

Islamic Etiquette

الآداب الإسلامية



Adaab towards Allah
Masjid Seeking Knowledge
Parents The Noble Qur'an
Spouses the Messenger of Allah
Sleeping Clothing
Gathering and Greeting
Visiting Public Property
Eating and Drinking
Joking Relieving Oneself
Giving Naseehah Social Media

Da'wah
Traveling



لجنة التعريف بالإسلام
ISLAM PRESENTATION COMMITTEE

Education Section - Advanced Curriculum

Islamic Etiquette

الأداب الإسلامية

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Preface

Praise be to Allah, the Most High and peace be upon His Prophet Mohammad to whom he gave the message for mankind.

This book is comprised of a study of the various Islamic etiquettes (Adaab) for all aspects of life such as the rights of The Almighty Allah, His Prophet, His Book as well as the etiquettes of other personal and social acts .

Acquiring Adaab holds a great importance in building a balanced Islamic personality, beautifying the conduct so as to bring the Muslim closer to Allah ﷻ and to the hearts and minds of others .

IPC Education Section is pleased to present this textbook “Islamic Etiquettes” which consists of a study of the Islamic Etiquettes and manners (adaab) as derived from the Qur’an and the Sunnah.

Nineteen Adaab have been presented in this textbook with review questions.

The material of this textbook is tailored to be taught in a course of about 24 class room hours.

Allahumma guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

Education Section
Islam Presentation Committee

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1

Adaab towards Allah ﷻ

الأداب المتعلقة بالله ﷻ

Allah ﷻ is our Creator. He is the Creator worthy of worship and he sent down all the Divine messages, which the prophets brought to their people and called to the worship of Allah ﷻ alone. People who do not realize the greatness of Allah ﷻ and associate partners with Him, they do not know the true Power and Might of Allah ﷻ.

Allah ﷻ said:

وَمَا فَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they did not appraise Allah with true appraisal [6:91]

Manners (Adaab) towards Allah ﷻ

1- Worshipping Allah ﷻ alone without associating anyone with Him and rejecting all false deities because this is the exact message of Islam, and a testimony of faith.

Allah ﷻ says:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent. [114]

2- This worship with full devotion and with purifying one's intention in worshipping Allah ﷻ allows the whole of life of a believer to be an act of worship. The key of your station with Allah ﷻ is sincerity (Ikhlas).

Allah ﷻ says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion. [98:5]

The Muslim scholar Ibnul Qayyim said: “If a person is sincere towards Allah ﷻ in all his affairs, Allah will give him more than He gives the others and this sincerity results from true love of Allah and true trust in Him.” So the most sincere people are those who love Allah ﷻ more than anything and put most trust in Him.

3- Watching Allah ﷻ (Muraqabah)

A Muslim should certainly know that Allah ﷻ knows everything. In believing in this, one will control his deeds and avoid disobeying Allah ﷻ which is the secret of having a successful relationship with Allah, the Almighty.

Once Abdullah ibn Umar, the companion of the Messenger of Allah ﷺ, was walking with his friends in the desert. They saw a young shepherd, grazing

Teacher's Note:

The teacher should inform the students that Aadaab means both etiquettes and manners and make sure they use this throughout the course.

sheep. Abdullah wanted to examine the honesty and piety of this shepherd, so he asked him to sell them one of his sheep. The guy replied “It’s not mine, it’s my master’s sheep.”

Here Abdullah ibn Umar said: “Tell your master that the wolf ate it.” The shepherd got angry and walked away saying: “So where is Allah?” Abdullah kept repeating and crying, “So, where is Allah?”

When he returned to Madinah, Abdullah bought that slave from his master and set him free.

So every Muslim should be like this shepherd in watching Allah ﷻ in all his deeds and avoid disobeying Him or committing sins because Allah ﷻ hears, sees and knows what we do even if we are alone.

4- Honoring Allah’s rituals and commands. A Muslim should respect and honor all what Allah ﷻ commands us to do and at the same time should avoid things that He has prohibited. In performing what we owe Him in what He obligated on us, a Muslim becomes more pious and nearer to Allah ﷻ.

5- Seeking help and assistance from Allah ﷻ (isti’aanah): Whenever one encounters a trouble, he should immediately seek help of Allah ﷻ.

Prophet Mohammad ﷺ said:

«إذا سألت فاسأل الله وإذا استعنت فاستعن بالله». الترمذي

“If you ask, ask Allah, if you seek help, seek help of Allah.” Tirmithi

6- Having full trust in Allah ﷻ (Tawakkul)

One should trust in Allah’s plan and accept whatever He decides.

Allah ﷻ says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

And upon Allah rely, if you should be believers. [5:23]

Allah ﷻ is pleased with those who trust Him. The fruit of Tawakkul is to accept and be content with Allah's Decree.

7- Giving thanks to Allah ﷻ

Allah ﷻ has bestowed upon us countless blessings, thus a Muslim must thank Allah ﷻ for these bounties with his tongue by praising Him as well as with his limbs by using them in obedience to Him.

Allah ﷻ says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe. [14: 7]

2

Adaab with the Messenger of Allah ﷺ

الأداب المتعلقة بالرسول ﷺ

Allah ﷻ has sent Prophet Mohammad ﷺ as the last messenger for all humanity. Allah ﷻ has honored and favored us by sending His Messenger, with His Last Book , the Quran.

Allah ﷻ said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلٍ لَّفِي ضَلَالٍ مُّبِينٍ

Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error [3:164]

Indeed, Prophet Mohammad ﷺ has certain rights and manners over us which we should observe and uphold.

Among these are:

- 1- Bearing witness that Prophet Mohammad ﷺ is the messenger of Allah and he is the last Messenger Allah has sent.
- 2- Following his Sunnah (teachings) and obeying him in speech and action.

Anyone who claims faith in Prophet but then does not obey his orders and follow his Sunnah, has lied about his faith.

Allah ﷻ said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful. [7:157]

Prophet Mohammad ﷺ said:

عن أبي هريرة ؓ أن رسول الله ﷺ قال: «من أطاعني فقد أطاع الله ومن يعصيني فقد عصى الله.» مسلم

Abu Hurairah ؓ narrated that the Prophet ﷺ said “Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah.” Muslim

3- Loving him

Among the rights of the Prophet ﷺ upon his nation is complete and perfect love for him.

Prophet Mohammad ﷺ said:

عن انس بن مالك أن رسول الله ﷺ قال : « لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده
والناس أجمعين.» البخاري

“None of you (truly) believes until I am more beloved to him than his child, his
parents and all people.” Bukhari

The greatest degree of love for the Messenger of Allah is to love him more than one’s self. Umar ibn Al Khattab ؓ (the second Khalifa) once said to the Prophet, “O Messenger of Allah, you are more beloved to me than everything except myself. The Prophet ﷺ replied, “No, by the One in whose hand is my soul, not until I am more beloved to you than yourself.” Then Umar ؓ said, “Now, by Allah, you are more beloved to me than myself.” So the Prophet ﷺ said, “Now you have believed Umar.”

4- Honoring him

This is among the Prophet’s rights. Muslims should respect and hold him in high esteem. The Prophet’s companions used to honor him so much that when he ﷺ spoke they would listen to him attentively and avoid raising their voices above the voice of the Prophet or be loud to him in speech. In doing this, they follow Allah’s ﷻ order:

يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. [49:2]

5- Invoking Allah's blessings upon him whenever he is mentioned.

Allah ﷻ has ordered believers to invoke blessings on him saying:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. [33:56]

It is indeed discourtesy for a Muslim to hear the mention of Allah's messenger ﷺ and then be too miser to invoke blessings on him.

Prophet Mohammad ﷺ said :

عن علي بن أبي طالب رضي الله عنه أن رسول الله ﷺ قال : «البخيل من ذكرت عنده فلم يصل عليّ.» الترمذي

Ali bin Abi Talib رضي الله عنه narrated that Prophet Mohammad ﷺ said: "The miser is the one in whose presence I am mentioned yet does not pray for Allah's blessings upon me." Tirmithi

6- Honoring his family, wives and companions (sahabah) and avoiding criticizing or cursing them. Instead one should ask Allah's forgiveness for them, respect them and follow their steps because they are the closest to the Prophet of Allah.

7- Spreading his message

Loyalty to the Prophet includes spreading his message which is invitation to Islam throughout the world. All Muslims should fulfill the duty of Dawah and delivering of the message by using different methods , both online and offline .

8- Supporting and defending the Prophet by word and action whenever others offend, underestimate or distort his reputation . Muslims should handle such situations wisely and calmly .

How to support Prophet Mohammad ﷺ ?

- 1- By living his morals and ethics .
- 2- By spreading his biography and his traditions in all languages .
- 3- By implementing our prophet's teachings in our daily contact with others .
- 4- By defending his honor.
- 5- By studying his seerah and closely following his teachings.
- 6- By reviving his sunnah and teaching or raising awareness about his life.
- 7- By enjoining good and forbidding evil like he used to do .

3

Adaab with the Word of Allah ﷻ

The Noble Qur'an

الأداب المتعلقة بالقرآن الكريم

Qur'an is the word of Allah revealed to Mohammad ﷺ . The teachings of Qur'an are the guidelines for the Muslims to lead a blessed and productive life and teaches them how to live in peace, respect each other and follow the righteous path.

Moreover, reciting the Noble Qur'an strengthens the relationship between the Muslim and Allah ﷻ, fills his heart with security and tranquility.

Adaab with reciting Qur'an:

1- Strive to be sincere when you learn and recite Qur'an.

One should read and learn Qur'an for the sake of Allah ﷻ and not so that he is known as a reciter or a scholar.

2- Requirement of ritual purity to touch the Qur'an. If one is in a state of impurity, he should avoid touching it.

Allah ﷻ said:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

None touch it except the purified. [56:79]

One may hold the Qur'an via a barrier because in doing so, one is not physically touching the Qur'an.

Menstruating women and those experiencing post-natal bleeding are allowed to recite Qur'an although they are forbidden from touching it. It is permissible to carry the Qur'an in one's pocket but one cannot enter the toilet with it.

3- One should sit in a respectable, honorable manner while reciting Qur'an.

He should avoid laughing and talking during reciting Qur'an

4- It is permissible to recite Qur'an while one is standing, walking, riding, sitting or lying down.

Allah ﷻ said:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

The ones who remember Allah while standing or sitting or [lying] on their sides and who reflect on the creation of the heavens and the earth [3:191]

5- It is preferable when one reads Qur'an to face the Qibla and starts with Istiathah and Basmallah.

6- Qur'an should be carried with proper care and kept in a safe place.

7- Verses of Qur'an should be recited in slow tones with each word being pronounced clearly. The reciter should beautify his voice while reciting Qur'an. It should be recited with Tajweed¹ and Tarteel².

1 Tajweed: Rules of reciting Quran correctly

2 Tarteel : Reciting Quran beautifully and clearly. The teacher discusses with his students places of the fifteen places of Sajdah.

- 8- One should perform Sajdah where is required to do. In the entire Qur'an there are fifteen places where performing Sajdah is required.
- 9- One should interact with the Qur'an. When he comes across verses of Paradise, mercy or grace of Allah ﷻ, he should hope for these things and pray to Allah for them , on the other hand, if he comes across verses of punishment, warn, or hell, he should pray to be saved from them.
- 10- One should strive to understand Qur'an . He should also reflect and ponder over what he is reciting. A Muslim should open his heart and mind to the verses of Qur'an. Allah ﷻ invites us to think and ponder over the contents of the Qur'an.

Allah ﷻ said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?
[47:24]

- 11- One should implement and act upon the verses of Qur'an in his daily life. eg Spreading the Salaam, be dutiful to parents, feeding the poor... etc. Prophet Mohammad ﷺ was like a walking and a living Qur'an.
- 12- Qur'an should be recited regularly. It is disrespectful to keep the Noble Qur'an unread for a long period of time.

Allah ﷻ said:

فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ

so recite what is easy [for you] of the Qur'an. [73:20]

Aisha رضي الله عنها narrated that Prophet Mohammad ﷺ said:

«الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذي يقرأ القرآن ويتعنت فيه وهو عليه شاق له أجران» البخاري ومسلم

“Verily the one who recites the Qur’an beautifully and smoothly, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then he will have twice that reward.” Bukhari & Muslim

13- Teaching the Noble Qur’an in the community.

Uthman bin Affan ؓ narrated that the Prophet Mohammad ﷺ said:

«خيركم من تعلم القرآن وعلمه» البخاري

“The best of you are the ones who learn the Qur’an and teach it to others.”
Bukhari

If one is qualified, he can teach the Qur’an to children, New Muslims or elderly people.

14- Children should get familiar with the Qur’an early in their lives, so parents should enroll children in Qur’an classes and they should encourage them to participate in Qur’an memorization and recitation competitions as well as provide motivation and incentives for them. Children should also be taught meaning of the words of Allah.

Review Questions 1

Fill in the spaces:

- 1- The most sincere people are those who _____ Allah ﷻ most and put most _____ in Him.
- 2- Loyalty to the Prophet Mohammad ﷺ includes spreading his _____ through the world.
- 3- It is disrespected to keep the Noble Qur'an unread. It should be _____ regularly.
- 4- The best among Muslims are the ones who learn Qur'an and _____ to others.
- 5- Muslims should avoid talking ill or criticizing the family, wives and companions of the _____ .

True or false:

- 1 () A Muslim can make his whole life as an act of worship if he worships Allah ﷻ with full devotion and pure intention.
- 2 () The Prophet's companions used to avoid raising their voices above his voice.
- 3 () One may touch the Qur'an if he is in state of impurity.
- 4 () It is recommended to beautify one's voice when reciting the Qur'an
- 5 () Giving thanks to Allah ﷻ is only done by tongue .

Choose the correct answer:

- 1- If a Muslim believes that Allah ﷻ knows everything:
 - a. He will control his deeds and obey Allah ﷻ.
 - b. He will obey and fear Allah ﷻ only among people.

c. He will sometimes avoid things Allah ﷻ has prohibited.

2- A Muslim should love the Messenger of Allah:

- a. Less than himself
- b. The same as he loves himself
- c. More than himself

3- While reciting Qur'an , one should not:

- a. Face the Qibla
- b. Recite it in slow tones
- c. Touch it in a state of impurity

Match the following:

- 1- Adaab () Having full trust in Allah ﷻ
- 2- Muraqabah () Rules of reciting Qur'an correctly
- 3- Tawakkul () Manners and etiquettes
- 4- Sunnah () Watching Allah ﷻ
- 5- Tajweed () Teachings of the Messenger of Allah Muhammad ﷺ

Allah ﷻ says:

“Indeed, in Allah’s Messenger, you have a good example to follow for him who hopes in Allah and the Last Day and remembers Allah much.”

Mention four rights a Muslim should observe towards the Messenger of Allah ﷺ

4

Adaab with Parents

الأدب مع الوالدين

Islam has elevated the status of parents. It regards being kind and dutiful towards them as one of the best acts of worship.

Allah ﷻ says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

Worship Allah and associate nothing with Him, and to parents do good, [4:36]

Adaab with parents:

1- A Muslim believes in his parent's rights upon him and that they are the most worthy of his considerations and that a mother has more rights than a father because of the hardships suffered by her during pregnancy and the severe pain of delivery.

عن أبي هريرة ؓ قال: جاء رجل إلى النبي ﷺ فقال: «من أحق الناس بحسن صحابتي؟ قال: أمك، قال: ثم من؟ قال: أمك، قال: ثم من؟ قال: أمك، قال: ثم من؟ قال: أبوك» البخاري

Abu Huraira ؓ narrated that a man came to the Prophet ﷺ and said: “O Messenger of Allah, who among the people is the most deserving of my good companionship?” He ﷺ said: “Your mother!” “Then whom?” He ﷺ said: “Your mother!” “Then whom?” He ﷺ said: “Your mother!”

He asked: “Then whom?” He said: “Then your father.” Bukhari

2- Showing love, mercy and keeping them happy and comfortable, seeking their pleasure and praying for them ,spending time with them as much as possible.

3- One has to obey his parents and fulfill their requests as long as it is not in disobedience to Allah ﷻ or in contradiction to the Shariah.

Prophet Mohammad ﷺ said :

« لا طاعة لمخلوق في معصية الله » مسلم

“There is no obedience for created things in a matter of disobedience to Creator”.Muslim

4- One should be respectful to his parents in speech and action by listening to them when they talk and avoid belittling or mocking their opinions. Children should not call their parents by their names, but, instead, say “My father” or “My mother”, as well as avoiding raising their voices above their parents’ voices or troubling them by hurtful and offensive words.

Allah ﷻ said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. [17:23]

5- One should be kind and dutiful to his parents even if they are non-Muslims.

6- One should be dutiful to them when they are old by invoking Allah ﷻ to bestow mercy and forgiveness on them.

7- It is necessary (wajib) upon an individual that he supports his parents and grandparents financially or if they are poor or in need, provided that he is capable of doing so.

8- Being dutiful to parents after death : There are some matters which a Muslim should do for his parents after their death:

- Supplicating to Allah ﷻ for them and asking Allah ﷻ to have mercy upon them.
- Asking Allah ﷻ to forgive their faults and sins.
- Honoring their relatives and friends by being kind to them, visiting them, giving them charity if they are in need.
- Fulfilling their promises and wills.
- Giving charity on their behalf.

جاء رجل من بني سلمة إلى النبي ﷺ فقال: «يا رسول الله، هل بقي من بر أبوي شيء أبرهما به من بعد موتهما؟ قال: نعم، الصلاة عليهما (الدعاء) والاستغفار لهما وإيذاء بعهودهما من بعد موتهما وإكرام صديقيهما وصلة الرحم التي لا توصل إلا بهما.» ابن ماجه

A man from Bani Salama came to the Prophet ﷺ and asked: “O Messenger of Allah, now my parents are dead, is there any dutifulness left for me to do towards them?” The Prophet ﷺ answered: “Yes, supplicating for them, seeking forgiveness for them, fulfillment of their

wills after their death and being kind to their friends and maintaining good relations with those of your relatives with whom your kinship is established only through them.” Ibn Majah

5

Adaab between spouses

الآداب بين الأزواج

The family is the morally grounded foundation of a society. It composed of individual that have a permanent relations between them.

There must be certain etiquettes placed in order to control and regulate these relations

Etiquette between spouses

There are some shared Adaab and duties by both a husband and a wife like loyalty, honesty, respect, trust, love and mercy, good companionship, protecting each other's honor and secrets.

Allah ﷻ says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquility in them ;and He placed between you affection and mercy .Indeed in that are signs for a people who give thought.[30:21]

The rights of the wife upon the husband

Supporting and providing the means of living like a suitable house, foodstuffs and clothing and all other necessary things. A husband as well should strive to

improve the living conditions of his family.

Kind and proper treatment and avoid beating her except in the case of nushooz (rebellion against the husband's authority). Even in that case, the husband is only allowed to strike her as a last resort, but in a way which does not harm her or her dignity.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good. [4:19]

Teaching her the obligatory religion which is her beliefs, how to purify herself how to pray, how to fast and her rights over her parents, husband as well as all other important Islamic matters.

A husband must remember that for each member of the couple, there will be an aspect of the one's personality that conflicts with the other's personality. And he should remember that if there are some characteristics that he does not find pleasing in his wife, then indeed she has other characteristics, which will definitely be pleasing to him. And above all, he should be patient with her.

Prophet Mohammad ﷺ said:

«لا يفرح مؤمن مؤمنة أي لا يبغضها إن كره منها خلقاً رضي آخر» مسلم

“A believing man does not dislike a believing woman. If he dislikes one character in her, he is pleased with another.” Muslim

The rights of the husband upon his wife

A wife must obey her husband so long as his commands do not conflict or contradict the commands of Allah ﷻ and the general teachings and ethics of Islam.

Allah ﷻ says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband-s] absence what Allah would have them guard. But those [wives] from whom you fear arrogance [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. [4:34]

Prophet Mohammad ﷺ said:

«إذا دعا الرجل امرأته إلى فراشه فلم تأتة فبات غضبان عليها، لعنتها الملائكة حتى

تصبح» بخاري ومسلم

“If a man calls his wife to his bed and she does not come and he then spends the night angry with her, the angels curse her until the morning.”

Bukhari & Muslim

The wife must not leave the house or travel except with her husband’s permission and approval.

Protecting his home, wealth and children. She must not receive anyone in his home whom her husband does not like.

Good behavior: a wife must respect her husband’s parents and near relatives, she also should lower her gaze, keep her voice low, dress modesty and do her best to please her husband and make their life happy and comfortable.

She should raise their children well, and spend time in her house productively.

She should above all be patient towards her husband and strive to make their lives together beautiful.

6

Adaab of Seeking Knowledge

آداب طلب العلم

Seeking knowledge is greatly valued in Islam and it has a great importance because it is considered to be an act of worship and as the best and most noble act.

The first revealed verse in Qur'an is an invitation to seeking knowledge.

Allah ﷻ said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of your Lord who created [96:1]

Prophet Mohammad ﷺ said:

«طلب العلم فريضة عن كل مسلم» ابن ماجه

“Seeking knowledge is obligatory upon every Muslim
(male and female) Ibn Majah

Knowledge is divided into:

1- Fard Ayn (individual duty): It is the knowledge which is a must on every Muslim to know about Allah ﷻ , Prophet Mohammad ﷺ and his religion. Matters like belief, purification, worship and moral ethics need to be studied individually.

2- Fard Kifaya (collective or group duty): It is the worldly academic knowledge

such as medicine, industry or any science related to history or civilization. Some of the Islamic knowledge can be classified as such, for example, knowledge about the laws of inheritance.

In studying worldly academic sciences , if one wants to be rewarded by Allah ﷻ, one must have intention of benefiting people as well as he must take his study seriously.

Seeking Shari'ah knowledge might not be only at school or at university, it might be attending study circles, at mosques or via online venues. The seeker of knowledge should not stop seeking knowledge until he departs from this life.

The virtues of seeking knowledge:

1- When one is granted knowledge, he becomes more acquainted with Allah's ﷻ attributes and qualities and he appreciates Allah's ﷻ creation more as well as he witnesses that Allah ﷻ is the only One worthy of worship, and then submits to Him humbly. This, in return, generates in his heart, fear and the at the same time love for his creator. Accordingly Allah ﷻ joins faith with knowledge.

Allah ﷻ said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving. [35:28]

2- Every path taken in search of knowledge is a way to Paradise. The Prophet ﷺ gave glad tidings to anyone who undertakes the task of seeking knowledge.

Prophet Mohammad ﷺ said:

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ» مسلم

Whoever follows a path to seek knowledge, Allah ﷻ will make the path to Jannah (Paradise) easy for him. Muslim

In addition to that, Prophet Mohammad ﷺ told us that:

«إن الملائكة لتضع أجنحتها لطالب العلم رضى بما يطلب.» الترمذي

The angels shade the seeker of knowledge with their wings pleased with what he seeks. Tirmithi

3- The reward of the people who are in the field of knowledge reaches them even after their death like those who teach others, donate in building schools or publish books... etc.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إذا مات الإنسان انقطع عمله إلا من ثلاثة: إلا من صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له» مسلم

Abu Hurairah رضي الله عنه narrated that Prophet Mohammad ﷺ said:
“When the human being dies, his deeds (the return on his righteous deeds) come to an end except for three sources, a running charity, beneficial knowledge or a righteous child who prays for him.” Muslim

4- Knowledge guides its seekers to be more virtuous. It purifies one's behavior and increases his human values and moral awareness and directs him towards high status in this world and in the Hereafter.

Adaab of seeking knowledge:

1- Be sincere while acquiring knowledge or teaching it. A new problem which appeared in our time is associating knowledge with academic degrees and not acquiring knowledge to benefit from it.

2- Have a high intention in seeking beneficial knowledge. Do you seek knowledge to show off and gain reputation or seek the pleasure of Allah ﷻ?

3- Define your goals for seeking knowledge and what are your aims that you want to achieve?

4- Have respect for your teachers and scholars and behave in good manner avoiding laughing or ridiculing anybody.

5- Take notes while listening in a lecture or reading for reviewing later.

6- Search and inquire for knowledge. Ignorance is a disease and its cure is inquiring.

روي جابر بن عبد الله ﷺ أن رسول الله ﷺ قال «فإنما شفاء العيِّ السُّؤال» الترمذي العيِّ : الجهل

Jabir bin Abdullah t narrated that Prophet Mohammad ﷺ said: “The cure for confusion is but to ask.” Tirmithi

So asking about information helps to confirm what you understand.

7- Read extra . A student of knowledge must do extra readings to gain more knowledge and to deepen his understanding on any topic. This reading must be appropriate to his level of knowledge.

8- Always act upon the knowledge you learn and teach to other people. Share what you learn with others.

9- Make a schedule to organize your time in attaining knowledge .

10- Do not limit yourself only to books; attend lectures or listen to recorded lectures.

11- Be patient in seeking knowledge because the seeker of knowledge faces troubles and hardship in gaining it.

12- Never take the opportunities you get for granted. They are a gift from Allah,so use your time and energy wisely.

Review Questions 2

Fill in the spaces:

- 1- Being dutiful towards parents is considered as one of the best acts of _____ .
- 2- Prophet Mohammad ﷺ said: “Seeking knowledge is _____ upon every Muslim.
- 3- Allah ﷻ joins knowledge with _____ because knowledge generates fears in the hearts of its seekers of Him.
- 4- A wife must not leave the house except with her husband’s _____ .
- 5- Asking Allah ﷻ to forgive the dead parents is an act of _____ to them.
- 6- The rights of the wife upon her husband is to support her and to provide the means of _____ .

True or false

- 1- () Obeying and honoring parents is a must in Islam.
- 2- () Islam does not encourage seeking knowledge at old age.
- 3- () The wife should obey her husband if his commands contradict the commands of Allah ﷻ.
- 4- () Supporting parents financially if they are poor is not necessary.

Match the following:

- 1- Fard Ayn () Ruler of Muslims
- 2- Khalifa () Islamic teachings
- 3- Sharia () Individual duty
- 4- Fard Kifaya () Collective or group duty

Choose the correct answer:

- 1- In Islam the mother :
 - a. Has the same rights of a father
 - b. Has more rights than a father
 - c. Has less rights than a father
- 2- The angels curse the wife if she :
 - a. Asks her husband for a lot of food and clothes
 - b. Doesn't seek knowledge
 - c. Refuses to come to her husband's bed
- 3- The best seeker of Knowledge is the one who :
 - a. Acts upon the knowledge he learn and teaches it to others
 - b. Faces troubles and hardship in gaining it
 - c. Seeks knowledge to show off and gain reputation

List three shared rights between spouses:

7

Adaab of the Masjid

آداب الذهاب إلى المسجد

The masjid is the house of Allah ﷻ and it is the place of worship. Muslims should be keen on going to the masjid to perform prayers because it is a Sunnah to do so and also for its great reward.

Prophet Mohammad ﷺ said:

«من غدا إلى المسجد أو راح، أعد الله له نزلا من الجنة كلما غدا أو راح» متفق عليه

“He who goes to the masjid (to perform prayers) at dawn or dusk, Allah ﷻ prepares a hospitable abode for him in Jannah every time when he walks to it or comes back from it.” Agreed Upon

Mosques have adaab (etiquettes), every Muslim should commit to them :

1- Purification

One should make wudhu before going to Masjid. People in state of impurity and menstruating women should not enter Masjid except those passing through.

2- One should wear good and clean clothes to the Masjid.

Allah ﷻ said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. [7:31]

3- Calmness while walking to Masjid

One who enters the Masjid should not run to catch up with a rakah, rather he should walk calmly because Prophet Mohammad ﷺ forbade running in such a situation.

4- One should enter the Masjid with his right foot first and then say as Prophet Mohammad ﷺ used to say:

«بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، رَبِّ اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي أَبْوَابَ رَحْمَتِكَ» مسلم

“Bismillah and peace be upon Mohammad, Oh Allah forgive my faults and open for me the gates of your mercy.” Muslim

5- Before going to the Masjid , one should not eat anything that gives a bad smell like onion, garlic or smoke. Inside Masjid, he should avoid spitting, talking of trade or buying and selling things, announcement of the missing or lost things as well as using the mobile.

6- On entering Masjid, one should offer two rakahs, (Tahayyatul Masjid) prayer of greeting the mosque. He should avoid talking loudly, disturbing people who are engaged in prayer or doing something undesirable. No one should indulge in gossips in the Masjid.

7- One should not pass in front of the praying Muslims, he should sit where he finds a place and avoid skipping people or squeezing himself between two people who are already sitting.

8- Avoiding going out after the call to prayer. One should wait until he finishes the prayer.

9- As long as one is waiting for the prayer, he should keep himself busy in remembrance of Allah ﷻ , reciting Qur'an or supplicating.

Prophet Mohammad ﷺ said:

«إنما جعلت المساجد لذكر الله وللصلاة ولقراءة القرآن» متفق عليه

“The mosques are built to the remembrance of Allah, prayer and reciting the Qur'an.” Agreed Upon

10- Arranging the rows : Prophet Mohammad ﷺ used to arrange the rows for prayer, men were standing in first rows, followed by children, then women in the last part of the mosque, as he was the Imam .

11- Tending Allah's sanctuaries: A Muslim should take masjids as sanctuaries and look forward to praying in them and his heart should be attached to masjids at all times, he shouldn't dissent them absolutely because masjids are houses of Allah ﷻ on earth. Allah loves those who honor His houses.

Allah ﷻ says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

The mosques of Allah are only to be maintained by those who believe in Allah

and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided. [9:18]

12- Friday prayer: Friday prayer is very important for each Muslim because it is their weekly salat and it is a blessing that Allah ﷻ bestowed on Muslims.

Allah ﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. [62:9]

- One should give no excuses for not attending Friday prayer except sickness or traveling.
- A Muslim should take a bath, clean his teeth with siwak and use a perfume if it is available(not for women).
- One should arrive on time to the mosque

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إذا كان يوم الجمعة، وقفت الملائكة على باب المسجد، يكتبون الأول فالأول، ومثل المهجر (أي: المبكر) كمثل الذي يهدي بدنة، ثم كالذي يهدي بقرة، ثم كبشاً، ثم دجاجة، ثم بيضة، فإذا خرج الإمام طووا صحفهم ، ويستمعون الذكر» متفق عليه

“When it is Friday, the angels stand at the gate of the Masjid and keep on writing the names of the persons who came to the Masjid in succession according to their arrivals. The example of the one who enters the Masjid in the earliest hour is that of one offering a camel (in sacrifice). The one coming

next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When Imam comes out (for Juma'a prayer) they (i.e angels) fold their papers and listen to the khutbah." Agreed upon

- Then one should pray two rakah and listen attentively to the khutba for this is the entire purpose of the gathering. Talking to others to make them quiet is not allowed, even playing with anything like the carpet or texting messages.
- Angels pay attention to the khutbah, and believers should likewise do the same.

8

Adaab of Visiting

آداب الزيارة

Muslims are encouraged to spend time with each other . The visiting of a Muslim to his Muslim brother is one of the obligations of Islam. Visiting elders, relatives, friends, teachers and neighbors whether they are Muslims or non-Muslims are deeply encouraged in Islam.

Prophet Mohammad ﷺ said:

«حق المسلم على المسلم خمس: رد السلام وعبادة المريض واتباع الجنائز وإجابة الدعوة وتشميت العاطس» بخاري ومسلم

“The rights of a Muslim upon another Muslim are five: replying to his greetings; visiting the one who is ill; following the funeral procession; responding to his invitation and responding to him when sneezes.” Bukhari and Muslim

Adaab for guests:

1- One should inform his host of the visit in advance. He should choose the suitable time and stick to his appointment.

Allah ﷻ said about entering houses of others:

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And if you do not find anyone therein, do not enter them until permission has

been given you. And if it is said to you, “Go back,” then go back; it is purer for you. And Allah is Knowing of what you do. [24:28]

2- One should sit where the host requests to sit, he should control his eyes and respect the rights of privacy by avoiding inspecting every corner of the house.

3- One should seek the permission of his host if he needs any place in his house like going to the toilet, want to pray, to use the telephone, etc. At the same time, he should avoid burdening the host with many requests.

4- One should be considerable during his visit whether in choosing the topics of conversation and avoid humiliating or embarrassing the host.

5- It is from good adaab for the guest to eat from the food the host serves unless it haram. (forbidden in Islam) .

6- If possible the guest brings a gift with him as it shows compassion and increases love.

Prophet Mohammad ﷺ said:

«تَهَادَوْا تَحَابُّوا» مالك

“Give gifts to each other as this will make you love one another.” Malik

7- In Islam a guest is only a guest for three days, after that he is not consider a guest anymore. So after three days have passes, the obligation of honoring the guest is removed. Anything above three days from the host will be considered a charitable gift.

8- It is important to teach children the Islamic Adaab of visiting and how to show respect for the houses that are visited.

Adaab for hosts:

- 1- The host should greet his guests, receiving them cheerfully and in a hospitable way and be properly dressed.
- 2- The host should be generous to his guests, yet not excessively because excessiveness is not of Sunnah, at the same time he should not force his visitors to eat.

Abu Hurairah رضي الله عنه narrated:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ». بخاري ومسلم

“He who believes in Allah and the Last Day, let him speak good or remain silent, and he who believes in Allah and the Last Day, let him show his hospitality to his neighbor, and he who believes in Allah and the Last Day, let him show hospitality to his guest.” Bukhari & Muslim

- 3- One should be kind to his guests by avoiding asking them to help him with housework.

Visiting the sick

Visiting the sick is a right of a Muslim upon his Muslim brother because it nourishes and strengthens the bond of brotherhood among them on one hand and it has a great reward from Allah ﷻ.

Prophet Mohammad ﷺ said:

«مَنْ عَادَ مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ طَبَّتْ وَطَابَ مَمَشَاكَ وَتَبَوَّاتِ مِنَ الْجَنَّةِ مَنْزِلًا»
الترمذي وابن ماجه

“Whoever visits a sick person, an angel calls out from the sky: you have done well. Your walking is also good and have built yourself a place in Jannah.”

Tirmithi & Ibn Majah

- 1- One should have intention (niyyah) when visiting a sick person for Allah’s sake or to strengthen the ties of kins ,and the bond between the believers.
- 2- Choosing the suitable time of visiting and avoiding time of meals and sleeping. If in the hospital, the visit should be during visiting hours.
- 3- One should give the sick person some kind of encouragement and glad tidings of well-being and recovery. In other words he should dispel his worries by mentioning positive words like “Don’t worry, you’ll get better, Allah give you good health” for this will bring happiness to him.
- 4- Making dua’a for the sick person. Prophet Mohammad ﷺ used to make this dua’a:

«اللهم رب الناس ، أذهب الباس، واشف أنت الشافي ، لا شفاء إلا شفاؤك شفاء
لا يغادر سقماً» متفق عليه

“O Allah, the Lord of mankind remove the disease and cure (him or her). You are the great Curer. There is no cure but through you which leaves behind no disease.” Agreed upon

- 5- One should not stay long with the sick person in order not to bother him.
- 6- One should remind the sick person about the virtues of patience, and that Allah will soon relieve him of the test.

Adaab of a congratulatory visit:

A Muslim congratulates his brother when good things happen to him such as

marriage, a new born baby, success, is saved from a calamity, return of a dear member of a family, Eid or coming from Hajj. One should show happiness and joy and bring a gift if possible and say things like:

For new baby:

«بورك لك في الموهوب وشكرت الواهب ورزقت بره وبلغ أشده»

“May Allah bless you with His gift for you, and may you give thanks for Allah, and may you be granted its righteousness and may it reach the maturity of years.”

For newlyweds:

«بارك الله لك وبارك عليك وجمع بينكما في خير» الترمذي

“May Allah bless you, send down his blessings upon you, and unite you both in goodness.” Tirmithi

For Eids

“Eid Mubarak” or “May Allah accept your righteous deeds.”

Adaab of offering condolences

1- The condolence makes the pain of the affected person less and it calms him down and lessens his grief. It also encourages him to have patience.

Prophet Mohammad ﷺ said:

«من عزي مصاباً فله أجره» الترمذي وابن ماجه

“He who condolences an affected person has the same rewards of him.” Tirmithi & Ibn Majah

2- If a Muslim find about the death of someone close to him like a relative, friend or a neighbor, then he is obliged to visit his family to console them for their pain and he should never delay in offering condolences for more than three days.

3- Muslim men should attend the funeral and the burial at the cemetery of the dead person.

4- One can express his condolences by saying a prayer for the dead that emphasizes the parting was Allah's will by saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“To Allah we belong and to Him we return.”

«إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِأَجَلٍ مُّسَمًّى.»

“Indeed! Whatever Allah gives or takes belongs to Him and everything is predestined by Him.”

5- It is desirable that relatives and friends offer food to the family of the dead person because they are busy in receiving people.

When Ja'far bin Abi Talib was martyred in the Battle of Mu'tah, Prophet Mohammad ﷺ said:

«اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ» الترمذي

“Prepare food for the family of Ja'far for they are preoccupied today.” Tirmithi

9

Adaab of Gathering and Greeting

آداب المجالس والتحية

The two types of gathering people are usually conduct are either in public which are held in mosques and public halls, or private gatherings which are held in private places like houses or diwanis.

Adaab related to gatherings:

1- One should sit with righteous and virtuous people. He should avoid the company of wicked people with bad manners.

Prophet Mohammad ﷺ said:

«الرجل على دين خليله ، فلينظر أحدكم من يخال» أبو داود والترمذی

“A friend is likely to follow the faith of his friend, so look whom you befriend.”

Abu Dawood & Tirmithi

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

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. [24:27]

3- One who enters any gathering, should greet people then sit at the end of the gathering. He should not make somebody else stand up and then take his place. He should avoid sitting between two people without getting first their permission.

Prophet Mohammad ﷺ said:

«لا يحل لرجل أن يفرق بين اثنين إلا بإذنهما» أبو داود

“It is not allowed for a person to separate between two people except by their permission.” Abu Dawood

If one leaves his place, then comes back to it, he has the right to sit in it. One should avoid sitting in the middle of the gathering.

Prophet Mohammad ﷺ said:

«لعن من جلس وسط الحلقة» أبو داود والترمذي

“He is cursed who sits in the middle of the circle (of a gathering).”

Abu Dawood & Tirmithi

4- One should be kind and compassionate and offer help to others whenever he can. He should avoid mocking others, or making fun of their appearances, accents or manners.

5- Alady should take care of herself and her appearance whether in public or private gatherings.

- 6- A Muslim should sit quietly. He should avoid playing with his beard or his ring as well as picking his teeth or his nose. He should not spit or grunt or yawn often.
- 7- One should listen to others who speak without interrupting their speech. If he wants to speak, he should use direct language, limit his words to the necessary and avoid using harmful bad words or backbiting. He should seek the truth in his talk and respect the elderly and the scholars.
- 8- If the gathering consists of three persons, two should not speak by whispering to each other, nor should ask the third one to leave, or speak in a language which the third person does not understand. This causes distress to him.

Prophet Mohammad ﷺ said:

«إذا كنتم ثلاثة فلا يتناجى رجلان دون الآخر حتى تختلطوا بالناس من أجل أن ذلك يحزنه.» البخاري

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

- 9- If a person wants to sit in the pathways, he must lower his gaze, avoid looking at women who pass by or might be at their doors. He should avoid harming anyone either by his tongue like cursing or rebuking them or by his hand by striking someone or stealing.”
- 10-One should order what is good and forbid what is evil because ordering what is good is an obligation upon every Muslim. An example of ordering what is good is that when the call to prayer is given, he must order those who sees or sitting with him to the prayer. One must forbid every evil that he witnesses.

Prophet Mohammad ﷺ said:

«من رأى منكم منكراً فليغيره» مسلم

“Whoever of you sees an evil must change it.” Muslim

An example of forbidding the evil is that if one sees a person striking another, he should stop that evil deed to the best of his ability.

11- Upon the conclusion of the gathering. One should say the supplication of the forgiveness

«سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك.»

“Glory be to You, O Allah, and to You is the Praise. I bear witness that none is worthy of worship except You. I seek Your forgiveness and I repent to You.”

Adaab of Islamic greeting

1- Allah ﷻ commanded us to spread the greeting of “salaam”.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. [24:27]

The complete form of the Islamic greeting is “Assalam alaikom wa Rahmatullahi wa barakatuh”. And the complete answer is “Wa alaikom assalam wa Rahmatullahi

wabarakatuh. However, one can say only “Assalam alaikom” and that will be enough .

2- Scholars have agreed that starting with “salaam” is highly recommended. And responding is obligatory.

Allah ﷻ says:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant. [4-86]

- 3- It is enough for one to say the Islamic greeting to a group and it is enough one of the group to return it.
- 4- The one who comes, greets the Muslims that are already present.
- 5- The one who is riding, greets the one who is walking.
- 6- The one who is walking, greets the one who is sitting.
- 7- The one who initiates salaam, obtains great reward.
- 8- When replying to the salaam of a person, the salaam should be made verbally, not by a sign of the hand or a nod of the head.
- 9- The smaller group greets the bigger group.
- 10- The young greet the elder

Prophet Mohammad ﷺ said:

«يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير» البخاري ومسلم

“A rider should greet a pedestrian, a pedestrian should greet one who is sitting, and a small party should greet a large party.” Bukhari & Muslim

11- It is Sunnah for adults to offer salaam to children in order to teach them the proper greeting manners and to build self-esteem. The companion Anas bin Malik رضي الله عنه reported that the Prophet ﷺ used to offer salaam to the youth when he passed by them.

12- Part of adaab of greeting is to shake hands with a person.

Prophet Mohammad ﷺ said:

«ما من مسلمين يلتقيان فيتصافحان إلا غفر لهما قبل أن يتفرقا.» أبو داود

“There are not two Muslims who meet and shake each other’s hand except that they are forgiven before they separate from each other.” Abu Dawood

13- There is nothing wrong with a man to greet a group of women or a woman but without shaking hands with her.

Asmaa bint Yazeed رضي الله عنها narrated :

أن النبي ﷺ مر علينا في نسوة فسلم علينا . أبو داود

“ The Prophet passed by us women and he greeted us with salaam.” Abu Dawood

Review Questions 3

Fill in the spaces:

- 1- In Islam, hosting the guest is for _____ days, after that he is not consider a guest anymore .
- 2- Visiting sick people in the hospital should be during visiting _____ .
- 3- During _____ of Friday, one is not allowed to take or engage himself in playing with things.
- 4- One should avoid sitting in the _____ of the gathering.
- 5- Asking Allah ﷻ to forgive the dead parents is an act of _____ to them.
- 6- Starting with “Salaam” is highly recommended but responding is _____.

True or false

- 1- () A Muslim should avoid running to catch up a rakah in a masjid.
- 2- () It is the right of a Muslim upon another to visit the one who is ill.
- 3- () A Muslim should greet only those people whom he knows.
- 4- () It is recommended for ladies to attend the funeral and burial of the dead person.
- 5- () No excuse a male Muslim should give for not attending Friday prayer except sickness or travelling
- 6- () If the gathering consists of three persons, two are allowed to whisper to each other.

Match the following:

- 1- Khutbah () Forbidden
- 2- Dua'a () Temptation
- 3- Haram () Supplication
- 4- Niyyah () Intention
- 5- Fitnah () The address delivered in the mosque on Friday

Choose the correct answer :

- 1- On entering a masjid, what should a Muslim do before he sits down?
 - a- He should recite Qur'an
 - b- He should pray two rakahs
 - c- He should stand near a pillar and supplicate to Allah ﷻ
- 2- The host should :
 - a- Greet his guests and receive them warmly
 - b- Ask them to help him with housework
 - c- Force his visitors to eat from the food he serves
- 3- If one passes a group of people who is sitting,
 - a- He should initiate "Salaam" verbally
 - b- They should initiate "Salaam"
 - c- It is enough for him to greet them by a sign of the hand or a nod of the head

Write only three of the rights of a Muslim upon another Muslim:

- 1- _____
- 2- _____
- 3- _____

10

Adaab of Eating and Drinking

آداب الطعام والشراب

Allah ﷻ has given us through His Messenger Mohammad ﷺ a good example of how one should eat. When we eat with the intention of following the Prophet's ﷺ sunnah, we will earn rewards because any action done with this intention in mind becomes as act of worship.

Adaab of eating and drinking:

- 1- One's earning should be halal .
- 2- One should make his food and drink pure by preparing them from the permissible pure sources and avoiding any forbidden things.
- 3- It is sunnah to eat only when one is hungry. One should eat in moderation avoiding excessive eating.

Allah ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تَسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. [7: 31]

Prophet Mohammad ﷺ said:

«ما ملأ آدمي وعاء شراً من بطنه، بحسب ابن آدم أكالات يقمن صلبه، فإن كان لا محالة»

فثَلث لَطعامه وثَلث لَشِرابه وثَلث لِنَفْسِه. « الترمذي

“Man does not fill a container worse than his stomach. Merely a few morsels are sufficient for him to keep his back straight. If he cannot do so, then he should keep one-third of his stomach for food, one third for water, one third for air.” Tirmithi

4- Washing one’s hands before and after eating is from hygienic manners.

5- Saying “Bismillah” before eating or drinking. If one forgets to mention Allah’s name at the beginning of eating, he must say upon remembering: “Bismillah awalihi wa akhirihi” (I begin with the name of Allah at the beginning and at the end.)

6- One should eat with his right hand and eat what is close to him.

Once Prophet Mohammad ﷺ advised a young boy saying:

« يا غلام سم الله وكل بيمينك وكل مما يليك. » متفق عليه

“O young boy, say: “Bismillah”, eat with your right hand and eat from what is directly in front of you.” Agreed Upon

7- It is forbidden to eat while reclining or lying down or lying on one’s stomach.

8- One should not criticize food. If he does not like it, he should leave it.

Abu Huraira ؓ narrated:

« ما عاب النبي طعاماً قط، إن اشتهاه أكله وإن كرهه تركه. » البخاري

“The Prophet ﷺ never criticized any food, but, he used to eat it if he liked it, and leave it if he disliked it.” Bukhari

9- Eating together in groups is Sunnah and it is a cause of Barakah (blessing) in the meal.

Wahsh bin Harb ؓ narrated:

«قالوا (الصحابة) يا رسول الله، إنا نأكل ولا نشبع! قال ﷺ «تجتمعون على طعامكم أو تتفرقون؟» قالوا نتفرق قال «اجتمعوا على طعامكم واذكروا اسم الله، يبارك لكم فيه.» صحيح ابن حبان

“The companions of the Prophet ﷺ said: ‘O Prophet of Allah, we eat but are not satisfied, the Prophet ﷺ said: You may be eating separately, they said: “Yes”. The Messenger of Allah ﷺ said: ‘eat together and recite Bismillah, your food will be blessed.’” Sahih Hibban

Prophet Mohammad ﷺ also said:

«اجتمعوا على طعامكم يبارك لكم فيه» أحمد

“Eat your food together for you will thereby be blessed in it.” Ahmad

10- It is forbidden to eat or drink in utensils that are made from gold or silver such as forks, spoons, knives, and plates, or using sweet boxes made of gold and silver in which are offered in weddings and the like.

11-It is recommended not to drink a glass of water or any liquid at once. The sunnah is to drink it in two or three sips.

Prophet Mohammad ﷺ said:

«لا تشربوا واحداً كشرب البعير ولكن اشربوا مثني وثلاث وسموا إذا شربتم واحمدوا إذا أنتم رفعتم» الترمذي

“Do not drink water in one gulp (or one breath) like a camel, but take

it in two or three installments (with break for breath) say the name of Allah when you start drinking and praise Him when you finish.” Tirmithi

12- One should thank Allah ﷻ at the end of the meal by saying “praise be to Allah”. One may add this dua’a

« الحمد لله الذي أطعمني هذا ورزقنيه من غير حول مني ولا قوة » أبو داود

“Praise be to Allah who has fed me this food and provided it for me without any strength or power on my part.”

13- It is permissible for a Muslim to eat foods from people of the Book (Christian and Jews) as long as it is not unlawful like pork or wine.

Allah ﷻ says:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. [5:5]

14- Wasting food is condemned. One should buy and cook only quantity he can consume and avoid throwing the leftover away. Any leftover or surplus food should be distributed to the needy and charity centers. What we see in parties when some people take more food than required and leave food in their plates which will inevitably be thrown away is not recommended act. They should take only small amounts of food and if they require more, they can take more later.

15- One should share his food with his neighbors.

11

Adaab of Relieving Oneself

آداب قضاء الحاجة

Islam commands Muslims to purify themselves from all kinds of impurities. Reliving oneself, though it seems a minor act but it implies much about personal hygiene and religious observance.

Adaab of relieving oneself

1- Islam forbids urinating or defecating in public places where people might pass by or seek shade like parks or roads.

Prophet Mohammad ﷺ said:

«اتقوا اللعائين قالوا: وما اللعائان يا رسول الله؟ قال: الذي يتخلى في طريق الناس أو في ظلهم» مسلم

“Fear the two things that bring curses. ‘They asked, what are the two things that bring curses, O Messenger of Allah?’ He said: ‘When a person relieves himself in the road where people walk or in the place where they seek shade.’ Muslim

Also it is forbidden to urinate in water sources.

2- One must conceal himself from the sight of others when answering the call of nature. If a person is in an open area and cannot find anything to conceal himself, he should move away from public sight. If he is indoors he must make sure that he has closed the door.

3- If one is out in an open space, such as the desert, he must not relieve himself in a hole, as he may either harm creatures that live in holes in the ground or be harmed by them. He should avoid urinating in stagnant water.

4- One must take great care to avoid the splash-back of urine, both on himself and his clothes. If urine or stool touches some part of body or clothes, he should wash them thoroughly.

Prophet Mohammad ﷺ passed by two graves and said:

«إنهما ليعذبان وما يعذبان في كبير: أما أحدهما فكان لا يستتر من بوله وأما الآخر فكان يمشي بالنميمة» متفق عليه

“Indeed they are being punished, but for something which seemed trivial to them. One of them used not to keep himself clean from the remains of urine and the other used to walk about spreading malicious gossip.” Agreed Upon

5- One should enter the bathroom with his left foot. Before entering he should say:

«بِسْمِ اللَّهِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ» النسائي

“Bismillah O Allah I seek refuge with You from male and female devils.” Nasa’i

He should leave the bathroom with his right foot saying:

«غفرانك» أبو داود

“I seek Your forgiveness.” Abu Dawood

- 6- Out of respect if one wants to relieve himself in an open air he should not face the Qiblah or turn his back towards it, he should face east or west. However, there is no harm to do so in buildings, such as in present-day toilets.
- 7- It is disliked to speak while relieving oneself unnecessarily.
- 8- One should avoid entering toilets with a Mushaf (Book of Quran) or anything that has the name of Allah ﷻ like a ring or a necklace.
- 9- One should not touch his private parts with his right hand.
- 10- Once a person has relieved himself, he must clean himself with water and soap if needed.

Istinja'a **استنجاء**: cleaning the private parts thoroughly with water. If water is not available, he cleans himself three times with anything that would serve the purpose such as toilet tissue or stones.

This act is called istijmaar **استجمار** in Arabic .

- 11- One should wash his hands with water and soap after relieving himself.

12

Adaab of Sleeping

آداب النوم

Sleeping is a blessing from Allah ﷻ that we do not often reflect upon. Sleeping is a sign of the power of Allah ﷻ .

Allah ﷻ says:

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. [30: 23]

Islamic Adaab related to sleeping:

- 1- One should sleep early and should not stay up late unless there is some necessity to do so like studying, receiving a guest... etc.
- 2- It is Sunnah that one makes ablution (wudhu) before he sleeps.

Al Bara' bin Azib ؓ said that Prophet Mohammad ﷺ said:

«إِذَا أَتَيْتَ مَضْجِعَكَ طَاهِرًا فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ» بخاري ومسلم

“When you come to your bed, make ablution, the same ablution for prayer.” Bukhari & Muslim

- 3- It is Sunnah to shake off the bed three times before one sleeps.

Prophet Mohammad ﷺ said:

«إذا أوى أحدكم إلى فراشه فلينفذ فراشه بداخلة إزاره فإنه لا يدري ما خلفه عليه» البخاري

“When one of you goes to his bed let him clear his bed by shaking it off with his garment for he does not know what may have onto it.” Bukhari

4- One should sleep in a clean and safe place.

5- Making a prayer (dua'a) before going to sleep:

One should say any of the following dua'a:

«بإسمك اللهم أموت وأحيا»

“O Allah, in Your name, I live and in Your name I die.” Bukhari

«اللهم إني أسلمت نفسي إليك وفوضت أمري إليك وألجأت ظهري إليك أستغفرك و أتوب إليك»

“O Allah, I have submitted myself to You and have entrusted my affairs to You and have committed my back to You. I seek your forgiveness and I repent to You.” Bukhari

One can recite Ayatul Kursi, Suratul Ikhlas, Suratul Falaq, Suratun Naas three times to get protection of Allah ﷻ

One can say any of the following words of remembrance like Tasbeeh, Tahmeed and Takbeer thirty times for each, then he should say:

«لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير»

“There is no one worthy of worship except Allah, the One Who has no partner, to Him is the Dominion and the Praise and He has Power over all things.”

- 6- One should start sleeping on his right side then he can turn to the left side. He should avoid sleeping on his stomach because Prophet Mohammad ﷺ said:

«إنها ضجعة أهل النار» ابن ماجه

“It is the way of lying down (sleeping) of the people of the fire.” Ibn Majah

- 7- If one wakes from his sleep during night, he should say:

«لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير، سبحان الله ولا إله إلا الله والحمد لله أكبر ولا حول ولا قوة إلا بالله »

“There is none worthy of worshipping except Allah, the One without any partner. For Him is the Dominion and for Him is the Praise. He has power over all things. Glory be to Allah. All Praise be to Allah. There is none worthy of worship except Allah. Allah is the greatest. There is no power or might except in Allah.

And if he gets up and makes ablution and prays, his prayer is accepted.

- 8- It is recommended (but not required) to do Tahajjud prayer which is special prayer done after Isha prayer and before Fajr prayer and it is most desirable to perform it between midnight and Fajr prayer preferably the last third of the night.
- 9- If one has a dream that he likes, he should thank Allah ﷻ for it and narrate it to others, and if he sees a dream which he does not like, he should spit on his left side three times. Seek refuge with Allah ﷻ from Shaitan three times. He should not mention it to anybody then it will not harm him.

10- When one wakes up and before he gets up from his bed, he should say:

« الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور » البخاري

“Praise be to Allah Who gave us life after our death, and to Him is the resurrection.” Bukhari

11- One should pray Fajr prayer on time and before sunrise.

12- A Muslim adjust his lifestyle to that of his daily obligatory prayers. One should not plan his meetings, meal-time, or even sleep during the time of prayers.

13

Adaab of Clothing

آداب اللباس

Clothing is one of Allah's ﷻ blessings for His slaves. It covers the body against cold, heat and harm as well as it covers the parts of the body which must be covered in public.

Allah ﷻ says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ
اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember. [7:26]

Adaab regarding clothing

- 1- Islam considers all types of clothing lawful as long as they do not exceed the bounds set by its teachings.
- 2- One should dress neatly, maintaining cleanliness and a nice smell as well as elegance especially when he meets people or when performing prayers.

Allah ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. [7:31]

- 3- A Muslim should be very careful in choosing the right clothes because dressing reveals the personality of the person.
- 4- It is Sunnah that when one is dressed or wearing his shoes to begin from the right side and when taking off to begin from the left side. Upon wearing a new clothing, Prophet Mohammad ﷺ used to say:

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ» أبو داود

“O Allah, to You is the Praise. You are the One Who clothed me by it. I ask You for its good and the good of what it was made for. And I seek refuge in You from evil and the evil of what it was made for.” Abu Dawood

- 5- Standard of modesty for both men and women.

For men:

- a- Men have to cover the area between the navel and the knee
- b- Pure silk clothing or clothing adorned with gold or silk are prohibited for men. Anything silver is allowed.

Prophet Mohammad ﷺ said:

«حرم لباس الحرير والذهب على ذكور أمتي، وأحل لإناثهم» الترمذي

“Wearing silk and gold is forbidden for the males of my nation and permissible for its females.” Tirmithi

c- Islam is against trailing one's lower garment on the ground out of arrogance and pride.

Prophet Mohammad ﷺ said:

«لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا» البخاري ومسلم

“Allah does not look at the one who trails his lower garment out of arrogance.” Bukhari & Muslim

For women:

a- Women who are in the presence of non-Mahram men must cover all their bodies except for their faces and hands.

Allah ﷻ says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. [33:59]

This verse shows that wearing modest clothes stands as a barrier to stop the evil of men's eyes and women can avoid chances of disgrace.

b- The woman's clothing should be simple and not excessively fancy. She should avoid showing her beauty or adornment in the presence of non-Mahram men.

c- Her clothing should not reveal her body. Even though they are full, they must be thick so as not to show the color of the skin. They must be loose enough so as not to describe the shape of her body. Tight clothes are not allowed in Islam.

Wearing short, tight, thin clothes is a great sin. Women, who dress up like this, will not be able to even smell the fragrance of Jannah.

Prophet Mohammad ﷺ said:

«صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ، رِعَوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» مسلم

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said:

“There are two types of the people of Hell whom I have not seen. People with whips like the tails of an ox with which they strike the people, and women who are clothed yet naked, who are seduced (to wrong paths) and seduce others, they dress up their hair high like humps of camels swing while walking. These women will not get into Paradise, and they will not smell the fragrance of Paradise, although its fragrance can be perceived from such and such distance (from very far distance). Muslim

Humps of camel: wearing the hair up and filling it with a stuff so as to look high like the hump of a camel, so as to attract attention.

d- Avoid wearing make-up or putting on perfume that attracts the attention of men.

6- It is strictly prohibited to imitate the clothes of the opposite sex.

Prophet Mohammad ﷺ said:

«لَعَنَ اللَّهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ كَمَا لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرَّجَالِ
بِالنِّسَاءِ وَلَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.» البخاري

“Allah ﷻ curses the man who wears woman’s clothing and the woman who wears man’s clothing. He also curses the men who imitate women and the women who imitate men. Bukhari

- 7- It is prohibited to wear clothes of other religions such as clothes worn by monks or priests or wearing clothes with a cross.
- 8- Avoiding extravagance in clothing i.e. spending much money on clothes and this absolutely depends on the economic position of the person.
- 9- It is preferable that one donates his extra clothes to the needy families on condition that those clothes are not over used clothes.
- 10- Avoid wearing religious symbols as a fashion statement.
- 11- One should not dress up to show off, rather a person needs to adopt the middle path when it comes to dressing.

Review Questions 4

Fill in the spaces:

- 1- One should begin his eating by saying _____ and end his meal by saying _____ .
- 2- Wearing _____ and _____ are forbidden for a Muslim male.
- 3- Prophet Mohammad ﷺ never criticized any food, if he disliked it he _____ it.
- 4- Islam forbids to urinate in water _____.
- 5- Wearing clothes of religious significance like clothes worn by monks or those with a cross is _____ .
- 6- A Muslim woman is _____ to wear clothes that cover her all body except face and hands.

True or false

- 1- () One should avoid facing the Qiblah if he wants to relieve himself in an open air..
- 2- () It is not permissible for a Muslim to eat the food of the People of the Book.
- 3- () Tahjjud prayer is obligatory.
- 4- () One earns rewards when he eats with the intention of following the Prophet's ﷺ Sunnah.
- 5- () One can wear all types of clothing as long as they do not exceed the bounds set by the teachings of Islam.
- 6- () One should buy and cook only quantity he can consume because excessive consuming is condemned in Islam.

Match the following:

- 1- Barakah () Devil
- 2- Tahajjud () Allah is greatest
- 3- Shaitan () Special prayer done between Isha and Fajr prayer
- 4- Tasbeeh () Blessing
- 1- Takbeer () Glory to Allah

Choose the correct answer :

- 1- Eating or drinking in utensils made from gold or silvers is:
 - a. Permissible
 - b. Forbidden
 - c. Permissible
- 2- If one has a dream that he likes, should:
 - a. Gets form his bed and pray 2 rakahs
 - b. Spit on his left side 3 times, seek refuge with Allah ﷻ from Shaitan 3 times and avoid mentioning it to others
 - c. Thank Allah ﷻ for it and narrate it to others
- 3- Imitating the clothes of the opposite sex is:
 - a. Permissible on occasions
 - b. Permissible
 - c. Strictly prohibited

The clothes of the Muslim woman should be:

- 1- _____
- 2- _____
- 3- _____

14

Adaab of Traveling

آداب السفر

Allah ﷻ command people to travel through the earth so they may contemplate and meditate on His great signs and perfect creation and also getting to know other people and their culture.

Allah ﷻ said:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say, [O Muhammad], “Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent.” [29: 20]

The purposes of travel may be seeking knowledge, trade, tourism or visiting relatives.

Adaab of travel in Islam:

- 1- Righteous intention: A Muslim should use travel as a means to please Allah ﷻ and to get closer to Him through righteous intention. Journeys of unlawful purposes like committing sins are prohibited.
- 2- Once one has decided to travel, the Sunnah is to seek Allah’s guidance by praying istikhara which is a two raka’ah of non-obligatory prayer, then recite the du’a of istikhara.

- 3- If he has decided to travel for Hajj or Umrah or any other purpose, he should start repenting from all sins and pay off whatever he can of the debts and deposits he owes to people.
- 4- Preparing the intake such as money, food and whatever is needed. All these should be from pure and legal sources. At the same time, one should leave for his family what they need during his absence.
- 5- One must bid farewell to his family, relatives and close friends, he must make the following supplications to them.

«أستودع الله دينكم وأمانتكم وخواتيم أعمالكم»

“I entrust to Allah your religion, your trusts and your final deeds.”

- 6- One should travel in the company of three or four people.

Prophet Mohammad ﷺ said

«الرَّابِعُ شَيْطَانٌ وَالرَّائِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ». أبو داود

“One rider is a devil. Two riders are two devils. Three are a riding party. Abu Dawood

He should be keen to choose righteous people to accompany him. The travelers should choose the best and the wisest of them to be their leader and to obey him.

Prophet Mohammad ﷺ said:

«إذا خرج ثلاثة في سفر فليأمرؤا أحدهم» أبو داود

“If three people go out on a journey, they should choose

one of them to be their leader.” Abu Dawood

7- Once one leaves his house, it is Sunnah to say the following dua'a:

«بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضِلُّ أَوْ أُضِلُّ أَوْ أَزِلُّ أَوْ أُزَلُّ، أَوْ أَظْلِمُ أَوْ أُظْلَمَ أَوْ أَجْهَلُ أَوْ يُجْهَلَ عَلَيَّ.» أبو داود

“In the name of Allah, I put my trust in Allah. There is no power or might except with Allah. O Allah I seek refuge with You from going astray and being led astray, from committing an error or being caused to commit an error or being unjust or to be treated unjustly and from acting in ignorance or being acted against in ignorance.” Abu Dawood

8- Upon getting on any kind of transportation (a camel, a car, a train or a plane), it is recommended to say this dua'a:

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرِنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ.»

How perfect He is, The One Who has place this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord if our final destiny. O Allaah, we ask You for birr and taqwaa in this journey of ours, and we ask You for deeds which please You. O Allaah, facilitate our journey and let us cover its distance quickly. O Allaah, You are The Companion on the journey and The Successor over the family, O Allaah, 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 wealth and family.’

- 9- It is Sunnah to travel on Thursday early in the early day.
- 10- It is recommended to say “Takbeer” (Allah is greatest) when going up a rise in the land and to say “Tasbeeh” (Glory be to Allah) when going down into valleys and the like.
- 11- It is desirable for a traveler to make dua’a most of the time when traveling because his dua’a will be answered.

Prophet Mohammad ﷺ said:

«ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمَسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ» الترمذي

“Three supplications are responded to without a doubt: a supplication of the oppressed, the supplication of the traveler and the supplication of the father for his son.” Tirmithi

- 12- During his travel, a Muslim should adopt a kind and good attitude and avoid being harsh and rude. Moreover, he should adopt the best manner of conduct. If he goes to a non-Muslim country, he set a good example of Islam because people will judge Islam through his behavior as a Muslim.
- 13- One should not return to his family at night. It is preferable to tell them of his arrival and to avoid surprising them by his return. The Sunnah, when returning home is to start by going to the mosque that is nearest to his house and praying two raka’ah.
- 14- A woman should seek her husband’s or mahram’s permission before traveling. It is prohibited for a woman to travel a distance of a day and night

without a mahram unnecessarily.

Mahram: male relative within the prohibited degrees of marriage or her husband.

Prophet Mohammad ﷺ said:

« لا يحل لامرأة تسافر مسيرة يوم وليلة إلا مع ذي محرم عليها » مسلم

“It is not permissible for a woman to go on a journey of a day and night except in the presence of a Mahram.” Muslim

15

Adaab of Giving Naseehah (Sincere Advice)

آداب النصيحة

Naseehah is an Arabic word that usually means sincere advice, but actually embodies every type of virtue. Advising others is a very important part of being a Muslim. It is an action that brings love and closeness among people.

Allah ﷻ says:

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. [103:1-2-3]

Prophet Mohammad ﷺ said:

«الدِّينَ النَّصِيحَةُ قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأُمَّةِ الْمُسْلِمِينَ وَ عَامَّتِهِمْ» متفق عليه

“Religion is founded upon (sincere) advice.” The people asked: “To whom?” The Prophet Mohammad ﷺ said: “To Allah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk.” Agreed Upon

How is the Naseehah given to Allah ﷻ?

By establishing His worship without any partners, by establishing His obedience and turning away from His disobedience.

How is Naseehah given to The Book of Allah ﷻ?

By believing that Qur'an is the last revelation from Allah ﷻ, by honoring it, learning it, teaching it and acting upon its teachings.

How is Naseehah given to the Prophet Mohammad ﷺ?

By believing in his prophet hood as the final prophet to the humanity, by believing in everything he came with, by loving him and reviving his Sunnah.

How is Naseehah to the leaders of the Muslims?

It is obligatory to give Naseehah to the leaders of the Muslims by obeying and assisting them, by reminding them if they err or forget and by praying for them.

Giving Naseehah to the scholars is by honoring and respecting them as well as spreading their knowledge, their virtues and accepting their rules and overlooking their mistakes.

How is Naseehah to the common Muslims?

By guiding and teaching them to what will bring them benefit in this life. by commanding them what is right and forbidding them what is wrong with gentleness and sincerely.

Adaab of giving Naseehah

1- The advisor should be sincere and have good niyyah (intention) in giving the Naseehah which is seeking the pleasure of Allah ﷻ. Other intentions like

seeking fame, reputation or slandering the person being advised leads to the anger of Allah ﷻ and to the hatred of the people.

- 2- The advisor should show the person who is being advised his wrongdoing and support his advice with proofs from Shariah (Islamic teachings).
- 3- Naseehah is to be given in secret and with kindness and gentleness and without causing offence. When Prophet Mohammad ﷺ wants to advise someone, he did not refer to him by name or expose him, he merely said: “What is the matter with some people...?”
- 4- The believer loves for his brother what he loves for himself, so when one is asked for a Naseehah, he should not hide it or hesitate to give it. At the same time, when one sees his fellow Muslim committing a fault or some wrong, he should take it upon himself to mind the shortcoming by giving Naseehah and guide him towards goodness.

Prophet Mohammad ﷺ said:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ». قِيلَ مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ «إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَصْحَكَ فَأَنْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ وَإِذَا مَرِضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ» مسلم

“The rights of the Muslim upon the Muslims are six. The companions said: “And what are they, O Messenger?” He ﷺ said: “When you meet him, give him greeting of peace, when he invites you, respond to his invitations, when he seeks your advice, advise him, when he sneezes and praises Allah, supplicate for mercy upon him, when he becomes ill, visit him and when he dies follow him (his funeral).” Muslim

- 5- Choosing the proper time to give Naseehah. The one being advised may be angry or upset about something or grieved for something he have lost or other reasons that prevent him from responding to the advice.
- 6- Being sincere in giving Naseehah, the advisor should not cheat the one who is being advised. The advisor should do his best to think carefully of the suitable advice.
- 7- The one being advised should not be arrogant and reject Naseehah or not acting upon it.

16

Adaab of Joking

آداب المزاح

Islam does not forbid humor, joking and having fun as long as they are in line with Islamic limits because relaxing is a means of increasing love and brotherhood among Muslims.

Ibn Umar رضي الله عنه (a companion of the Prophet ﷺ) was asked: “Did the companions of the Prophet laugh?” He said: “Yes, and the faith in their hearts was like mountains.”

Etiquettes that a Muslim should respect and, follow while playing or joking:

- 1- It is not permissible to joke towards Allah ﷻ, His Messengers, Books and laws or the Sunnah of the Prophet Mohammad ﷺ because these shows disrespect and is considering disbelief (Kufr). Whoever does that, has to repent to Allah ﷻ and seek His forgiveness.
- 2- One should avoid lying while joking around. Prophet Mohammad ﷺ warned us from that.

He ﷺ said:

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَلُّ لَهُ وَيَلُّ لَهُ» الترمذي

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

3- Avoid ridiculing people, looking down at them, belittling them or making fun of a person's appearance or manner of walking.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرِ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers. [49:11]

4- Having the good intention of joking, such as making friends laugh in order to make them happy and taking them away from sadness and boredom.

5- Joking is not permissible if it leads to scaring or frightening people especially with a weapon or a piece of iron.

6- Joking should not be excessive because it is a relaxation for the soul and a rest from ongoing seriousness. Excessive joking and too much laughter lead to heedlessness, hardening the heart and it distracts from the remembrance of Allah ﷻ.

Prophet Mohammad ﷺ said:

«لَا تَكْثُرِ الضَّحِكُ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ» الترمذي

“Do not laugh too much because excessive laughter kills your heart.” Tirmithi

7- Choosing the appropriate time and place for joking such as when people are on a trip, attending a party or when meeting with relatives or friends. People there may relax and enjoy some nice stories or light jokes.

The companions of the Prophet ﷺ were the most serious people, yet they used to joking and play with one another by throwing watermelon skins at each other, but when it was time for seriousness, they were real men.

One should avoid joking at prayer time, at funerals or places of seeking knowledge.

8- One should avoid joking about marriage, divorce or taking back a wife.

Prophet Mohammad ﷺ indicated that if a husband jokes about divorcing his wife, it becomes serious.

Abu Hurairah ؓ narrated that the Prophet Mohammad ﷺ said:

«ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزَلُهُنَّ جِدُّ النِّكَاحِ وَالطَّلَاقُ وَالرَّجْعَةُ» أبو داود

الرجعة: أن يراجع الرجل امرأته بعد أن يطلقها

“There are three matters in which seriousness is serious and joking is serious: marriages, divorce and taking back one’s wife.” Abu Dawood

Review Questions 5

Fill in the spaces:

- 1- If a Muslim decides to travel for _____ or _____ , he should repent from sins and pay off all his debts.
- 2- Giving Naseehah to somebody should be in _____ and not in public.
- 3- Joking about _____, divorce or taking back a wife, should be avoided
- 4- The companions of the Prophet were the most serious people, yet they used to _____ and play one another.
- 5- In giving Naseehah, one should be _____ and avoid cheating.
- 6- A Muslim should set a _____ example of Islam if he goes to a non-Muslim country.

True or false

- 1- () Travelers should choose the eldest of them to be a leader.
- 2- () One must give a sincere advice whenever he is asked for.
- 3- () A Muslim believes that all his deeds are based on intentions .
- 4- () One of the three responded supplications is a supplication of the traveler.
- 5- () Humor, joking and having fun are forbidden in Islam.
- 6- () Calling people by offensive nicknames is forbidden in Islam.

Match the following:

- 1- Istikhara () Two rakaah prayer followed by special dua'a
- 2- Maharam () Sincere advice
- 3- Naseehah () Kufur
- 4- Disbelief () Male relative prohibited for marriage

Choose the correct answer :

1- A woman should not travel a distance of a day and night unless she has a:

- a- Mahram
- b- Friend
- c- Mother

2- When your friend sneezes and praise Allah, you should:

- a- Supplicate for good health for him
- b- Supplicate for mercy upon him
- c- Give him Naseehah

3- Joking towards the Sunnah of the Prophet Mohammad is:

- a- Permissible
- b- Not a great sin
- c- Disbelief

17

Adaab of dealing with Public Property

آداب المحافظة على الممتلكات العامة

A public property is the property which is dedicated to the use of the public (state property). The government constructs and maintains these properties for the benefit and the entertainment of people.

Adaab of maintaining the public property:

- 1- One must act responsibility and help to maintain all public buildings and places by cooperating with the government's laws because these laws are mainly made to assure the security of persons and properties.
- 2- Each citizen has to maintain and keep safe the public property and avoid committing any damaging act because these properties are made for the benefit of the public.

Allah ﷻ prohibited the spread of corruption.

Allah ﷻ says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْهِدِينَ

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do

good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.” [28:77]

- 3- Damaging the public properties indicates that one is acting insincerely and does not fear Allah ﷻ and he has a weak faith because he does not submit to Allah’s teachings and he is behaving in a way that displeases Allah ﷻ he should put in his mind that Allah ﷻ is watching him and He will question him on the Day of Judgment.
- 4- In visiting parks, gardens or historical structures like museums and forts, one has to maintain preserving them by avoiding damaging any structures, throwing the litter, avoiding damaging the plants or lighting fires in places that are not allowed.
- 5- One should avoid polluting water sources like seas, rivers, ponds or wells by throwing garbage in them because they are the sources of providing water for irrigation or the personal use of the community. One must avoid hunting in the prohibited areas.

Prophet Mohammad ﷺ said:

«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلْأِ وَالنَّارِ» أحمد وأبو داود

“People are partners in three things: water, plants and fire.”

Ahmad & Abu Dawood

Mosques, libraries, schools, streets and public transports all are public properties; one must behave in a very responsible way in dealing with them as well as acting on the instructions of keeping them clean, safe and not to cause any damage with them like scratching the seats, spitting gums or spoiling the apparatus... etc. Our Prophet ﷺ frequently recommended cleanliness to believers.

Prophet Mohammad ﷺ said:

«إن الله طيب يحب الطيب، نظيف يحب النظافة ، كريم يحب الكرم، جواد يحب الجود ،
فانظفوا أفنيتكم ولا تتشبهوا باليهود.» الترمذي

“Allah is pure and likes purity, He is clean and likes cleanliness. He is generous and likes generosity. He is hospitable and likes hospitality, so clean your courtyards and do not resemble the Jews.” Tirmithi

Regarding roads and markets, one has to enact necessary rules and regulations made by the government. One should avoid carrying with him things which may be harmful to others like knife or a gun.

Abu Musa narrated that Prophet Mohammad ﷺ said:

«إذا مر أحدكم في مسجدنا أو في سوقنا ومعه نبل فليمسك على نصالها أو قال
فليقبض بكفه أن يصيب أحداً من المسلمين منها شيء.» البخاري

“If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads” or said “he should hold their heads firmly with his hands lest he should injure one of the Muslims with it.” Bukhari

6- Allah ﷻ has prohibited for someone who is in charge of a public property, to use it for his own use or misuse it. People who are in positions of trust like managers should avoid taking advantage of their positions like taking from the money under their hands unlawfully or in any way whether through deception, treachery, bribery or robbery.

Allah ﷻ said:

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

For whoever defrauds shall come on the Day of Resurrection with whatever he has defrauded. [3:161]

Defraud: to get money from an organization by deceiving them.

7- One should also appoint the right people to handle and maintain these properties.

18

Adaab of dealing in Social Media

آداب التعامل مع وسائل التواصل الاجتماعي

In today's world, people are connected in more than one way, whether online or offline. The networks that used to be local at one point have become global in our times. Our lives have been transformed and greatly affected by the influx of social media, especially the highly popular applications such as Facebook, Twitter, and Instagram and snap chat .

Social media also presents us with a golden opportunity to reach out to those who have not heard of Islam. One, however, needs to be careful when it comes to using these applications.

There are certain guidelines that one needs to follow in order to make the most out of his time online:

1. One should always remember that Allah is watching over him and her, and the angels are recording whatever a person says or does. This also applies to commenting on Facebook/Instagram, as well as sharing the updates with others.
2. Be generous and kind with the people, and do not slander, insult, or backbite anyone. Do not partake in gossips and spreading rumors online.
3. One shouldn't pass around information that he isn't sure of, or doesn't know the sources of its origin. As Muslims, we have to uphold the highest

standards of authenticity, especially when it comes to the sharing knowledge related to our religion.

4. Also be sure to keep your speech to the point, and do not criticize people openly. If there is a matter of concern, the person in question should be contacted directly.
5. Interaction between the males and females should be to the point, and limited. It is prohibited to go beyond what is needed and to indulge in immoral behavior, such as flirting or joking around. Islam came to enhance the character of the believers, and not to forbid them from anything that was beneficial for their worldly and afterlife.
- 6..We will be held accountable for our speeches and questioned about how we made the use of our time, both online and offline.

Allah ﷻ says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Man does not utter any word except that with him is an observer prepared (to record). [50:18]

Due to the numerous social media applications and with not much knowledge about their religion, Muslims also fell into the traps of misusing their time online which caused great harm to their religion as well as their relationships with the people around them.

With online communication, a person can never tell how far-reaching the effect of his words will be. We need to take utmost care of all that we say, upload, and share online with others.

Keeping the words of Allah in mind, we can benefit ourselves and others around us with our skills, and time.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. [3:110]

19

Adaab of Da'wah Calling People to Islam آداب الدعوة

The Arabic term da'wah refers to the act of conveying the message of Islam or calling and inviting people to it.

Allah ﷻ says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him." [12:108]

Da'wah was the basic mission of the Prophets. Allah ﷻ praises those who engage in this noble field as being the best in speech.

Allah ﷻ says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than one who invites to Allah and does righteousness and says, «Indeed, I am of the Muslims.» [41:33]

Da'wah can be among non-Muslims by calling them to Islam or it can be among Muslims by calling the non-committed Muslims to become religiously committed.

Since Islam Presentation Committee is concerned with calling non-Muslims to Islam, so we will concentrate on adaab concerning calling non-Muslims.

Adaab of calling people to Islam:

1- Calling people to Islam is considered by scholars as an obligation on every Muslim according to their abilities, from rulers, scholars, businessmen and others to convey this religion in various languages.

There are two levels of Da'wah to Allah ﷻ

a- Fard 'ayn (an individual obligatory duty): This is when no one in one's country or region takes up the responsibility of da'wah, then it becomes obligatory on him to give da'wah to enlighten people to Islam.

b- Fard kifaayah (a collective obligatory duty): When there are special people who give da'wah, teach people and guide them, it would be Sunnah and not obligatory for others.

2- A Muslim must realize that inviting people to Islam and calling them to worship Allah ﷻ alone is one of the greatest deeds through which a Muslim can gain great rewards.

Prophet Mohammad ﷺ said:

«من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً.» مسلم

“Whoever calls to guidance will receive the same reward as the one who follows him without any decrease in the reward of (his followers).” Muslim

So according to this Hadeeth, one who guides others to righteous deeds gets a reward equivalent to their reward for doing good.

Prophet Mohammad ﷺ said:

«لئن يهدي الله بك رجلاً خيراً لك من أن يكون لك حمر النعم.» البخاري

“For Allah to guide someone by your hand is better for you than having red camels.” Bukhari

Red camels were considered the most valuable property in Ancient Arabia.

3- The Dai'yah (the caller for Islam) must be devoted to Allah that he neither intends to show off, nor wants a reputation, no praise from people. Rather, he should only call to Allah ﷻ to please Him.

4- The caller for Islam must have sound and firm knowledge of what he is inviting others to.

Allah ﷻ says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say, “This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.” [12:108]

Knowledge for da'wah is very important. An ignorant dai'yah destroys and never constructs. He should never preach something unless he has sure knowledge with proof. He should be able to answer wisely the questions the non-Muslims ask as well as explaining the misconceptions about Islam.

5- The caller to Islam should avoid defaming people's culture, religion or way of life or contradict himself.

- 6- The caller for Islam must possess certain characteristics and good morals to convey the message such as truthfulness, good appearance, warmly smile and sincere respect to people. In addition to that, he should be tolerant, a good listener to people. He should avoid making people run away from Islam because of his harshness or violent and harmful approach.
- 7- The caller for Islam should have patience with forbearing temperament as the Prophet ﷺ was, because most people who come to Islam do so after a faith-seeking journey. Therefore the responsibility of the dai'yah is to convey the message and not to put faith in people's hearts.
- 8- The caller for Islam should be fluent in the language of the person who is calling as well as a good background of his religion and culture.
- 9- The caller for Islam must use different methods of da'wah. He can give da'wah at his place of work, study or social gathering, when he travels, he can give public presentation at schools, institutes or online da'wah.
- 10- The caller for Islam should upgrade himself in methods of da'wah by attending training courses and practical seminars and workshops.
- 11- Those who are unable to give da'wah, can participate in the activities held to non-Muslims. They can distribute flyers, books, cards, CD's – QR cards, etc.

Taken with some modifications from Bilal Philips "Da'wah Training Course ,,

Review Questions 6

Fill in the spaces:

- 1- Prophet Mohammad ﷺ said: People are partners in three things: water, plants and _____ .
- 2- Deception, treachery, bribery and robbery are _____ in Islam.
- 3- In using social media, people should share only _____ information especially about religion.
- 4- Modern social media plays a great role in reaching out to people who have not heard of _____ .
- 5- The Arabic term _____ means the act of calling people to Islam.
- 6- _____ for daw'ah is an obligation because ignorant dai'yah destroys and never constructs _____ .

True or false

- 1- () People who are in positions of trust like managers are allowed to take advantage of their positions.
- 2- () A Muslim should maintain and keep safe the public properties because Allah ﷻ prohibited the spread of corruption .
- 3- () Interaction between males and females through social media should be to the point and limited .
- 4- () Partaking in gossips and spread rumors through social media indicates the weak faith of a person.
- 5- () Dawah is considered Fard Ayn (an individual obligatory duty) when there are special people who give dawah.
- 6- () Calling people to Islam can only be done in mosques and Islamic centers.

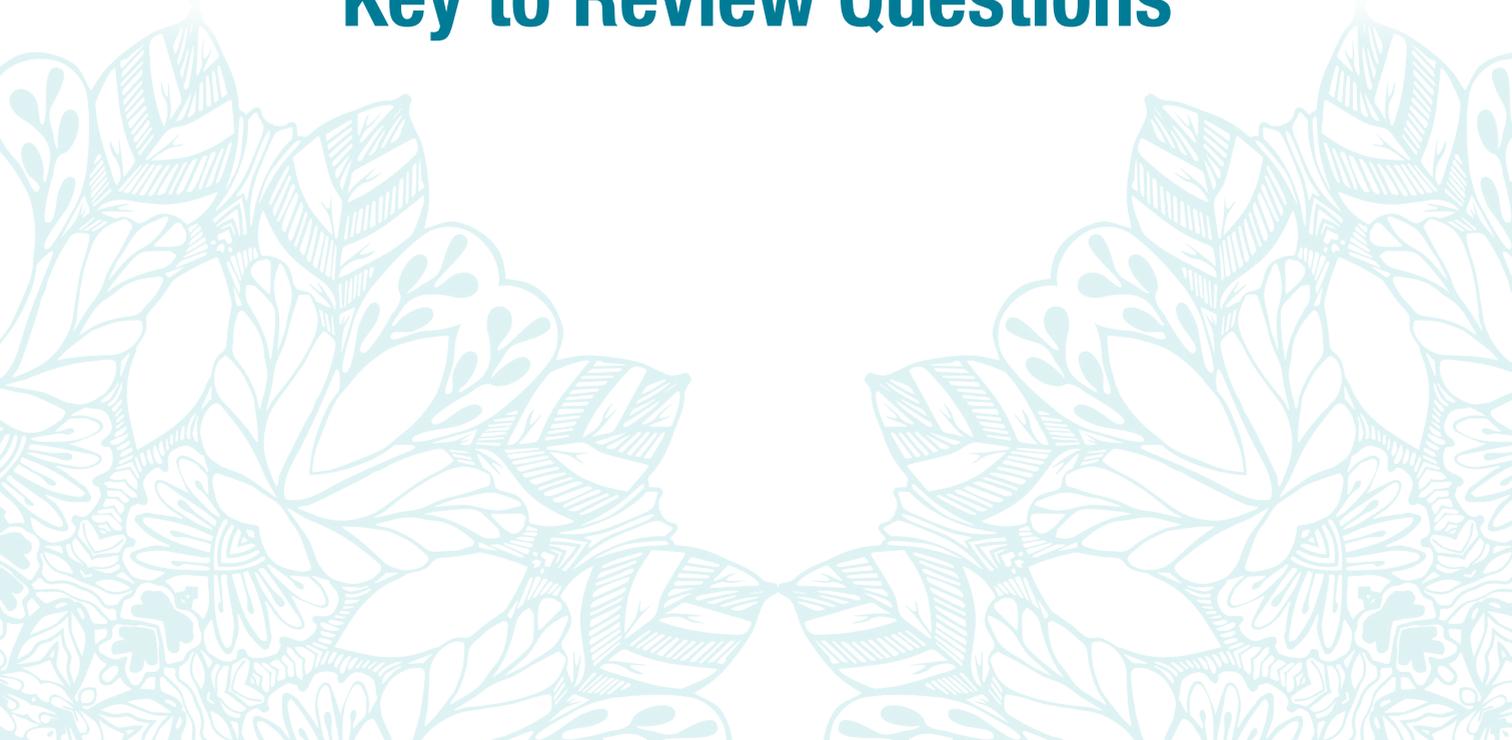
Choose the correct answer :

- 1- Misusing the social media applications causes a great harm to people's:
 - a- Religion only
 - b- Time and relationships with others only
 - c- Religion, time and relationship with others
- 2- The one who guides others to religious deeds gets:
 - a- Thanks form people but with no rewards from Allah ﷻ
 - b- The same reward as the one who follows him
 - c- Double reward as the one who follows him
- 3- Damaging the public properties indicates that one:
 - a- Is behaving in a way that displeases Allah ﷻ
 - d- Is acting sincerely
 - e- He is aware that Allah ﷻ is watching him and he will be questioned about what he is doing

List three characteristics of the caller for Islam:

- 1- _____
- 2- _____
- 3- _____

Key to Review Questions



Key to review questions 1

Fill in the spaces:

- 1- love ; trust
- 2- message
- 3- read
- 4- teach
- 5- Prophet Mohammad ﷺ

True or false :

- 1- ✓
- 2- ✓
- 3- x
- 4- ✓
- 5- x

Choose the correct answer :

- 1- a
- 2- c
- 3- c

Match the following:

- 1- 3
- 2- 5
- 3- 1
- 4- 2
- 5- 4

Mention four rights a Muslim should observe towards the Messenger of Allah ﷺ:

- 1- Bearing witness that he is the Messenger of Allah ﷺ
- 2- Loving him
- 3- Following his Sunnah
- 4- Invoking Allah's blessing upon him

Key to review questions 2

Fill in the spaces:

- 1- worship
- 2- obligatory
- 3- faith
- 4- permission
- 5- dutifulness
- 6- living to her

True or false

- 1- ✓
- 2- x
- 3- x
- 4- x

Match :

- 1- 2
- 2- 3
- 3- 1
- 4- 4

Choose the correct answer:

- 1- b
- 2- c
- 3- a

List three shared rights between spouses:

- 1- mercy
- 2- loyalty
- 3- trust

Key to review questions 3

Fill in the spaces:

- 1- three
- 2- hours
- 3- khutba
- 4- middle
- 5- obedience
- 6- obligatory

True or false

- 1- ✓
- 2- ✓
- 3- x
- 4- x
- 5- ✓
- 6- x

Match :

- 1- 3
- 2- 5
- 3- 2
- 4- 4
- 5- 1

Choose the correct answer:

- 1- b
- 2- a
- 3- a

Write only three of the rights of a Muslim upon another Muslim:

- 1- Replying his greetings
- 2- Following the funeral procession
- 3- Responding to him when he sneezes

Key to review questions 4

Fill in the spaces:

- 1- Bismillah; Alhamdulillah
- 2- Gold ; silk
- 3- Leave
- 4- Sources
- 5- Prohibited
- 6- Obligated

True or false

- 1- ✓
- 2- x
- 3- x
- 4- ✓
- 5- ✓
- 6- ✓

Match :

- 1- 3
- 2- 5
- 3- 2
- 4- 1
- 5- 4

Choose the correct answer:

- 1- b
- 2- c
- 3- c

The clothes of the Muslim woman should be:

- 1- thick not to show the color of the skin
- 2- loose not to describe the shape of her body
- 3- simple and not excessively fancy

Key to review questions 5

Fill in the spaces:

- 1- Hajj ; Umrah
- 2- Secret
- 3- Marriage
- 4- Joke
- 5- Sincere
- 6- Good

True or false

- 1- x
- 2- ✓
- 3- ✓
- 4- ✓
- 5- x
- 6- ✓

Match :

- 1- 1
- 2- 3
- 3- 4
- 4- 2

Choose the correct answer:

- 1- a
- 2- b
- 3- c

Key to review questions 6

Fill in the spaces:

- 1- fire
- 2- forbidden
- 3- authentic
- 4- Islam
- 5- Dawah
- 6- Knowledge

True or false

- 1- x
- 2- ✓
- 3- ✓
- 4- ✓
- 5- x
- 6- x

Choose the correct answer:

- 1- c
- 2- b
- 3- a

List three characteristics of the caller for Islam:

- 1- He should have firm knowledge of what he is inviting other
- 2- He should have fluent in the language of the person who is calling
- 3- He should be truthful, sincere, tolerant, kind

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جمع: فؤاد الشلهوب

The Book of Manners

Compiled by: Fuad Ash-Shulhoob

Adaab towards Allah
Masjid Seeking Knowledge
Parents The Noble Qur'an
the Messenger of Allah
Sleeping Clothing
Gathering and Greeting
Visiting Public Property
Eating and Drinking
Joking Relieving Oneself
Giving Naseehah Social Media

Da'wah
spouses
Traveling