of you be careful as to whom they befriend.'** (Ahmed)

He (ﷺ) also said:

**'Befriend only a believer, and let only a pious eat from your food.'** (Ahmed)

\*The one you accompany should also be sane, intellectual, kind and pious.

\*The cause for befriending an individual should be only for the sake of Allah. The Prophet (ﷺ) said:

**'Indeed Allah says on the Day of Resurrection, where are they who loved each other for My sake? By My honor, I will shade them in the shade of My throne, on a Day in which there is no shade but My shade.'** (Muslim)

The Prophet (ﷺ) said:

**'Allah, the Exalted, says: 'My love is due to those who love each other for the sake of Allah, and those who visit each other for the sake of Allah, and sit with each other**

**for the sake of Allah, and to those who give to each other for My sake.'** (Ahmed)

\*One should smile in the face of his brother, be kind towards them for the Prophet (ﷺ) said:

**'Do not belittle a good thing even if it is to meet your brother with a smiling face.'** (Muslim)

The Prophet (ﷺ) said:

**'Smiling in the face of your brother is a charity.'**

(Saheeh al-Adab)

\*One should be keen on giving advice to his brothers. The Prophet (ﷺ) would mention this in the Pledge of Allegiance he took from his companions. Jarir b. Abdullah (رضي الله عنه) said:

**'I gave the pledge of Allegiance to the Messenger of Allah (ﷺ) to perform prayers, to give the Zakah and to give advice and sincere counseling to every Muslim.'**

(Bukhari & Muslim)

Mu'adh (رضي الله عنه) said: 'Woe to you, do not sit with someone except if you can benefit from him in terms of knowledge.'

\*One should order his fellow Muslim brothers with the good and forbid them from doing the unlawful. They should clarify the truth to them as well.

\*One should not cheat them, nor overlook the mistakes they commit in the *Deen* of Allah because of one's friendship.

\*One can take part in their activities as long as it is not conducive to sin, or does not go against the norms of society.

\*One should be cooperative with his fellow brothers. The Messenger of Allah (ﷺ) said:

**'Allah helps His slave as long as he helps his brothers.'**

(Muslim)

\*One should humble himself with his fellow Muslim brothers. One should not boast, or look at them scornfully. The Messenger of Allah (ﷺ) said:

**'Indeed Allah has revealed to me that you should humble yourselves so that no one boasts out of pride to the other.'**

*(Muslim)*

The Messenger of Allah (ﷺ) said:

**'No one humbles himself before Allah, except that Allah will raise his rank.'**

\*One should not hold any hatred or hard feelings against his brothers. The Prophet (ﷺ) said:

**'Purify my heart from enmity and envy.'** *(Abu Dawood)*

\*One should think well of his brothers. He should not spy on them. He should also interpret whatever they say in the best possible manner. One should also find for them reasons and causes for the actions that they do.

\*One should be forgiving and control their anger. The Prophet (ﷺ) said:

**'Whoever suppresses his anger while he is able to harm the other, Allah will call him in front of all creation on the Day of Resurrection, so that he can choose from the Hoor al-Een whomever he wishes.'** *(Abu Dawood)*

It is also narrated that the Prophet (ﷺ) said:

**'One's wealth will not be decreased by giving out Sadaqah (charity) and Allah honors His slave when he pardons (his fellow brothers) and no one humbles himself before Allah, except that Allah will raise his rank.'** *(Muslim)*

\*It is unlawful for one to hate, envy or boycott someone for personal reasons for more than three days.

\*It is unlawful for one to scoff at another's name or to poke fun at him by giving him funny titles. Abu Hubairah b. ad-

Dah'hak (ﷺ) said: 'This verse **«Nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith.»** was revealed in Bani Salamah. The Messenger of Allah (ﷺ) came to us and each man had two or three names, and when he called one of us, the people would say, 'O Messenger of Allah (ﷺ) he dislikes being called by that name!' This verse was then revealed.'

(Abu Dawood)

\*One should arbitrate between two who have a misunderstanding. The Prophet (ﷺ) said:

**'Shall I not inform you of a rank that is better than fasting, performing prayers and giving out Sadaqah (charity)?' They said: 'Certainly!' He (ﷺ) said: 'Resolving problems that exist between brothers; indeed when problems exist between them, it will destroy them.'**

(Tirmidhi)

\*One should spend on his brothers. It is narrated on the authority of Yahya b. Hilal al-War'raq that he went to Abu Abdullah and complained to him about his condition, so he gave him four Dirhams and said: 'This is all that I own.'

\*It is unlawful for one to brag to his brother of his favors upon him. The Prophet (ﷺ) said:

**'Allah will not talk to three on the Day of Resurrection nor will He look at them nor will he sanctify them and they will be punished with a severe torment...' and he mentioned from among them: 'The one who counts his favors upon an individual.'** (Muslim)

\*One should keep their fellow brother's secrets and not spread them. Anas (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) came to me while I was playing with the other children, and he greeted us with Salam. He sent me to do something for him and I was a bit late, so my mother asked me: 'What kept you?'

I said: 'The Messenger of Allah (ﷺ) sent me to do something for him.' She said: 'What is it?' I said: 'It is a secret.' She said: 'Do not tell anyone about the secret of the Messenger of Allah (ﷺ)!' (Muslim)

\*One should seek advice of the wise.

\*One should treat each individual in an appropriate manner. Some scholars mentioned that one should treat with respect the scholars and important individuals, serve them and do things for them. One should give advice and help his fellow brothers (who are like him) and teach and discipline the young.

\*One should conceal the shortcomings of his brothers.

\*One should not do something that is disliked to his brother.

\*One should be bashful and modest with his brothers.

\*One should be on time for appointments with his brothers.

\*One should love for his brothers what he loves for himself.

\*One should do things for his brothers that will bring them closer.

\*One should display altruism with his brothers.

\*One should defend his brothers.

\*One should do his best to take care of their needs.

\*One should not listen to one who is spreading rumors about his brother.

\*One should be kind to his brothers by doing good things for them.

\*One should visit his brothers and not stay away from them.

\*One should be patient with them if they are dry and harsh.

\*One should be kind to his fellow brother and to his family.

\*One should understand the personality of his fellow brothers.

\*One should praise them with the good qualities that they possess.

\*One should not be extra critical of his brothers and blame them for every mistake that they make.

\*Whenever one receives a letter or message from his brother, they should acknowledge it by responding to it.

\*One should accept the excuses of his brother, and one should meet him with a cheerful face. Al-Hasan b. Ali (ؓ) said:

**'If a man swears at me in my ear and then apologizes in my other ear, I will accept his apology.'**

\*The Messenger of Allah (ﷺ) was asked about one who boycotted his brothers for one year. He (ﷺ) said:

**'Whoever boycotts his brother for one year is similar to one who spills his blood.'** (As-Silsilah as-Saheehah)

\*One should supplicate Allah for his brothers. The Prophet (ﷺ) said:

**'A man's supplication for his brother in his absence is accepted. There is an Angel who is by (that man's head) who is assigned for this. Each time a man makes Du'aa for his brother, the Angel says: 'Ameen, and may you have similar to it.'** (As-Silsilah as-Saheehah)

\*Ibn Abbas (رضي الله عنه) said: 'There are three types of people I cannot repay and the fourth, only Allah can reward him. As for those I cannot reward: A man who made space for me in his sitting area, a man who gave me to drink while I was thirsty and a man who comes from a distance to my house asking me to resolve his problem. As for the fourth whom only Allah can reward him is him who direly needs something and stays up during the night thinking about it and in the morning when he sees me, he asks me to help him in his ordeal. This individual can only be rewarded by Allah. I feel ashamed if a man walks on my rug three times and thereafter I have not helped him.'

\*Yahya b. Aktham, may Allah have mercy on him, said: 'I mentioned to Imam Ahmed, may Allah have mercy on him, something about some of our brothers and he became upset and said:

*My close companion and friend is not him who becomes fed up nor him who, when I am away sells me for another friend*

*My close companion and friend is one who is mindful of the friendship and safeguards my secrets with every other friend.*



### **Manners One Should Uphold When in a Dispute**

\*One should not give priority to their intellect over textual proofs and should return to the Qur'an and Sunnah to resolve their disputes.

\*One should not argue senselessly, cause hatred or divide people.

\*One should educate themselves in religious matters.

\*One should accept the truth after it has been made clear to him, and not adamantly follow falsehood.

\*One should patiently listen to the evidences brought forth by the opposing side.

\*One should relate issues in a trustworthy manner and behave in a sound way and not become angry.

\*One should not follow strange opinions nor seek to support his opinion with dubious proofs.

\*One should be sincere in their work, not be misguided by their whims; furthermore, one should not seek to become famous through argumentation nor try to be the victor in every argument regardless of the truth.

\*One should think well of the person who is opposing him. One should not think ill of his intention, nor talk bad about that individual.

\*One should abstain from differing and diverging as much as possible, except if the proofs are clear.

\*One should be open-minded when he is criticized or receives comments or suggestions from others.

## **Manners that Relate to Good Treatment of Women**

\*Marriage should be encouraged, for the Prophet (ﷺ) said: **'O youth, whoever of you can afford to get married, let him get married, for it will make him modest and safeguard him. Whoever cannot afford to get married, then let him fast, for indeed it will safeguard him.'**

*(Bukhari & Muslim)*

\*One should live affably with their spouse.

\*One should be kind and treat their women in an excellent manner. The Prophet (ﷺ):

**'Treat women well, for they were created from a rib, and the most bent part of the rib cage are the uppermost ribs. If you want to straighten it, you will break it. If you leave it as is, it will remain bent; therefore treat women in an affable manner.'** *(Bukhari & Muslim)*

\*One should sport with his wife. A'ishah, mother of the believers, said:

**'While I was young, before I put much weight on, the Messenger of Allah (ﷺ) and I were on a trip. He asked his Companions (رضي الله عنهم) to go ahead of him and asked me to race with him. I beat him in that race. Thereafter the Messenger of Allah (ﷺ) did not ask me to race with him. Later on, after I had put on weight and forgotten that I had beaten him in a race, he asked his Companions, while I was traveling with him to go ahead of him. He then asked me to race with him, I said: "O Messenger of Allah! How can I race with you and I have put on weight?" He (ﷺ) said: "You will do it." We raced and he beat me. He (ﷺ) said: "O A'ishah this win [of mine] by that win [of yours] in the race!"'** *(Abu Dawood)*

The Prophet (ﷺ) said to A'ishah, with whom Allah is pleased:

**'I know when you are happy and angry; when you are happy with me, you say: 'By the *Rubb* of Muhammad (ﷺ)!' And when you are angry with me, you say: 'By the *Rubb* of Ibraheem (عليه السلام)!' (Saheeh al-Jami)**

\*One should be patient with his wives, and not focus on her faults alone.

\*Having intercourse is a right the husband must fulfill.

\*Of the mannerisms one should abide by when having intercourse:

a. One should mention the name of Allah before having intercourse. The Prophet (ﷺ) said:

**'Whenever any of you wants to approach their wife, let him say: 'Bismillah, Al'laahum'ma jan'nib-nash-shaitan wa jan'nib ash-Shaitan maa razaqtana.' (Bukhari & Muslim)**

*Meaning: I begin with the name of Allah. O Allah, keep the Satan away from us and keep the Satan away from what you have blessed us with.'*

If Allah wills that the couple have a child, that child will never be harmed by Satan.'

b. It is praiseworthy for the couple to conceal themselves during intercourse.

c. It is praiseworthy for one to perform Wudhu, if he wants to have intercourse with his wife again. Abu Sa'eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

**'If one of you has had intercourse with his wife and then wants to approach her again, let him perform Wudhu.'**

*(Muslim)*

d. It is unlawful for one to reveal what happens between husband and wife to others. The Messenger of Allah (ﷺ) said:

**'The most evil of people in rank on the Day of Resurrection are they who approach their wives and they**

**approach them; thereafter, to reveal what had happened between them to people.'** (*Muslim*)

\*It is incumbent that one be fair and just to all his wives.

\*One should place their hand on the wife's head and supplicate Allah. The Prophet (ﷺ) said:

**'If one of you marries a woman, let him put his hand on her forelock and say, Bismillah, Al'laahum'ma in'nee as'a'lo'ka min khai're'ha wa khair ma jabaltaha alaih wa a'oodthu be'ka min shar'reha wa shar'ree ma jabaltaha alaih.'** (*Bukhari*)

*Meaning:* O Allah I ask you for the goodness within her and the goodness you have made her inclined towards, and I take refuge with you from the evil within her and the evil that you have made her inclined towards.

\*It is praiseworthy for them to perform a two unit prayer together, for this is related on the authority of some of the Pious Predecessors.

## **Manners One Should Abide by with Their Servants**

\*One should be kind towards their servants and should overlook their faults.

\*Abu Umamah (رضي الله عنه) said: 'The Prophet (ﷺ) had two slaves with him, and he gave one to Ali (رضي الله عنه) and said to him:

**'Do not beat him, for I have been prohibited from hitting those who perform prayers, and I have seen him perform prayers.'** He gave Abu Dhar (رضي الله عنه) the other slave and said: **'Be kind to him.'** He then freed him for the sake of Allah. The Messenger of Allah (ﷺ) asked him why he did that, he said: **'You asked me to be kind to him, so I freed him for the sake of Allah.'** (*Saheeh al-Adab*)

Anas (رضي الله عنه) said: The Prophet (ﷺ) came to Madinah and he had no servant. Abu Talhah (رضي الله عنه) took me by my hand and said to the Prophet (ﷺ):

**'O Prophet of Allah! Anas is a wise, young boy, so let him serve you.'** Anas (رضي الله عنه) said: 'I served the Prophet (ﷺ) while he was traveling and at home until he (ﷺ) died. He never said to me about a thing I did, why I did it in such and such manner! He never said to me, why you haven't done such and such thing!' (*Saheeh al-Adab*)

\*It is unlawful for one to beat their servants. Abu Masood (رضي الله عنه) said: 'I used to beat one of my slaves, and I heard a voice behind me saying:

**'O Abu Masood, Allah is more capable in punishing you than you are capable in punishing this slave of yours!'** I looked back, and saw the Messenger of Allah (ﷺ). I said: 'O Messenger of Allah, he is free for the sake of Allah!' **He (ﷺ) said: 'If you did not do that, you would have been punished in the Fire.'** (*Saheeh al-Adab*)

\*One should not swear at their servants, or say to them: 'May Allah mar your face!' The Messenger of Allah (ﷺ) said:

**'Do not say "may Allah mar your face".'** (Saheeh al-Adab)

\*One should not hit anyone on their face, for the Prophet (ﷺ) said:

**'If one of you hits his servant, let him avoid hitting him in the face.'** (Saheeh al-Adab)

\*Imam al-Bukhari, may Allah have mercy on him, said in his book 'al-Adab al-Mufrad': **'Chapter: Give them (i.e. servants) to wear from what you wear.'** Jabir b. Abdullah (رضي الله عنه) said: 'The Prophet (ﷺ) told us to treat the slaves kindly. He said:

**'Give them to eat from what you eat. Give them to wear from what you wear and do not torture the creatures of Allah, the Exalted.'** (Saheeh al-Adab)

\*One should not swear at his slave.

\*One should not charge their slave with duties beyond their capacity. The Prophet (ﷺ) said:

**'The slave is entitled to food and clothing. He is not to be overburdened, and if you burden him with chores beyond their capacity, then help him.'** (Saheeh al-Jami)

\*Giving a slave his needs is considered a charity. The Prophet (ﷺ) said:

**'What you feed yourselves is a charity, and what you feed your child, wife and slave is a charity as well.'** (Saheeh al-Adab)

\*Imam al-Bukhari, may Allah have mercy on him, said in his book 'Al-Adab al-Mufrad': **'Chapter: "Does one sit with his slave when eating food?"** Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said:

**'If your slave comes with your food, let him ask him to sit, if he refuses then one should give him some food.'**

(Saheeh al-Adab)

\*If the slave gives advice to his master, he will receive his reward twice. The Prophet (ﷺ) said:

**'If a slave gives advice to his master, and perfects his acts of worship he will receive his reward double fold.'**

(Saheeh al-Adab)

## **Manners When One has a Newborn Child**

\*One should praise Allah and be thankful to Him for this grace.

\*The father should give the good tidings of the newborn to people.

\*One should not be upset if the newborn is a girl, for this is a trait of the people of *Jahiliyah* (pre-ignorance era). Allah, the Exalted, says:

**﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!﴾** (16:58)

And He, the Exalted, also says:

**﴿To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴾** (42:49)

\*Of the Sunnah acts are that one should call the *Adthan* in the right ear of the child... thus, the first thing a child will hear in this world is the word of *Tawheed*. The proofs which state this are weak; therefore, calling the Adthaan in the ear of the child is not praiseworthy. *Shari'ah* rulings must be verified with unambiguous, authentic proofs. As for the *Iqamah* in the left ear, this has not been authentically reported.

\*One should take a date (or something sweet) and moisten it and let the newborn suck on the moistness of the date. One should ask Allah to bless the newborn. Abu Musa (رضي الله عنه) said:

**I took my newborn to the Prophet (ﷺ) and he called him Ibrahim. He took a date, moistened it and asked Allah to**



**bless my child, and then gave him back to me.'**

*(Bukhari & Muslim)*

\*Of the authentically reported Sunnah practices in this regard is that the hair of the child be removed on the seventh day. Two sheep should be slaughtered on behalf of the male and one should be slaughtered on behalf of the female. This is taken from the hadeeth:

**'Every child is to be ransomed by their *Aqeeqah*. It should be slaughtered on the seventh day (after their birth) and his/her hair should be removed, and he/she should be named.'** *(Ahmed)*

If the child dies before the seventh day, one does not have to offer the *Aqeeqah*.

\*One should choose a good name for the child. It is lawful for one to give the name to the child from the first or seventh day. Giving a name is a right that belongs to the father, and it is praiseworthy for him to consult the mother on this issue.

\*The newborn should be circumcised.

\*One should remove the newborn child's hair and give out in charity what is equal to the weight of that hair. Some scholars say that the hadeeth regarding this is weak.

\*One should congratulate the parents. Al-Hasan al-Basri, may Allah have mercy on him, used to say:

**'Baraka Allah laka fe al-mo'hoob wa shaker-tol waahib wa balagha a'shod'dah, wa razaqta bir'ra-who.'**

### **Manners that Relate to Loaning Books**

\*Loaning books is considered a method by which one spreads knowledge.

\*One should thank the one who has loaned the books and supplicate Allah for him.

\*One should not keep books for long periods of time while not needing them.

\*The book that is loaned out should be beneficial.

\*The one who is loaning books should return the book as soon as possible and not delay.

\*One should not mend or fix any of the books he has taken without taking the permission of its owner. Nothing should be written on the edges of the page, except if the individual knows that the owner does not mind.

\*One should inspect the book he wants to take, and should also inspect it before returning it.

## **Manners that Relate to Sneezing**

**\*Imam Ibn al-Qayyim, may Allah have mercy on him, said: 'The one who sneezes attains a great benefit and blessing, for the air that is trapped in his head is released. If this air were to remain in the head it would cause many ailments; therefore, one is to praise Allah for this grace! Furthermore, one should praise Allah for the grace of having their body parts remain in their places after the violent release of the air (i.e. sneezing) for this is similar to an earthquake.'**

**\*Ibn Hubairah, may Allah have mercy on him, said: 'When an individual sneezes, this is a sign of the health and wellness of their digestive system; therefore, one should praise Allah.'**

**\*One should say 'Yarham kal-laah' (i.e. may Allah have mercy on you) when one sneezes and says 'Alhamdulillah'. In the hadeeth, it states: 'The Messenger of Allah (ﷺ) ordered us to do seven things and to refrain from seven things.' Among the things the Messenger of Allah (ﷺ) ordered, was to say 'Yarham kal'laah' to the one who sneezes and says 'Alhamdulillah'.**

**\*Saying 'Yarham kal-laah' is a *Fard Kifayah* (collective duty). It is praiseworthy for all to respond. The Prophet (ﷺ) said:**

**'If one of you sneezes and praises Allah, it is the right of every Muslim who hears him to say 'yarham kal-laah.'**

*(Bukhari)*

**\*One should say Yarham kal-laah' to the one who sneezes after he says 'Alhamdulillah.' The Prophet (ﷺ) said:**

**'If one of you sneezes and then says: 'alhamdulillah' then say 'Yarham kal'laah' (Muslim)**

\*If someone forgets to say 'Alhamdulilah' after they sneeze, some scholars say that they should be reminded. Other scholars say that they should not be reminded for the Prophet (ﷺ) did not remind those who did not say 'Alhamdulilah'.

\*One should raise his voice when saying 'Alhamdulilah'

\*The one who sneezes should lower his voice as much as possible. When the Prophet (ﷺ) sneezed, he would cover his face with his hands or his garment and he lowered his voice.'

*(Tirmidhi)*

\*One should say 'Yarham kal'laah' three times... if one sneezes more than three times, he has a cold. Salamah b. Al-Akwa' (رضي الله عنه) stated that he heard the Prophet (ﷺ) say 'Yarham kal-laah' to one who ' sneezed. He sneezed again, and the Prophet (ﷺ) said: '**This man has a cold.**' One should say this after one sneezes three times.

Imam Ibn Hajar, may Allah have mercy on him, said:

**'As long as the individual says 'Alhamdulilah' after they sneeze, one should say 'Yarham kal-laah.'**

What the one who sneezes says	Response of the one who hears	Response of the one who sneezed
Alhamdulilah rab'bil aa'la'meen	Yarham kal-laah	Yag'firol-laa'ha lana wa lakom
Alhamdulilah ala kol'lee haal	Yarham kal-laah	Yahdeekomol'laah wa yus'le'ho baa'lakom
Alhamdulilah	Yarham kal-laah	Yahdeekomol'laah wa yus'le'ho baa'lakom

\*It is lawful to say: 'Yahdeekomol'laah wa yus'le'ho baa'lakom' to the people of *Dhim'mah* (i.e. non Muslims who live in Muslim lands and pay *Jizyah* [head tax]). The Jews used to sneeze in the presence of the Prophet (ﷺ) in hope that he would say to them: 'Yarham kal-laah', but he would say: 'Yahdeekomol'laah wa yus'le'ho baa'lakom' (i.e. may Allah guide you, and make better your affairs.) if they had praised Allah after sneezing.

\*It is lawful for one who sneezes in prayer to say 'Alhamdulilah'; but it is not lawful for those in prayer to respond to him.

\*If one sneezes they should not turn their faces to the right or left, so that those who are sitting beside them are not bothered by him.

\*One should not say 'Yarham kal-laah' when the Imam is giving the *Khutbah*, for it is incumbent upon all to listen attentively.

\*If the Imam who is giving the Jumuah sermon sneezes while delivering it, and he says 'Alhamdulilah' and pauses, one can say: 'Yarham kal-laah'. But if he does not pause, then one should not say it aloud, rather to himself.'

\*If one who is listening to the Imam, during the *Khutbah*, sneezes, he should not say 'Alhamdulilah' aloud; rather, he should say it to himself. Those around him should not say 'Yarham kal-laah' to him. If one wants to say this between the two *Khutbah* or after the Imam descends from the pulpit there is no problem in that.

\*If one sneezes during the prayer he may say 'Alhamdulilah', except if he is reciting Surah al-Fatihah, for one should recite it completely.

\*If one sneezes in the washroom, one should praise Allah (i.e. by saying 'Alhamdulillah') in his heart.

\*If one sneezes and you are unsure as to whether he has said 'Alhamdulillah', we should be aware of the following:

- a. If you are sure that he has not praised Allah, then you should not say 'Yarham kal-laah', although you may remind him to say 'Alhamdulillah'
- b. If you are unsure whether he has said 'Alhamdulillah' but you hear some say 'Yarham kal-laah'. In this case you should say 'Yarham kal-laah' or you can say: 'Yarham kal-laah in konta ha'midtal-laah.' (i.e. May Allah have mercy on you, if you have praised Allah.)

Imam al-Bukhari, may Allah have mercy on him, mentioned this in his book 'al-Adab al-Mofrad' on the authority of Makhool. He said he was sitting beside Ibn Umar (رضي الله عنه) and a man sneezed from the corner of the Masjid, Ibn Umar (رضي الله عنه) said: 'Yarham kal-laah in konta ha'midtal-laah.'

### **Manners that Relate to Yawning**

\*It is praiseworthy for one to stifle his yawn as much as possible, for yawning is from Satan. The Prophet (ﷺ) said:

**'Yawning is from Satan, if one of you yawns let him stifle it as much as possible. If one of you says: 'haah' Satan will laugh at him.'** (Bukhari)

\*Yawning usually occurs when one is exhausted, or when one wants to rest. Of the things that help one avoid yawning is to eat less food and drink.

\*If one is not able to stifle it, he should cover his face with his garment or his hand. The Prophet (ﷺ) said:

**'If one of you yawns in prayer let him place his hand on his mouth, for Satan enters his body when he yawns.'**

(Muslim)

\*One who is reciting the Qur'an should stop reciting when he has the urge to yawn.

\*Al-Hafidh b. Hajar, may Allah have mercy on him, said about some scholars, while mentioning their merits:

**'He never yawned once, for indeed yawning is from Satan.'**

\*Many make the mistake of seeking refuge with Allah from Satan when yawning... this is something the Prophet (ﷺ) has not obligated upon the *Ummah*.

### **Manners that Relate to Belching/Burping**

\*Belching is to expel gas noisily from the stomach through the mouth on account of one being full. It is usually accompanied with a foul odor. The Prophet (ﷺ) said:

**'Relieve us from your belching, for the people who are most full in this life, will stay hungry for the longest period of time in the Hereafter.'**

It is unpraiseworthy for one to belch in the presence of others.

\*Some doctors mention that the cure for belching is that one eat or drink *Za'tar* (thyme) or mint.

\*There is no certain statement one should say to the one who belches. Ibn al-Muflih, may Allah have mercy on him, said: 'The one who belches is not to be answered with anything in particular, Ibn Aqeel and others said that it was praiseworthy for one to make *du'aa* for the one who belches if he says 'Alhamdulillah'. He said: 'There is no authentic Sunnah in this matter; rather, this is a falsified account.'

### **Manners of Spitting**

\*Spit is saliva when expectorated.

\*Man's mouth is pure, and it is not deemed filthy.

\*One should spit to his left side. The Prophet (ﷺ) said:

**'Would one of you like that he be spat on his face? If one of you faces the *Qiblah*, he is indeed facing his *Rubb*. The Angel is to his right; therefore, let him not spit to his right side or towards the direction of the *Qiblah*. Let him spit to the left or under his foot; if one of you cannot, then let him spit in his garment.'** (Saheeh al-Jami)



## **General Code of Conduct**

\*The intellectual should consider the mistakes they make in relation to the *Deen* of Allah, conduct and mannerisms. One should take note of all of this and try their best to resolve each of these mistakes daily, weekly or monthly. Each time the individual is successful in correcting a mistake or stops doing an evil trait, they should praise Allah and each time they see a trait which they were not successful in correcting, they should feel depressed.

\*One should not befriend or accompany anyone except him who is righteous and upholds the commandments of the *Deen* of Allah.

\*One should not resolutely uphold an opinion in a matter if he finds no one holding that opinion, even if he thinks he is on the Right Path.

\*When an intellectual is faced with two matters, and he is unable to discern which of the two the correct opinion is, he should see what he desires most and stay away from it.

\*Do not refrain from taking the opinion of one who has less knowledge than you, and do not hesitate in applying excellent manners or traits you see someone upholding.

\*The most intellectual individual is he who is able to verify what will benefit him in this life and in the Hereafter, and does not ruin either on the account of the other. If one is unable to balance both in proper proportions they should favor the life of the Hereafter over the life of this world.

\*It was said, 'respect those who are above you (in status), be kind to those who are below you (in status), and be good to those who are equal to you (in status).' Treat your brothers who are equal to you in a kind manner, for this will certainly

prove that the respect you pay to those above you is not on account of seeking worldly gain from them. It will also prove that your kindness to those below you is not account of seeking services from them.

\*Five individuals who will be unhappy and sorrowful in five matters:

- a. The one who is heedless and does not do what is required of him.
- b. The one who lives away from his brothers and friends, and a calamity befalls him and he finds no one to help him.
- c. The one who on account of his rash decisions, empowered the enemies, and feels sorrowful whenever he remembers his decision.
- d. The one who leaves his pious wife and then is afflicted with an impious wife.
- e. The sinner who boldly sins, when he is on his deathbed.

\*A clear sign of the silliness of a speaker is to think that those who are laughing are not laughing on account of what he has said. Another sign of the silliness of an individual is that one speaks to his companion while the other has a strong urge to speak, and when he gets a chance to speak he is unable to speak properly!

\*One of the worst faults of man is that he is unable to see his own faults. The one who is unable to see his own faults will not be able to see any good in any individual. This individual will not stop doing harmful things, nor will he benefit from the good points of others which he fails to see.

\*Arrogance and pride are two blameworthy traits. Anger will prevent one from being happy, graciousness will prevent one from being envious, evil will prevent one from enrichment

in this life, and boredom will prevent one from having companions.

\*The Pious Predecessors were so keen in matters relating to knowledge, that if one of them was not in his country of residence and he learned some knowledge, he would make a point of writing it on a boulder or large rock, so that others who came after him would learn that knowledge.

\*O student of knowledge, if you seek knowledge, then study the general rules and specific chapters under each branch of knowledge.

\*If you are given a position of power, do not seek to be praised by people. If people realize that you seek this and that you enjoy it, they will attack you on account of it, gossip and laugh at you.

\*You cannot please all people at all times; more so, you cannot seek to please those who oppose you or are misguided. You should try to please the intellectual, pious Muslims. Whenever you do this, you will be sufficed and protected from the misguided populace.

\*Let it be known that you are not quick in rewarding or punishing. With this, people will remain fearful and hopeful.

\*Your generosity cannot include all people; therefore, be generous to the pious; likewise, you cannot focus on every single issue, therefore, focus on what is important.

\*Know that some people are unable to control their anger and may show their anger to everyone around them. They may use strong words with one who has no sin, and may even punish them.

\*If you see something which you admire, do not claim it for yourself and then appear to people as though you came up with it yourself; rather, attribute that opinion to its rightful sayer.

\*When you sit with scholars, let them know and feel that you are keener on listening to them than talking.

\*If you want to joke with one of your friends do not exceed the limits. When your friend becomes serious stop joking with him.

\*Do not joke about a serious matter; if you do this, you will be scoffing at it. There is only one case in which you can do this, and if you are successful, it is a sure sign of your intellectuality. If an angry person comes and the individual is able to meet his anger in a soft way which makes him laugh and relieves him from his anger.

\*Do not claim to have knowledge in every issue that is presented before you when you discuss with your friends and companions.

\*Be ashamed to inform your companion that you know, and that he is ignorant directly or indirectly.

\*If you helped someone, and want to be praised or recognized on account of it, and want to remind him of what you did for him, know that if you do that you will be dispraised by people. If you hold patiently, people will eventually recognize you for the goodness that you have done.

\*If you want someone to inform others about a Hadeeth or story which you have heard, do not 'help' in relating it, for this will indirectly point to the fact that you know of what he is talking about. This is also a sign of one's arrogance, pride, and inappropriate manners.

\*For your friends and companions to know that you are one who does what he does not say he will do, is better than them to know you as one who says what he does not do.

\*Know that the more you distance yourself from people, the more people will hold grudges and enmity against you. If you are always in the company of people, you might gain evil friends. Evil friends are more dangerous than having enemies.

\*When you meet the general public, do not intermingle with them too much, be reserved, and prepared. When you are with your good friends be kind to them and talk to them in a kind and generous manner.

\*Do not give your apologies or excuses except to him who likes to hear your excuse.

\*If someone apologizes to you, meet him with a kind and gentle manner. Talk to him in a good way as well, except if he is of those who it is good to boycott.

\*Do not be envious, for if one is not envious, he will safeguard himself from evil manners and from the punishment of Allah.

\*If you have many things to do and accomplish, do them immediately and do not become lazy, for you will not be able to rest until you complete all that is required of you.

\*In your heart you should be conscious of two things when you face people; your need for them and the fact that you can do away with them. Your need for them should be displayed by talking to them nicely, smiling in their faces. You do away with them by keeping your self-pride, and safeguarding your honor.

\*Do not swear at an entire race of people for one does not know, he might be talking ill of someone from that race who is sitting in his sitting area and this will lead to problems.

\*Ibn Abdul-Barr, may Allah have mercy on him, said: 'If six are mocked at, let one only blame himself; one who attends a dinner invitation without being invited, one who wants an ignoble individual to honor him. One who interrupts a conversation between two and wants to talk. One who talks ill of a ruler, one who sits in an unworthy sitting place, and one who is talking to someone who has no wish to listen to him.'

\*Luqman said to his son: Do not answer a question if you are not asked to answer; if you do that, you will have mocked the one who is being asked, and treated the questioner in a harsh manner, and given the ignorant proof of your silliness, and poor manners.'

**The Advice of al-Khat'tab b. al-Mo-al'laa**  
**al-Makhzumi to His Son**

O my son fear Allah and be obedient to Him. Stay away from what He has prohibited by following his Sunnah. In this manner you will correct your faults, and become happy. Nothing is hidden from Allah, He knows everything. I have prepared an advice for you; if you apply it and adhere to it, the kings will be pleased with you and the commoner will gladly follow you, and you will be successful. So obey your father and adhere solely to what is mentioned in this advice. Read this with an open mind. Do not talk senselessly or indulge in idle talk. Do not laugh, sport or joke with your companions excessively. This will indeed, take away one's pride and cause feuds. Be reserved and honorable without being arrogant or proud. Meet both your friends and enemies with a smile and do not wrong any of them. Be moderate in all of your affairs, for the best of affairs are the most moderate. Do not talk excessively, and greet one another with *Salam*. Walk in a deliberate manner and do not drag your feet, nor let your garments drag behind you on the ground. Do not continuously turn to look, and do not stand at sittings. Do not take market-places as a place of gathering, nor speak to animals. Do not fight nor argue with the ignorant. If you speak summarize what you want to say, if you want to joke make sure it is in proportion. If you sit, sit cross legged. Do not crack your knuckles or play with your beard or ring or the hilt of your sword. Do not pick your nose; do not continuously push away flies from your face. Do not yawn and stretch after that out of laziness.

Let your sitting place be a place of calmness. Let your speech be said in proportion. Listen to the good speech, without being arrogant. Do not ask the individual to repeat

himself. Do not indulge in laughable matters. Do not talk boastfully about your son, daughter, horse or sword, and do not speak about what you have seen in your dreams; if you show that you are amazed with some of that, the ignorant will become anxious. They will make up false dreams and ask you about them. Do not act in a feministic manner, nor throw yourself at people like a slave. Avoid trimming from your beard or removing white hairs from it. Avoid using *Kohl*, or the excessive use of oils. Use the *kohl* from time to time. Do not persistently seek needs, and do not fear to ask. Do not inform your family or your children of how much money you have, for if they see it as little they would not be pleased, and if they see it as much they would not be pleased. Make them fearful of you without harshness, and be kind to them without weakness. If you argue be respectful. Do not rush into matters. Show the ruler some of your perseverance and forbearance. Do not continuously point with your hands. Make sure that you do not blush, or sweat excessively in your face. If one is harsh to you be patient. If he angers you persevere. If a ruler chooses you to be close to him, act with him as though you are standing on the sharp edge of a sword. If he seeks you, be wary for he may turn against you. Be kind to him, as you would be kind to a child. Talk to him about things he likes to hear. Do not be fooled by his kind manners towards you and then later on step in to resolve a problem between him and one of his family members, even if that family member respects you. Interfering in royal family matters is something that is not easily forgiven or forgotten.

If you promise to do something, try your best to do it on time. If you speak, speak with the truth. Do not speak to yourself. Speak with the best of things. If you speak of something you were informed of, attribute it to its rightful sayers. Do not speak of things which causes one to become



alarmed or which the hearts reject. Do not repeat yourself... do not say 'yes, yes'... 'no, no'. Wash your hands after you eat with soap and clean your teeth well. Do not spit in the water bowl. Spit water out from your mouth gradually. Do not gargle and then spit close to your companions. Do not bite half a morsel and then put it back in the dipping bowl for this is unpraiseworthy. Do not ask for water repeatedly when sitting at a royal banquet. Do not gnaw at the bones. Do not talk badly of anything that is offered to you at the dinner table, by saying that it lacks vinegar, spices, or salt.

Do not become grabby and hold on to things like one who has been prevented. Do not spend like an imbecile who has been fooled. Know the incumbent rights you must give out from your wealth, treat your friends in a good manner. Do not be in constant need of people, and people will come to you. Know that greed will lead one to being dispraised. 'Wants' will behead an individual. It may be that a food you eat will prevent you from eating many types of food. When one behaves in a benevolent manner, and he knows his status, this will increase his honor. Truthfulness is beautiful and lying is disgusting. Telling the truth and being harmed on account of that is better than telling a lie and having people believe you. Being an enemy of a tolerant person is better than having a fool as a friend. To remain in the company of a generous person while being put down is better than accompanying an ignoble person.

Be from among the people of intellect. A person is 'weighed' in light of what he does, and one can easily asses an individual by looking at whom he accompanies. Beware of people of evil, for they act treacherously towards those who are with them. They sadden those who were truthful to them.

Brothers are of two kinds: One who takes care of you when a calamity strikes and a friend during times of ease. Hang on

to the friend who remains a friend during times of need and stay away from a friend who remains a friend only in times of ease, for they are the worst of enemies.

Whoever follows their desires will be ruined. A man is measured in light of his heart and his tongue. You will benefit from him on account of this.

Stay away from evil, even if you are in the lands of the enemies. Do not marry someone who is below you in class. Do not allow your money to be of more value to you than your honor. Do not speak excessively, for people will be sick of you.

Beware and do not excessively beautify yourself, for one who does this would have some feministic qualities in him. Do not flirt with women, and beware not to incur punishment on yourself in the Hereafter on account of something you did in this life. Do not do something unless you realize its after effects. Do not answer until you see who you are talking to.

Use the Siwak, and resort to doing business in real estate for it is the best business. Whoever respects his honor, people will respect him. If an ignorant talks ill of you, it is better than to have him talk well of you.

Lengthy trips cause boredom, one who is absent and never present will not have a friend.

Being happy with someone's calamity is ignorance, a drunk individual is a Satan, his words are irrational. Poetry has a hidden effect on man like sorcery. Threatening is a type of boycott. Miserliness is misery. Courageousness will keep one alive. Giving gifts is an excellent trait for it spreads love. Whoever does a good thing for you, must be repaid with a good thing, for it is like a debt. One should do good without be prompted to do it.

If one has an evil origin, he will go back and do the actions of those of his origin. A custom is something one must do, if it is good, it is good; if it is evil, it is considered as evil. Whoever

dissolves a contract will possibly acquire enemies. Going back to review a matter with the Sultan is a trait of incompleteness in a man. Running away from responsibility is a shame.

Dear son a man should find comfort with his wife, one cannot live while being in constant argumentation with her. If you want to marry a woman, ask about her family, for indeed one's good roots will exemplify the good individual.

Of the woman are those who are amicable and fertile. She takes care of herself, and is beloved to her neighbors. She is kind and loving to her husband. She lowers her voice, she looks after her home and her servant is also taken care of. Her son is taken care of, and she is always full of goodness.

I ask Allah to make you among those who follow the guidance, and among those who attain piety and stay away from angering Allah, and is always contented.

I leave you to Allah, for He will take care of you, no condition can be changed from one state to another except on account of His leave. May Allah exalt the mention of Prophet Muhammad and render him safe from all evil.

## A Beneficial Advice

In the book: '*The Beliefs of the Pious Predecessors and Scholars of Hadeeth*' Imam **Abu Uthman Ismail b. Abdurrahmaan as-Saa'booni**, may Allah have mercy on him, said:

I said: 'Every thing has an honorary status, and the most honored of all sittings is that which is faced towards the *Qiblah*. Do not pray behind a sleeping individual or one who does not have *Wudhu*. Kill a snake and scorpion even if you are performing prayer. Do not cover the walls with clothes. Whoever peers at his brother's book without his knowledge is indeed looking at the fire. Shall I not inform you of the most evil among you? They said: 'Yes O Messenger of Allah! He said: 'The one who lashes his servant and refuses to assist him. Shall I inform you of those who are more evil than this? The one who does not accept a mistake or an apology. Shall I inform you of one who is worse than this? The one whose goodness is hoped for, but one cannot be safe from his evil. Whoever wishes to be the strongest of people let him depend on Allah. If one wants to be the richest of people, let him hope for what Allah has, more than what he hopes to receive from people. Whoever wants to be the most honored and noble of people let him fear Allah.'

## Conclusion

I ask Allah, the Exalted, to make us sincere whenever we utter a statement or do an action. I ask Allah to make us among those who follow the guidance of Muhammad (ﷺ).

Dear brother/sister know that what you have read in this book was put together by a human, and no matter how hard an individual tries to perfect his work, it will still be lacking.

So this is what I was able to put together and I hope you benefit from it.

I see it important to conclude this book with what Imam Ibn Hajar, may Allah have mercy on him, concluded his explanation of Saheeh al-Bukhari with. Urwah reported that A'ishah, with whom Allah is pleased, said: 'Whenever the Messenger of Allah (ﷺ) sat or prayed he would say a few words. I asked him about those words, he said, if one said good things, these words would seal that goodness until the Day of Resurrection. If one spoke with something other than goodness, these words will serve as expiation.

**Subhanakal-laa'hum'ma wa be'ham'de-ka laa e'laahah  
il'la anta astagh-fe-roka wa a'toobo e'laik.**

*Meaning: Far removed are You from every imperfection O Allah, I begin with praise of You; I bear witness that there is no god worthy of being worshipped except You, I seek forgiveness and repent to You.*

