

ADAAB: THE FORGOTTEN SUNNAH

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Emphasizes how Islam shapes a person through manners

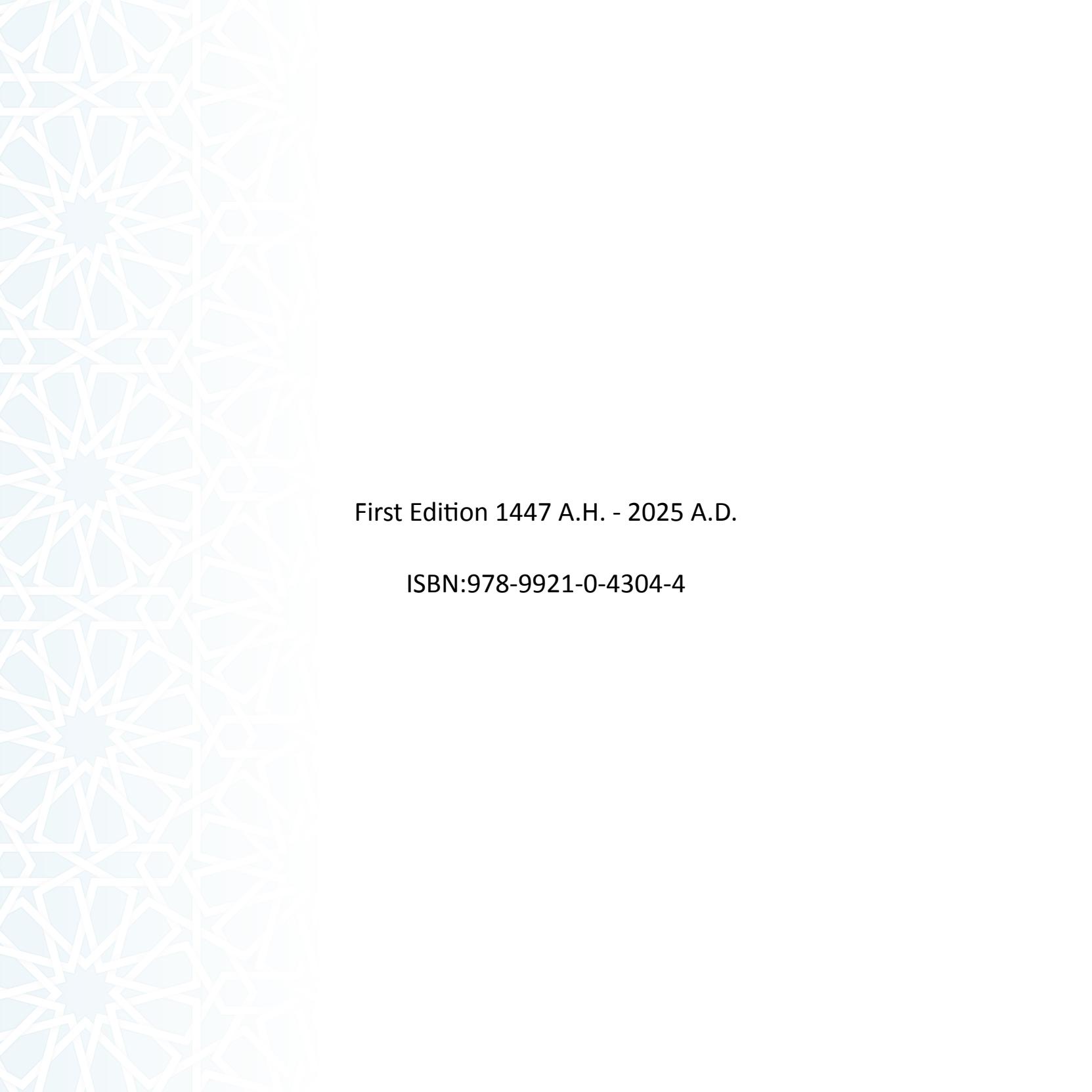
Latifa Nasser Al Saeed

Adab : The Forgotten Sunnah

Emphasizes how Islam shapes a person through manners

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P R E F A C E

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

Islam is a complete way of life that guides a Muslim in every aspect of his or her existence, from acts of worship to daily interactions. Among the most beautiful and vital parts of this guidance are the Islamic Adaab (manners and etiquettes), which shape the believer's relationship with Allah, with other people, and with the world around him.

Learning Islamic Adaab is not merely about following outward rules of behavior; it is about nurturing an inner state of respect, humility, and sincerity. The Prophet Muhammad ﷺ said: "**I have been sent to perfect noble character.**" (Narrated by Al-Bukhari in Al-Adab Al-Mufrad)

Through proper Adaab, a Muslim reflects the values of Islam in speech, actions, and even intentions. These manners protect the heart from arrogance, the tongue from harm, and the body from disobedience. They help maintain harmony in society, strengthen family ties, and invite others to the beauty of Islam.

Importance of Learning Islamic Adaab

- It strengthens one's relationship with Allah by showing humility, reverence, and sincerity.
- It preserves unity and love within the Muslim community.
- It builds trust, respect, and compassion in family and social life.
- It protects us from sinful speech and harmful actions.
- It presents Islam in the most beautiful way to non-Muslims through good character.

This book has been designed to help readers understand, appreciate, and practice these etiquettes in their daily lives. Through step-by-step lessons, Qur'anic guidance, and Prophetic teachings, the reader will learn how to embody Islamic manners as a true reflection of faith.

May Allah bless our efforts, make our manners beautiful, and allow this knowledge to bring us closer to Him.

The writer

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1- Adaab towards Allah ﷺ

الآداب المتعلقة بالله ﷺ

Allah ﷺ is our Creator. He alone is worthy of worship, and He sent down all the Divine Messages which the prophets conveyed to their people, calling them to the worship of Allah ﷺ alone. Those who fail to recognize the greatness of Allah ﷺ and associate partners with Him do not truly know His Power and Might.

Allah ﷺ said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

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

Manners (Adaab) towards Allah ﷺ

1- Worshipping Allah ﷺ alone without associating anyone with Him and rejecting all false deities is the essence of Islam and the very testimony of faith.

Allah ﷺ says:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوَلَدْ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

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

2- Worship performed with full devotion and with a purified intention for Allah ﷺ transforms the entire life of a believer into an act of worship. The key to one's standing with Allah ﷺ is sincerity (Ikhlas)

Allah ﷺ says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءٌ 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 **Ibn al-Qayyim** said:

“If a person is sincere towards Allah ﷺ in all his affairs, Allah will grant him more than He grants others. This sincerity stems from true love of Allah and genuine trust in Him.” Thus, the sincerest people are those who love Allah ﷺ above all else and place their utmost trust in Him.

3- Watching Allah ﷺ (Muraqabah)

A Muslim must be fully aware that Allah ﷺ knows everything. With this belief, one will restrain his actions and avoid disobeying Allah, which is the true secret of maintaining a successful relationship with the Almighty.

It is narrated that **‘Abdullāh ibn ‘Umar**, the Companion of the Messenger of Allah ﷺ once walked in the desert with some of his friends and came across a young shepherd tending sheep. Ibn ‘Umar wished to test the honesty and God-consciousness of the shepherd, so he asked him to sell one of the sheep. The boy replied, “It is not mine; it belongs to my master.” Ibn ‘Umar then suggested, “Tell your master that a wolf ate it.” The shepherd became upset and walked away, saying, “Then where is Allah?” Ibn ‘Umar began to weep repeatedly, saying: “Where is Allah? Where is Allah?”

When he returned to Madinah, Ibn ‘Umar purchased the boy from his master and set him free.

Every Muslim should embody the spirit of this shepherd: always be mindful of Allah ﷺ, avoiding disobedience and sin, knowing with certainty that Allah ﷺ hears, sees, and knows all that we do, even when we are alone.

4- Honoring Allah's Rituals and Commands

A Muslim must respect and honor all that Allah ﷺ has commanded, while avoiding everything He has prohibited. By fulfilling one's obligations and adhering to His laws, a believer increases in piety and draws nearer to Allah ﷺ.

5- Seeking Help and Assistance from Allah ﷺ (isti'aanah)

Whenever one faces difficulties or trials, he should immediately turn to Allah ﷺ, seeking His help and support.

Prophet Mohammad ﷺ said:

”إِذَا سَأَلْتُ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعْنَتْ فَاسْتَعْنْ بِاللَّهِ“

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

6- Having full trust in Allah ﷺ (Tawakkul)

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

Allah ﷺ says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ

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

Allah ﷺ is pleased with those who place their trust in Him. The fruit of tawakkul (reliance on Allah) is accepting and being content with Allah's decree.

7- Giving Thanks to Allah ﷺ

Allah ﷺ has bestowed upon us countless blessings; therefore, a Muslim must show gratitude to Allah for these favors, both with his tongue, by praising Him, and with his actions, by using these blessings in obedience to Him.

Allah ﷺ says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَا زِيَّدَنَّكُمْ وَلَئِنْ 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]

8- One should avoid swearing by Allah's name over trivial matters, or taking a laghw oath, which is swearing without intending its meaning. Rather, a Muslim must magnify Allah ﷺ and swear only in serious and significant matters.

2- Adaab with the Messenger of Allah ﷺ

الآداب المتعلقة بالرسول ﷺ

Allah ﷺ sent Prophet Muhammad ﷺ as the final Messenger for all of humanity. He ﷺ honored and favored us by sending His Messenger with His Last Book, the Qur'an.

Allah ﷺ said:

لَقْدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَبُرْكَيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Certainly, did Allah has bestowed a [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 Muhammad ﷺ has certain rights over us, and there are manners toward him that we must observe and uphold.

Among these are:

1- Bearing witness that Prophet Muhammad ﷺ is the Messenger of Allah and the final Messenger whom Allah ﷺ has sent.

2- Following his Sunnah (teachings) and obeying him in both word and deed. Anyone who claims faith in the Prophet ﷺ but does not obey his commands or follow his Sunnah has not been truthful in his claim of faith.

Allah ﷺ says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجْدُونَهُ 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 وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ 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 رضي الله عنه أن رسول الله ﷺ قال : " من أطاعني فقد أطاع الله ومن يعصياني فقد عصي الله . "

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said "Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah."

Muslim

3-Loving Him ﷺ

Among the rights of the Prophet ﷺ upon his nation is that they love him completely and perfectly.

Prophet Mohammad ﷺ said:

عن أنس بن مالك رضي الله عنه أن رسول الله صلوات الله عليه وآله وسلامه قال : " لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين ".

“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 ﷺ is to love him more than oneself. ‘Umar ibn al-Khattaab ﷺ, the second Khaleefah, once said to the Prophet ﷺ: “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 ﷺ said: “Now, by Allah, you are more beloved to me than myself.” So, the Prophet ﷺ said: “Now, O ‘Umar, you have truly believed.”

4- Honoring Him

This too is among the Prophet's rights. Muslims must respect Prophet Muhammad ﷺ and hold him in the highest esteem. His noble Companions honored him so deeply that when he spoke, they listened attentively, refraining from raising their voices above his, or speaking loudly in his presence. By doing so, they fulfilled Allah's command:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَنْ تَخْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

O you who 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 ﷺ has commanded the believers to send blessings upon him, saying:

أَنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا 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 an act of courtesy for a Muslim to hear the mention of Allah's Messenger ﷺ and then be too miserly to invoke blessings upon him. Prophet Muhammad ﷺ said:

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ قَالَ : " الْبَخِيلُ مِنْ ذَكْرِهِ مَنْ ذَكَرْتُ عَنْهُ فَلَمْ يَصُلْ عَلَيْهِ "

Abi Talib رضى الله عنه narrated that the Messenger of Allah ﷺ said: "The miser is the one in whose presence I am mentioned, yet he does not send blessings upon me."

Tirmithi

6- Honoring His Family, Wives, and Companions (Şahabah)

It is among the rights of the Prophet ﷺ that Muslims honor his noble family, his wives, and his Companions, avoiding any criticism or cursing of them. Rather, one should pray for Allah's forgiveness for them, respect them, and follow their path, as they were the closest to the Prophet of Allah ﷺ.

7- Spreading his message

Loyalty to the Prophet ﷺ includes spreading his message, which is the call to Islam, throughout the world. Every Muslim shares in this responsibility of da'wah by delivering the message of Islam through various means, whether online or offline.

8- Supporting and defending the Prophet ﷺ

It is the duty of Muslims to support and defend the Prophet ﷺ, both in word and in action, whenever others offend, underestimate, or attempt to distort his reputation. Such situations must be handled with wisdom, calmness, and dignity.

How to Support Prophet Muhammad ﷺ:

1. By embodying his morals and ethics.
2. By spreading knowledge of his biography (seerah) and traditions (sunnah) in all languages.
3. By implementing his teachings in daily interactions with others.
4. By defending his honor against falsehood.
5. By studying his seerah and closely following his guidance.
6. By reviving his sunnah and raising awareness of his life and legacy.
7. By enjoining good and forbidding evil, as he ﷺ did.
8. By refraining from calling him by his name alone, “Muhammad,” and instead saying “Sayyiduna Muhammad ﷺ” (Our Master Muhammad).
9. By learning and honoring the noble lineage of the Prophet Muhammad ﷺ.

3- Adaab with the Word of Allah ﷺ

The Noble Qur'an

الآداب المتعلقة بالقرآن الكريم

The **Qur'an** is the Word of Allah, revealed to Prophet Muhammad ﷺ. Its teachings serve as guidance for Muslims to lead a blessed and productive life. It teaches them how to live in peace, respect one another, and follow the straight path of righteousness.

Moreover, reciting the Noble Qur'an strengthens a Muslim's relationship with Allah ﷺ, filling the heart with security and tranquility.

Etiquettes of Reciting the Noble Qur'an

1- Striving for sincerity in learning and recitation

One should read and learn the Qur'an solely for the sake of Allah ﷺ, not to be 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 the Qur'an.

Allah ﷺ says:

لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ

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

It is permissible to hold the Qur'an with a barrier, since one is not directly touching it. Menstruating women and those experiencing post-natal bleeding are allowed to recite the Qur'an, though they are forbidden from touching it. It is also permissible to carry a copy of the Qur'an in one's pocket, but it should not be taken into the toilet.

3- Sitting respectfully while reciting

One should sit in a respectful and honorable manner while reciting the Qur'an. He should avoid laughing, talking, or being distracted during the recitation.

4- Permissibility of reciting in various states

It is permissible to recite the Qur'an while standing, walking, riding, sitting, or lying down. Allah ﷺ says:

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 reciting the Qur'an, to face the Qiblah and begin with isti'adhab (seeking refuge with Allah) and basmalah (saying Bismillah al-Rahman al-Raheem).

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

7- The verses of the Qur'an should be recited slowly, with clear pronunciation of every word. The reciter should beautify his voice, and the Qur'an should be recited with tajweed (proper rules of recitation) and tarteel (measured tones).

8- One should perform sajdah (prostration) where it is required. In the entire Qur'an, there are fifteen verses of prostration.

9- One should interact with the Qur'an while reciting it. Upon encountering verses that mention Paradise, mercy, or the grace of Allah ﷺ, he should hope for these and supplicate to Allah for them. Conversely, when reciting verses of punishment, warning, or Hell, he should pray for protection from them.

10- One should strive to understand the Qur'an by reflecting and pondering over its meanings. A Muslim should open both heart and mind to its verses. Allah ﷺ invites us to reflect, as He ﷺ says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

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

11- One should implement the teachings of the Qur'an in daily life, for example, spreading salam, being dutiful to parents, feeding the poor, and upholding righteousness. Indeed, Prophet Muhammad ﷺ was described as a walking and living Qur'an.

12- The Qur'an should be recited regularly. It is disrespectful to leave the Noble Qur'an unread for long periods of time. A Muslim should never neglect his daily portion of recitation and reflection. Allah ﷺ says:

فَاقْرُأُوا مَا تَيَسَّرَ 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:

"الذى يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذى يقرأ القرآن ويتعمق فيه وهو عليه شاق له أجران"

"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 ﷺ narrated that the Prophet Mohammad ﷺ said:

"خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلِمَهُ"

"The best of you are the ones who learn the Qur'an and teach it to others." Bukhari

Children should be introduced to the Qur'an from an early age. Parents are encouraged to enroll them in Qur'an classes, motivate them to participate in memorization and recitation competitions, and provide both encouragement and incentives. Along with recitation, children should also be taught the meanings of the words of Allah.

14- Respecting and honoring the Qur'an

The Qur'an should be placed in a clean and pure location, away from impurity and out of the reach of children who may not handle it properly. Before reading, one should remove any dust from the Mushaf. It is Sunnah to clean the mouth with a miswak (chewing stick) or toothpaste to ensure fresh breath while reciting.

Review Questions 1

Fill in the spaces:

- 1- The sincerest people are those who _____ Allah ﷺ 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 ﷺ 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 ﷺ is only done by tongue.

Choose the correct answer:

- 1- If a Muslim believes that Allah ﷺ knows everything:
 - a. He will control his deeds and obey Allah ﷺ.
 - b. He will obey and fear Allah ﷺ only among people.
 - c. He will sometimes avoid things Allah ﷺ 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 ﷺ
2- Muraqabah	() Rules of reciting Qur'an correctly
3- Tawakkul	() Manners and etiquettes
4- Sunnah	() Watching Allah ﷺ
5- Tajweed	() Teachings of the Messenger of Allah Muhammad ﷺ

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

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

4- Adaab with Parents

الأدب مع الوالدين

Islam has elevated the status of parents and regards showing them kindness and dutifulness as one of the most important forms of worship.

Allah ﷺ says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً

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

Adaab with parents:

1- A Muslim acknowledges the rights of his parents over him, recognizing that they are the most deserving of his care and consideration. He also understands that the mother has greater rights than the father due to the hardships she endures during pregnancy and the severe pains of childbirth.

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

Abu Huraira ﷺ 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 and mercy to one's parents, keeping them happy and comfortable, seeking their pleasure, praying for them, and spending as much time with them as possible.

3- A Muslim must obey his parents and fulfill their requests, so long as they do not involve disobedience to Allah ﷺ or contradict the Shari'ah.

Prophet Muhammad ﷺ said:

"لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ"

"There is no obedience to any created being if it involves disobedience to the Creator." (Muslim)

4- One must be respectful to his parents in both speech and action, listening attentively when they speak, and avoiding belittling or mocking their opinions. Children should not address their parents by name, but rather by saying "my father" or "my mother." They should also refrain from raising their voices above those of their parents or speaking to them in a hurtful or offensive manner.

Allah ﷺ says:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَنْلَعِنَّ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ
وَلَا تَنْهَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you do 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 remain 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 ﷺ to bestow mercy and forgiveness on them.

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

8- If one disagrees with the opinions or instructions of his parents, he must control himself, avoid anger, and instead continue to respect and honor them.

9- At the dining table, one should not begin eating before one's parents. He should wait for them to start and give them preference by serving them the best portions of food.

10- A child should dedicate a portion of his money to his parents, either as a gift or by buying them presents, even simple ones, to bring them happiness and pleasure.

11- One should not walk in front of his parents. Rather, he should allow them to enter places before him.

12- One should be gentle and respectful in the way he sits before his parents. He should avoid sitting with his legs crossed or reclining in their presence, as such behavior shows poor etiquette.

Being dutiful to parents after death:

There are some matters which a Muslim should do for his parents after their death:

- Supplicating to Allah ﷺ for them and asking Allah ﷺ to have mercy upon them.
- Asking Allah ﷺ 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 بنى سلمة إلى النبي ﷺ فقال : " يا رسول الله، هل بقي من بر أبوّي شيء أبربهما به من بعد موتهما ؟ قال : نعم، الصلاة عليهما (الدعاء) والاستغفار لهما وإيفاء بعهودهما من بعد موتهما وإكرام صديقهما وصلة الرحم التي لا توصل إلا بهما ".

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 society. It is composed of individuals bound together by permanent relations.

To preserve harmony, certain etiquettes must be observed to regulate these relationships.

Etiquette Between Spouses

There are shared **adaab** (etiquettes) and duties that both a husband and a wife must uphold. These include:

- Loyalty and honesty
- Mutual respect and trust
- Love and mercy
- Good companionship
- Protecting each other's honor
- Safeguarding one another's secrets

Allah ﷺ says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ 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 people who give thought. [30:21]

The rights of the wife upon her husband

1- Financial Support

The husband is obliged to support and provide for his wife's living needs, including a suitable house, food, clothing, and other necessary things. He should also strive to improve the living conditions of his family.

2- Kind Treatment

The husband must treat his wife with kindness and proper manners. He must avoid harming or beating her. In *the case of nushuz* (rebellion against the husband's authority), he may only discipline her as a last resort, in a manner that neither harms her nor degrades her dignity.

Allah ﷺ says:

وَاعْشِرُوهُنَّ بِالْمَعْرُوفِ

“And live with them in kindness.” [4:19]

3- Teaching Her Religion

The husband is responsible for teaching his wife the obligatory matters of religion, such as her beliefs, how to purify herself, how to pray, how to fast, and her rights over her parents, husband, and all other important Islamic matters.

4- Patience and Understanding

A husband must remember that within every marriage, there will naturally be aspects of each partner's personality that may conflict with the others. If there are certain characteristics in his wife that he does not find pleasing, he should also recognize that she possesses other qualities that are indeed pleasing to him. Above all, he should remain patient with her.

Prophet Mohammad ﷺ said:

"لَا يُفرِّكُ، مُؤْمِنٌ مُؤْمِنَةٌ أَيْ لَا يُبغِضُهَا، إِنْ كَرِهَ مِنْهَا خَلْقًا رَضِيَّ آخِرٌ"

"A believing man should not hate a believing woman; If he dislikes one of her characteristics, 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 ﷺ and the general teachings and ethics of Islam.

Allah ﷺ says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٍ
حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفَظَ اللَّهُ وَالَّلَّا تِي تَخَافُونَ نُشُوزُهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ
أَطْعَنْكُمْ فَلَا تَبْغُوْ عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْا كَبِيرًا

"Men are the protectors and maintainers of women, because Allah has given some of them more (strength) than others, and because they support them from their wealth. So righteous women are devoutly obedient, guarding in their husband's absence what Allah would have them guard. As for those women from whom you fear arrogance (nushūz), advise them, forsake them in bed, and (as a last resort) strike them lightly. But if they obey you, then do not seek a means against them. Surely Allah is Most High, Most Great.". [4:34]

Prophet Mohammad ﷺ said:

"إذا دعا الرجل امرأته إلى فراشه فلم تأته فبات غضبان عليها، لعنها الملائكة حتى تصبح"

"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's responsibilities:

- 1- The wife must not leave the house or travel except with her husband's permission and approval.
- 2- Protecting his home, wealth and children. She must not receive anyone in his home whom her husband does not like.
- 3- Good behavior: a wife must respect her husband's parents and relatives, she also should lower her gaze, keep her voice low, dress modestly and do her best to please her husband and make their life happy and comfortable.
- 4- She should raise their children well and spend time in her house productively.
- 5- She should above all be patient with her husband and strive to make their lives together beautiful.
- 6- A woman should perform her house duties like cooking and cleaning which are the closest means to her husband's heart and earning his love.

Guidelines for a Loving and Respectful Marriage

Couples should not raise their voices on each other, especially in front of their children. Their marital relationship should be built on respect and appreciation. Good words, showing gratitude, appreciation, and praise, even for doing simple things from the

wife to her husband or from the husband to his wife make a difference to their lives. They strengthen and maintain a long and healthy relationship.

Couples should address each other with nicknames they like. Using cute and sweet nicknames prolongs love and passion between them. Joking and laughing between couples in a way that hurts, insult or underestimate both sides should be avoided.

Spouses should respect each other's tastes, choices, feelings, hobbies, and even personal property, because this is personal freedom. Neglecting the mistakes of both spouses and not seeking the pitfalls is the perfect way to perpetuate love and stability.

Smiling in the face of each other and controlling the emotions between the spouses increase marital relationships and make them firm.

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 ﷺ said:

اقرأْ 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"

"Seeking knowledge is obligatory upon every Muslim (male and female)

Ibn Majah

Knowledge is divided into:

1- Fard Ayn (individual duty):

This refers to knowledge considered mandatory for each Muslim regarding Allah, Prophet Mohammad, and the principles of Islam. Belief, purification, worship, and ethics should be studied separately.

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 such as the laws of inheritance can also be classified as such.

In studying worldly academic sciences, if one wants to be rewarded by Allah ﷺ, 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 ﷺ attributes and qualities and he appreciates Allah's creation more as well as he witnesses that Allah ﷺ is the only One worthy of worship and then submits to Him humbly. This, in return, generates in his heart, fear and at the same time love for his creator. Accordingly, Allah ﷺ joins faith with knowledge.

Allah ﷺ 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 tiding to anyone who undertakes the task of seeking knowledge.

"مَنْ سَلَكَ طَرِيقًا يَأْتِمُسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ"

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

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

"إن الملائكة لتبعد أجنبتها طالب العلم رضي بما يطلب."

“The angels shade the seeker of knowledge with their wings pleased with what he seeks.” Trmithi

3- Continuous reward: The reward of those who are in the field of knowledge continues even after their death, such as those who teach others, contribute to building schools, or publish beneficial books.

عن أبي هريرة رض قال : قال رسول الله ص : "إذا مات الإنسان انقطع عمله إلا من ثلاثة : إلا من صدقة جارية أو علم ينتفع به أو ولد صالح يدعوه له"

Abu Hurairah ﷺ 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- Guidance and refinement: Knowledge guides its seekers to become more virtuous. It purifies one's behavior, increases moral awareness and human values, and directs a person towards a high status in this world and in the Hereafter.

Etiquette (Adab) of Seeking Knowledge

1. **Be sincere** in acquiring or teaching knowledge. A problem in our time is associating knowledge only with academic degrees rather than seeking it for true benefit.
2. **Set a high intention** when seeking beneficial knowledge. Do you seek it to show off and gain reputation, or to earn the pleasure of Allah ﷺ?
3. **Define your goals** in seeking knowledge. Know what you aim to achieve.

4. **Respect your teachers and scholars.** Behave well, avoid laughing or ridiculing others.
5. **Take notes** while listening to a lecture or reading, for review later.
6. **Ask questions** to clear doubts. Ignorance is a disease, and its cure is asking.
7. **Read extra.** A student of knowledge should do additional reading to deepen understanding, appropriate to his level.
8. **Act upon what you learn** and teach it to others. Share knowledge and don't keep it only for yourself.
9. **Organize your time** with a schedule for seeking knowledge. **Diversify your sources.** Do not limit yourself to books, attend lectures or listen to recorded talks.
10. **Be patient.** Seeking knowledge comes with challenges and hardships.
11. **Value opportunities.** Do not take them for granted; they are gifts from Allah, so use your time and energy wisely.
12. **Respect knowledge.** Keep books and resources away from dirt and impurity.
13. **Stay humble and modest.** Do not become arrogant if you gain more knowledge than others.
14. **Make use of your youth, health, and time** to seek knowledge.
15. **Avoid excess in worldly distractions, food, and drink** that may burden or distract you from study.
16. **Keep righteous company.** Surround yourself with people who encourage the pursuit of knowledge.

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 ﷺ 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 ﷺ to forgive the deceased parents is an act of _____ to them.
- 6- The rights of the wife upon her husband are 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 command of Allah ﷺ.
- () 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 learns and teaches it to others
 - b. Faces troubles and hardship in gaining it
 - c. Seeking knowledge to show off and gain reputation

List three shared rights between spouses:

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

7- Adaab of the Masjid

آداب الذهاب إلى المسجد

The masjid is the house of Allah ﷺ 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"

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

Mosques have adab (etiquettes) that every Muslim should observe:

1. Purification

One should perform *wudhu* (ablution) before going to the Masjid. Those in a state of major impurity, as well as menstruating women, should not enter the Masjid except when merely passing through.

2. Cleanliness and Dress

One should wear clean and good clothes when going to the Masjid.

Allah ﷺ said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرُبُوا 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 the Masjid

When entering the Masjid, one should not run in order to catch a rak'ah. Rather, he should walk calmly, as Prophet Muhammad ﷺ forbade running in such a situation.

4- Entering the Masjid with the right foot

One should enter the Masjid with his right foot first and then say the supplication that Prophet Muhammad ﷺ used to say.

"بسم الله، اللهم صل على محمد، رب اغفر لي ذنبي وافتح لي أبواب رحمتك"

"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 avoid eating foods that cause an unpleasant smell, such as onion, garlic, or anything similar. Inside the Masjid, he should not spit, engage in trade, buy or sell, announce lost items, or misuse the mobile phone.

6- Upon entering the Masjid, one should perform two rak'ahs of prayer (Tahiyyatul-Masjid, the prayer of greeting the mosque). He should avoid speaking loudly, disturbing those engaged in prayer, or doing anything undesirable. Gossip and idle talk must also be avoided in the Masjid.

7- One should not pass in front of a Muslim who is praying. Instead, he should sit wherever he finds a place without stepping over others or forcing himself between two people already seated.

8- After the call to prayer (Adhaan), one should not leave the Masjid but remain until the prayer is performed.

9- While waiting for the prayer, one should keep himself engaged in the remembrance of Allah ﷺ, reciting the Qur'an, or supplicating.

"إِنَّمَا جَعَلَتِ الْمَسَاجِدَ لِذِكْرِ اللَّهِ وَلِالصَّلَاةِ وَلِقِرَاءَةِ الْقُرْآنِ"

"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 mosques as sanctuaries and look forward to praying in them and his heart should be attached to mosques at all times, he should not dissent them absolutely because mosques are houses of Allah ﷺ on earth. Allah loves those who honor His houses.

Allah ﷺ says:

إِنَّمَا يَعْمَلُ مَسَاجِدُ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَةَ وَلَمْ يَخْشَ إِلَّا اللَّهُ فَعَسَى
أُولَئِكَ أَنْ 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 zakat and do not fear except Allah, for it is expected that those will be of the [rightly] guided. [9:18]

Friday prayer

Friday prayer is very important for every Muslim, as it is their weekly congregational salah. It is a great blessing that Allah ﷺ has bestowed upon the Muslims.

Allah ﷺ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَّكُمْ 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 excuse for missing the Friday prayer except for sickness or traveling.
- A Muslim should take a bath, clean his teeth with a siwak, and use perfume if available (this does not apply to women).
- One should arrive at the mosque on time.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: "إِذَا كَانَ يَوْمُ الْجُمُعَةِ، وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ، يَكْتُبُونَ الْأُولَى، وَمِثْلُ الْمُهَاجِرِ (أَيْ: الْمُبَكِّرِ) كَمِثْلِ الَّذِي يَهْدِي بَدْنَةً، ثُمَّ كَمِثْلِ الَّذِي يَهْدِي بَقْرَةً، ثُمَّ كَبِشاً، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَّوَا صَحْفَهُمْ، وَيَسْتَمِعُونَ إِلَيْهِ"

"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

- One should pray two rak'ahs and listen attentively to the khutbah, for this is the main purpose of the gathering. Talking to others, even to quiet them, is not allowed, nor is playing with anything such as the carpet or texting messages.
- Angels pay attention to the khutbah, and believers should do the same.
- Use the miswāk or a toothbrush to clean the mouth from bad odors.
- Men should pray in the first rows of the mosque, and women in the last rows.
- Women should avoid adorning themselves or wearing perfume when going to the mosque.
- Recite the adhkār (supplications) upon entering and leaving the mosque.
- Children should not be taken to the mosque unless they have been taught proper etiquette, so as not to disturb others.

8- Adaab of Visiting

آداب الزيارة

Muslims are encouraged to spend time with one another. Visiting a fellow Muslim is considered among the recommended acts of Islam. Islam strongly encourages visiting elders, relatives, friends, teachers, and neighbors whether they are Muslims or non-Muslims.

Prophet Mohammad ﷺ said:

"حق المسلم على المسلم خمس : رد السلام وعيادة المريض واتباع الجنائز وإجابة الدعوة وتشميم العاطس"

"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 of Hosting Guests

1- One should inform the host of the visit in advance, choose a suitable time, and adhere to the appointment.

Allah ﷺ said about entering houses of others:

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوهَا فَارْجِعُوهَا هُوَ أَزَفُّكِي
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, lower his gaze, and respect privacy by avoiding inspecting different parts of the house.

3- One should seek permission from the host if he needs to use any place in the house, such as the toilet, a space for prayer, or the telephone. At the same time, he should avoid burdening the host with excessive requests.

4- One should be considerate during the visit, choosing appropriate topics of conversation and avoiding anything that may humiliate or embarrass the host.

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

6- If possible, the guest should bring a gift, as this shows compassion and strengthens bonds of love.

Prophet Mohammad ﷺ said: "تَهَادُوا تَحَبُّوا"

"Give gifts to each other, as this will make you love one another." (Malik)

Adaab for Hosts:

1. The host should greet his guests cheerfully, receive them with hospitality, and be properly dressed.
2. The host should be generous to his guests, but not excessively, for excessiveness is not from the Sunnah. At the same time, he should not force his visitors to eat.

Abu Hurairah ﷺ narrated:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

“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 with housework.

Visiting the Sick

Visiting the sick is a right of a Muslim upon his Muslim brother. It strengthens the bond of brotherhood and carries great reward from Allah ﷺ.

Prophet Mohammad ﷺ said:

مَنْ عَادَ مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ طِبْتَ وَطَابَ مُشَاكَ وَتَبَوَّأَتْ مِنْ الْجَنَّةِ مَنْزِلًا

“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

Etiquettes of Visiting the Sick:

1. One should have the intention (niyyah) of visiting for Allah's sake, to strengthen kinship ties, and to uphold brotherhood.
2. Choose a suitable time, avoiding meal or rest hours. If in the hospital, respect visiting hours.

3. Offer encouragement and glad tidings, saying words like: "Don't worry, you will get better. May Allah grant you health."

4. Make du'aa for the sick person. The Prophet ﷺ used to say:

"اللهم رب الناس، أذهب الباس، واشف أنت الشافي، لا شفاء إلا شفاؤك شفاء لا يغادر سقماً"

"O Allah, the Lord of mankind, remove the disease and cure (him/her). You are the Great Curer. There is no cure but through You, a cure that leaves behind no disease."

(Agreed upon)

5- Do not stay too long so as not to burden the sick person.

6- Remind the sick of the virtues of patience and that relief will come from Allah.

Adaab of a congratulatory visit:

A Muslim congratulates his brother when good things happen to him, such as marriage, the birth of a child, success, being saved from a calamity, the return of a dear family member, the occasion of Eid, or returning from Hajj. One should show happiness and joy, bring a gift if possible, and say words of congratulations such as:

For new baby:

"بورك لك في الموهوب وشكرت الواهب ورزقت بره وبلغ أشدده"

"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"

"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-Offering condolences eases the grief of the bereaved, calms them, and encourages patience.

Prophet Mohammad ﷺ said:

"من عزى مصاباً فله أجره"

“He who condolences an affected person has the same rewards of him.”

Tirmithi & Ibn Majah

2- Condolences should be offered promptly, not delayed beyond three days.

3- Muslim men should attend the funeral prayer and burial.

4- One can express his condolences by offering a prayer for the deceased, acknowledging that the parting was by Allah’s will, by saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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

"إِنَّ اللَّهَ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِأَجَلٍ مُّسَمٍّ."

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

5- It is recommended that relatives and friends provide food for the family of the deceased, as they are preoccupied with receiving guests. When Ja'far bin Abi Talib رض was martyred, Prophet Mohammad ص said:

"اَصْنَعُوا لِلَّاِلِ جَعْفَرَ طَعَامًا، فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ"

"Prepare food for the family of Ja'far for they are preoccupied today."

Tirmithi

General Visiting Etiquettes

- Avoid visiting during times of rest, such as dawn, noon, or late at night after dinner.
- Do not stand directly in front of the door when knocking; instead, stand to the side.
- Knock three times, and if there is no reply, leave.
- Upon entering, say: السلام عليكم ورحمة الله وبركاته
"Peace, mercy, and blessings of Allah be upon you."
- Ensure the visit is beneficial and does not waste time for either party.

9- Adaab of Gathering and Greeting

آداب المجالس والتحية

The two types of gatherings that people usually conduct are either public, which are held in mosques and public halls, or private, which are held in places such as houses or diwaniyas.

Adaab related to gatherings:

1- One should sit in the company of righteous and virtuous people and avoid the company of the wicked and ill-mannered.

Prophet Mohammad ﷺ said:

"الرجل على دين خليله، فلينظر أحدكم من يخالل"

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

Abu Dawood & Tirmithi

2- Permission must be sought before entering a private gathering (e.g., in a house). For public gatherings, no permission is required. Allah ﷺ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ
خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O you who 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- Upon entering a gathering, one should greet the people and sit at the end of the assembly. He should not make anyone stand to give up their seat, nor should he sit between two people without first obtaining their permission.

Prophet Mohammad ﷺ said:

لَا يَحْلُّ لِرَجُلٍ أَنْ يَفْرُقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا

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

If a person leaves his seat and then returns, he has the right to reclaim it. One should also avoid sitting in the center of the gathering.

Prophet Mohammad ﷺ said:

"لعن من جلس وسط الحلقة"

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

Abu Dawood & Tirmithi

4- One should be kind and compassionate, offering help to others whenever possible. He should avoid mocking others or making fun of their appearance, accent, or manners.

5- A lady should take care of herself and her appearance, both in public and private gatherings.

6- A Muslim should sit quietly, avoiding distractions such as playing with his beard or ring, picking his teeth or nose, spitting, grunting, or yawning excessively.

7- One should listen attentively when others are speaking, without interrupting. When speaking, he should be direct, concise, and refrain from harmful or offensive words,

including backbiting. His speech should seek truth, and he should show respect to the elderly and to scholars.

8- If a gathering consists of three people, two should not whisper to each other, exclude the third, or speak in a language that he does not understand, as this causes him distress.

Prophet Mohammad ﷺ said:

"إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجِي رَجُلٌ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ مِنْ أَجْلِ أَنْ ذَلِكَ يُحْزِنَهُ".

"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 sits along pathways, he must lower his gaze and avoid looking at women who pass by or who may be at their doors. He should refrain from causing harm to others, whether by his tongue, through cursing or rebuking, or by his hand, through striking or stealing.

10- One should enjoin good and forbid evil, for enjoining good is an obligation upon every Muslim. For example, when the call to prayer is made, he should remind those around him to attend the prayer. Likewise, he must forbid every evil that he witnesses.

Prophet Mohammad ﷺ said:

"مَنْ رَأَىٰ مِنْكُمْ مُنْكِرًا فَلْيَغْيِرْهُ"

"Whoever of you sees an evil must change it." Muslim

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

11- Upon the conclusion of a gathering, one should recite the supplication for 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 no one is worthy of worship except You. I seek Your forgiveness, and I repent to You."

Adaab of Islamic greeting

1- Allah ﷺ has commanded the believers to spread the greeting of *as-Salaam* (peace).

Allah ﷺ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ
خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O you who 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 ﷺ says:

وَإِذَا حُيِّتُم بِتَحْيَةٍ فَحَيُّوْ بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى 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 sufficient for one person to offer the greeting of Salaam to a group, and sufficient for one member of the group to return it.

4- The one who arrives should greet those who are already present.

5- The one who is riding should greet the one who is walking.

6- The one who is walking should greet the one who is sitting.

7- The one who initiates the greeting of Salaam earns a great reward.

8- When replying to a greeting, it should be done verbally and not merely by a gesture of the hand or a nod of the head.

9- The smaller group should greet the larger group.

10- The younger should greet the elderly.

Prophet Mohammad ﷺ said:

"يَسْلِمُ الرَّاكِبُ عَلَى الْمَاشِيِّ، وَالْمَاشِيُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ"

"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 proper greeting etiquette and to build their self-esteem. Anas ibn Mālik ﷺ reported that the Prophet ﷺ would greet the youth with *Salaam* when he passed by them.

12- Part of the etiquette of greeting is to shake hands with the person being greeted.

Prophet Mohammad ﷺ said:

"ما من مسلمين يلتقيان فيتصلحان إلا غفر لهم قبل أن ينفروا"

"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 no harm in a man greeting a group of women or an individual woman, provided it is done without shaking hands.

Asmaa bint Yazeed رضي الله عنها narrated:

"أن النبي ﷺ مر علينا في نسوة فسلم علينا"

"The Prophet passed by us women and he greeted us with salaam."

Abu Dawood

14- At the end of the gathering, one should recite dua'a of "Kafaratul Majallis". This supplication serves as an expiation for any vain talk that may have occurred in the gathering.

"سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت استغفرك واتوب إليك"

"Oh Allah, You are free from every imperfection, praise be to You, I testify that there is no true god except You, I ask Your Pardon and turn to You in repentance.

Review Questions 3

Fill in the spaces:

- 1- In Islam, hosting a guest is for _____ days; after that, he is not considered a guest anymore.
- 2- Visiting sick people in the hospital should be during visiting _____.
- 3- During Friday _____ one is not allowed to talk or engage in playing with things.
- 4- One should avoid sitting in the _____ of the gathering.
- 5- Asking Allah ﷺ to forgive deceased parents is an act of _____ and _____ 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 rak'ah in a masjid.
- () 2- It is the right of a Muslim over 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 should a male Muslim 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- Dua'a	() The address delivered in the mosque on Friday
2- Khutba	() Supplication
3- Fitnah	() Forbidden
4- Niyyah	() Intention
5- Haram	() Temptation

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 ﷺ
- 2- The host should:
 - a- Greet his guests and receiving 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 are sitting,
 - a- He should initiate "Salaam" verbally
 - b- They should initiate "Salaam"
 - c- It is enough for him to greet them with 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 ﷺ 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 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 ﷺ says:

يَا بَنِي آدَمْ خُذُوا مِنْ زِينَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرُبُوا 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]

Prophet Mohammad ﷺ said:

“مَا مَلَأَ آدَمِي وَعَاءً شَرَّاً مِنْ بَطْنِهِ، بِحَسْبِ ابْنِ آدَمْ أَكْلَاتِ يَقْمَنُ صَلْبَهِ، فَإِنْ كَانَ لَا مَحَالَةَ فَثُلَّ طَعَامَهُ وَثُلَّ لَشَرَابِهِ وَثُلَّ لِنَفْسِهِ.”

“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 the etiquettes of cleanliness and good hygiene.

5- One should say "Bismillah" before eating or drinking. If he forgets to mention the name of Allah at the beginning, then upon remembering he should say: "Bismillah awwalahu wa akhirahu" (In the name of Allah at its beginning and its end).

6- One should eat with his right hand and from what is nearest to him. The Prophet Mohammad ﷺ once advised a young boy, saying:

"يَا غَلَامَ سَمِّ اللَّهَ وَكُلْ بِيْمِينِكَ وَكُلْ مَا يَلِيكَ"

"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, lying down, or lying on one's stomach.

8- One should not criticize food. If he does not like it, he should simply leave it. Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ never found fault with food. If he desired it, he would eat it, and if he disliked it, he would leave it.

"مَا عَابَ النَّبِيُّ طَعَامًا قُطَّ، إِنْ اشْتَهَاهُ أَكْلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ"

"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

8- Eating together in groups is from the Sunnah, and it brings *barakah* (blessing) to the meal.

Wahsh bin Harb ﷺ narrated:

"قالوا (الصحابة) يا رسول الله، إنا نأكل ولا نشبع! قال ﷺ "تجمعون على طعامكم أو تتفرون؟"

قالوا نتفرون قال "اجتمعوا على طعامكم واذكروا اسم الله، ببارك لكم فيه".

"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 ibn Hibban

Prophet Mohammad ﷺ also said:

"اجتمعوا على طعامكم ببارك لكم فيه"

"Eat your food together for you will thereby be blessed in it." Ahmed

9- It is forbidden to eat or drink from utensils made of gold or silver, such as forks, spoons, knives, plates, or containers. This also includes using boxes or vessels made of gold and silver, such as sweet boxes offered at weddings and on similar occasions.

10- It is recommended not to drink water or any liquid in a single gulp. 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 واحمدو إذا أنتم رفعتم"

"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

11- One should thank Allah ﷺ 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

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

12- It is permissible for a Muslim to eat the food of the People of the Book (Christians and Jews), provided that it does not contain anything unlawful such as pork or wine.

Allah ﷺ says:

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ

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]

13- Wasting food is condemned. One should buy and cook only the quantity that can be consumed and avoid throwing leftovers away. Any surplus food should be distributed to the needy or to charitable centers. What we often see at parties, where some people eat more food than they need and then leave it on their plates to be discarded, is a blame-worthy act. It is better to take small portions first, and if more is required, to take them again.

14- Food should not be eaten while it is excessively hot, and one should neither smell it nor breathe into the vessel.

11- Adaab of Relieving Oneself

آداب قضاء الحاجة

Islam commands Muslims to purify themselves from all kinds of impurities. Relieving oneself, though it may seem a minor act, carries great significance in terms of personal hygiene and religious observance.

Adab of Relieving Oneself

1. Islam forbids urinating or defecating in public places where people may pass by or seek shade, such as parks, pathways, or roads.

The Prophet Mohammad ﷺ said:

"اتقوا اللعانيين قالوا : وما اللعاني يا رسول الله؟ قال : الذي يتخلّى في طريق الناس أو في ظلّهم"

"Beware of 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 he is in an open area and cannot find anything to cover himself, he should move away from public view. If he is indoors, he must ensure that the door is properly closed.

- 3- If one is in an open space, such as the desert, he must not relieve himself in an animal's burrow, as he may harm the creatures that live in it or be harmed by them. He should also avoid urinating in stagnant water.

4- One must take great care to avoid urine splashing back on himself or his clothes. If urine or stool touches any part of the body or clothing, it should be washed thoroughly.

Prophet Mohammad ﷺ passed by two graves and said:

"إِنَّمَا لِيَعْذِبَانِ وَمَا يَعْذِبَانِ فِي كَبِيرٍ : أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَرُ مِنْ بُولِهِ وَأَمَا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ"

"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 الرَّحْمَنِ الرَّحِيمِ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ"

"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:

"غُفرانِكَ"

"I seek Your forgiveness." Abu Dawood

6- Out of respect, if one wishes to relieve himself in the open, he should neither face the Qiblah nor turn his back towards it. Instead, he should face east or west. However, there is no harm in doing so inside buildings, such as in present-day toilets.

7- It is disliked speaking unnecessarily while relieving oneself.

8- One should avoid entering toilets with a *Mushaf* (the Book of Qur'an) or with anything that bears the name of Allah ﷺ, such as a ring or a necklace.

9- One should not touch his private parts with his right hand.

10- After relieving himself, a person must clean himself with water and may use soap if needed.

Istinja' (استنجاء): cleaning the private parts thoroughly with water.

If water is not available, he should clean himself three times with anything that serves the purpose, such as toilet tissue or stones.

This is called **Istijmār** (استجمار) in Arabic.

11- One should wash his hands with water and soap after relieving himself. It is from the Sunnah to answer the call of nature while sitting close to the ground, as this is more concealing and reduces the likelihood of urine splashing back onto the body or clothes, which may lead to impurity.

12- Adaab of Sleeping

آداب النوم

Sleep is among the great blessings bestowed by Allah ﷺ, a sign of His perfect power and wisdom, yet one that people often neglect to reflect upon.

Allah ﷺ says:

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاوُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ 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 avoid staying up late, except when there is a valid necessity such as studying, receiving a guest, or the like.

2- It is from the Sunnah to perform ablution (wudhu) before going to sleep. AlBara' bin Azib رضي الله عنهما said that Prophet Mohammad ﷺ said:

"إِذَا أَتَيْتَ مَضِيَّكَ طَاهِرًا فَتَوَضَّأْ وُضُوئَكَ لِلصَّلَاةِ"

"When you come to your bed, make ablution, the same ablution for prayer."

Bukhari & Muslim

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

Prophet Mohammad ﷺ said:

"إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفَضْ فِرَاشَهُ بِدَاخِلَةٍ إِذَا رَأَهُ فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ"

"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 supplication (du'a) before going to sleep:

One should say any of the following dua'a:

a- "بِإِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا"

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

b- "اللهم إني أسلمت نفسي إليك وفرضت أمري إليك وأجألت ظهري إليك أستغفرك وأتوب 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 ﷺ

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“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 begin sleeping on his right side, then he may turn to his left if he wishes. It is preferable to place your right hand under the cheek. Sleeping on the stomach should be avoided for the Prophet Mohammad ﷺ said:”

"إِنَّمَا ضَجْعَةُ أَهْلِ النَّارِ"

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

Ibn Majah

7- If one wakes up during night, he should say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، سَبَّحَ اللَّهُ

وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حُولَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"There is none worthy of worshipping except Allah, the One without any partner. For Him is the Dominion and for Him is Praise. He has power over all things. Glory be to Allah. All Praise be to Allah. There is no one 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, though not obligatory, to perform the **Tahajjud prayer**, which is a special prayer offered after the 'Isha prayer and before the Fajr prayer. The most desirable time to perform it is between midnight and Fajr, preferably during the last third of the night.

9- If one experiences a dream that he likes, he should praise and thank Allah ﷺ for it and may share it with others. However, if he sees a dream that he dislikes, he should spit lightly on his left side three times, seek refuge with Allah ﷺ from Shaytān three times, and not mention it to anyone; then it will not harm him.

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

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

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

Bukhari

11- A Muslim adjusts his lifestyle according to the times of the daily obligatory prayers. One should not plan meetings, meals, or even sleep during the time of prayer.

12- Before going to sleep, one should close all doors, switch off the lights, extinguish any fire, and mention the name of Allah.

13- Prophet Muhammad ﷺ would not sleep before the 'Isha prayer, nor would he stay up late after it.

عَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

Abu Barzah رضي الله عنه narrated that “Prophet Mohammad ﷺ used to dislike sleeping before Isha'a and speaking afterwards.” Bukhari

13- Adaab of Clothing

آداب اللباس

Clothing is one of Allah's ﷺ blessings upon His servants. It protects the body from cold, heat, and harm, and it also covers the parts of the body that must be concealed in public.

Allah ﷺ says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ

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

Adaab regarding clothing

1- Islam permits all types of clothing, provided they do not exceed the limits established by its teachings.

2- One should dress neatly, maintaining cleanliness, a pleasant fragrance, and elegance, especially when meeting others or performing prayers.

Allah ﷺ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُّوا وَاشْرِبُوا 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 mindful in choosing appropriate clothing, for one's dress reflects and reveals the personality of the individual.

4- It is from the Sunnah that when dressing or putting on shoes, one should begin with the right side, and when removing them, one should begin with the left side. Upon wearing new clothing. Prophet Muhammad ﷺ used to say:

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِي هَذِهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ"

"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:

- Men are required to cover the area between the navel and the knees.
- Pure silk clothing, or clothing adorned with gold or silk, is prohibited for men. However, items made of silver are permissible.

Prophet Mohammad ﷺ said:

"حرم لباس الحرير والذهب على ذكور أمتي، وأحل لإناثهم"

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

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

Prophet Mohammad ﷺ said:

"لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَ ثُوبَهُ خِلَاءً"

"Allah does not look at the one who trails his lower garment out of arrogance."

Bukhari & Muslim

For women:

a- Women, when in the presence of non-Mahram men, must cover their entire bodies except for the face and hands. Allah ﷺ says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيْهِنَّ ذَلِكَ أَدْنَى
أَنْ يُعْرَفْنَ فَلَا يُؤْذِنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

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 demonstrates that wearing modest clothing serves as a barrier against the evil of men's gazes, allowing women to avoid situations of disgrace.

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

c. Her clothing should not reveal her body. Even if the garments are full in length, they must be made of thick material so as not to expose the color of the skin, and they must be loose enough not to describe the shape of her body. Tight clothing is not

permitted in Islam. Wearing short, tight, or transparent clothing is considered a grave sin. Women who dress in such a manner will not even be able to smell the fragrance of Jannah.

Prophet Mohammad ﷺ said:

"صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٌ مَمِيلَاتٌ مَأْتِلَاتٌ، رَعْوَسَهُنَّ كَأَسْنَمَةِ الْبَخْتِ الْمَائِلَةُ لَا يَدْخُلُنَّ الْجَنَّةَ، وَلَا يَجِدُنَّ رِيحَهَا، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا"

Abu Hurairah رضي الله عنه 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: Refers to wearing the hair in a style that is raised and filled with accessories to make it appear high like the hump of a camel, done with the intention of attracting attention.

d. Women should avoid wearing make-up or applying perfume that draws the attention of men.

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

Prophet Mohammad ﷺ said:

"لَعْنَ اللَّهِ الرَّجُلُ يَلْبِسُ لِبْسَ الْمَرْأَةِ، وَالْمَرْأَةُ تَلْبِسُ لِبْسَ الرَّجُلِ كَمَا لَعِنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ
وَلَعِنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ".

"Allah ﷺ 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 the clothing of other religions, such as garments worn by monks or priests, or clothing bearing a cross.

8- Extravagance in clothing should be avoided, meaning excessive spending on garments, and this should always be considered in light of a person's economic circumstances.

9- It is preferable for one to donate surplus clothing to needy families, provided that such clothing is in good condition and not overly worn out.

10- Religious symbols should not be worn as a fashion statement.

11- One should not dress with the intention of showing off; rather, a balanced and moderate approach to clothing should be adopted.

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 bearing 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 the 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 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
5- 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. Not 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 from Shaitan 3 times
and avoid mentioning it to others
 - c- Thank Allah ﷺ 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

14- Adaab of Traveling

آداب السفر

Allah ﷺ commands people to travel throughout the earth so that they may contemplate and reflect upon His great signs and perfect creation, as well as become acquainted with other people and their culture.

Allah ﷺ said:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخْلَقَ ثُمَّ اللَّهُ يُنْشِئُ النَّسَاءَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى 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 include seeking knowledge, engaging with trade, tourism or visiting relatives.

Adaab of travel in Islam:

1. **Righteous intention:** A Muslim should regard travel as a means of pleasing Allah ﷺ and drawing closer to Him through a sincere and righteous intention. Journeys undertaken for unlawful purposes, such as committing sins, are prohibited.
2. Once one has resolved to travel, it is Sunnah to seek Allah's guidance by performing *Salat al-Istikhārah*, two units (*rak'ahs*) of non-obligatory prayer, and then reciting the supplication of *istikhārah*.
3. If the journey is for Hajj, 'Umrah, or any other purpose, one should begin by repenting from all sins and settling, as much as possible, any debts or trusts owed to others.

4. One should prepare the necessary provisions such as money, food, and other essentials, ensuring that they are from pure and lawful sources. At the same time, he must leave behind sufficient provisions for his family during his absence.
5. A traveler should bid farewell to his family, relatives, and close friends, and make the following supplication to them:

"أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ"

"I entrust to Allah your religion, your trusts and your final outcome of your deeds."

- 6- It is recommended that one travels in the company of three or four companions.

Prophet Mohammad ﷺ said

"الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّالِثَةُ رَكْبٌ"

"One rider is like a devil. Two riders are two devils. But three form a proper traveling party." Abu Dawood

He should be keen to choose righteous companions for his journey. The travelers should appoint the best and wisest among them as their leader, and they should obey him.

Prophet Mohammad ﷺ said:

"إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيَأْمُرُوهُمْ بِإِحْدَاهُمْ"

"If three people go out on a journey, they should appoint one among them to be their leader." Abu Dawood

When one leaves his house, it is Sunnah to recite the following supplication (dua'a)

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حُولَّ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضْلَلُ أَوْ أُضْلَلُ
أَوْ أَزَلُّ أَوْ أُزَلُّ، أَوْ أَظْلَمُ أَوْ أُظْلَمُ أَوْ أَجْهَلُ أَوْ يُجْهَلُ عَلَيَّ.

"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

1- When mounting any means of transportation—such as a camel, car, train, or plane, it is recommended to recite the following dua'a:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كَنَا لَهُ مُقْرَنِينَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ
وَالنَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هُوَنَ عَلَيْنَا سَفَرُنَا هَذَا وَاطَّوْ عَنَا بَعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ
وَالخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ.

"Glory be to Him Who has subjected this to us, and we could never have accomplished it by ourselves. And surely, to our Lord we shall return. O Allah, I ask You in this journey of ours for righteousness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and shorten its distance for us. O Allah, You are the Companion on the journey and the Guardian of the family and wealth (left behind). O Allah, I seek refuge in You from the hardships of travel, from having a gloomy appearance, and from an ill fate concerning wealth, family, and children."

2- It is Sunnah to travel on Thursday early in the early day.

- 3- It is recommended to say “Takbeer” (Allahu Akbar – Allah is the Greatest) when ascending a height, and to say “Tasbeeh” (Subhānallah – Glory be to Allah) when descending into valleys or similar places.
- 4- It is desirable for a traveler to make supplication (dua'a) frequently during the journey, for his supplication is answered.

Prophet Mohammad ﷺ said:

"ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ دَعْوَةُ الْمُظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ"

"Three supplications are surely answered: the supplication of the oppressed, the supplication of the traveler and the supplication of a parent against his child."

Tirmithi

- 5- During his travels, a Muslim should adopt a kind and gentle attitude, avoiding harshness and rudeness. He should uphold the highest standards of conduct. If he visits a non-Muslim country, he must set a good example of Islam, for people will often judge Islam through the behavior of Muslims.
- 6- One should not return to his family at night. It is preferable to inform them of his arrival beforehand and avoid surprising them with his return. The Sunnah when returning home is to begin by going to the mosque nearest to his house and praying two rak'ahs.
- 7- A woman must seek her husband's or her mahram's permission before traveling. It is prohibited for her to travel a distance of a day and night without a mahram unless there is necessity.

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

The Prophet Muhammad ﷺ said:

"لَا يَجُل لِامْرَأَةٍ تَسَافِر مَسِيرَةَ يَوْمٍ وَلَيْلَةً إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا"

"It is not permissible for a woman to go on a journey of a day and a night except in the company of a mahram." (Muslim)

8. A Muslim should write a will regarding what is owed to him and what he owes in debts, and he should have it witnessed.

9. A traveler who has debts should first seek the permission of his creditor before traveling. If possible, he should pay off any urgent debts prior to his journey.

15- Adaab of Giving Naseehah

(Sincere Advice)

آداب النصيحة

“Naseehah” is an Arabic word that is commonly translated as “sincere advice,” but in reality, it encompasses every form of virtue. Offering sincere advice is an essential part of being a Muslim, for it fosters love and strengthens bonds of closeness among people.

Allah ﷺ says:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّيْرِ

By time, Indeed, humankind 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:

"الَّذِينَ النَّصِيحةَ قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ "لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأَئِمَّةِ الْمُسْلِمِينَ وَ عَامَّهُمْ"

The religion is sincere advice.” They said, “*To whom, O Messenger of Allah?*” He said, “**To Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common people.”** Agreed upon

How is Naseehah given to Allah ﷺ?

By worshipping Him alone without associating any partners with Him, by obeying His commands, and by abstaining from His prohibitions.

How is Naseehah given to the Book of Allah ﷺ?

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

How is Naseehah given to the Prophet Muhammad ﷺ?

By believing in his prophethood as the final Messenger sent to humanity, by affirming everything he brought, by loving him, and by reviving his Sunnah.

How is Naseehah given to the leaders of the Muslims?

It is obligatory to offer Nasihah to the leaders of the Muslims by obeying them in what is right, assisting them, reminding them when they err or forget, and praying for their guidance.

How is Naseehah given to the scholars?

By honoring and respecting them, spreading their knowledge and virtues, accepting their rulings, and overlooking their mistakes.

How is Naseehah given to the common Muslims?

By guiding and teaching them what will benefit them in this life and the Hereafter, by enjoining what is right and forbidding what is wrong, with sincerity, gentleness, and compassion.

Adaab (Etiquettes) of Giving Naseehah

1- The advisor must be sincere and have a righteous intention (*niyyah*) when giving Naseehah, seeking only the pleasure of Allah ﷺ. Any other motive such as pursuing fame, reputation, or belittling and slandering the one being advised, brings about the anger of Allah and the disapproval of people.

2- The advisor should clearly point out the mistake of the one being advised and support his counsel with evidence from the Shariah (Islamic teachings).

3- Naseehah should be offered privately, with kindness and gentleness, and without causing embarrassment or offence. When the Prophet Muhammad ﷺ wished to advise someone, he would not mention him by name or expose him, but would instead say: *“What is the matter with some people...?”*

4- A Muslim should love for his brother what he loves for himself. Therefore, when asked for Naseehah, he should not withhold it or hesitate to give it. Likewise, when he sees his fellow Muslim committing a mistake or wrongdoing, he should take it upon himself to correct the shortcoming by offering Naseehah and guiding him towards goodness.

Prophet Mohammad ﷺ said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ مَا هُيَّ يَا رَسُولَ اللَّهِ قَالَ "إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا أَسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمَدَ اللَّهَ فَشَمَّتْهُ وَإِذَا مَرَضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبَعْهُ"

Prophet Mohammad ﷺ said: “The rights of a Muslim upon another Muslim are six.”
He was asked: “What are they, O Messenger of Allah?” He ﷺ replied: “When you meet him, greet him with salaam, when he invites you, respond to his invitation, when he seeks your advice, give him sincere advice, when he sneezes and praises Allah, respond with supplication for him, when he falls ill, visit him, when he dies, follow his funeral.” Muslim

5- Choosing the proper time to give Naseehah (sincere advice). The recipient may be angry, upset, grieving, or experiencing other emotions that prevent him from responding positively to the advice.

6- Being sincere in giving Naseehah: The advisor should not deceive the one being advised. He should carefully reflect and choose the most suitable words and manners for the advice.

7- Humility in receiving Naseehah: The one being advised should not be arrogant, reject the advice, or neglect acting upon it.

8- Delivering Naseehah through respected channels: Often the most effective way to offer advice is through someone whom the recipient respects and trusts. Choosing a close person to convey the advice can ensure it is better received.

9- Practicing what one advises: The advisor must embody the very values he enjoins upon others and avoid practicing their opposites.

Allah ﷺ says:

أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? [2:44]

16- Adaab of Joking

آداب المزاح

Islam does not forbid humor, joking, and having fun, as long as it remains within the limits set by Islam. Relaxation and lightheartedness are a means of increasing love and strengthening brotherhood among Muslims.

Ibn 'Umar, a Companion of the Prophet ﷺ was asked: "Did the Companions of the Prophet ﷺ laugh?" He replied: "Yes, and the faith in their hearts was as firm as mountains."

Etiquettes a Muslim Should Observe While Playing or Joking

1- Respecting Sacred Matters:

It is not permissible to joke about Allah ﷺ, His Messengers, His Books, His laws, or the Sunnah of the Prophet Muhammad ﷺ. Such mockery is considered an act of disbelief (kufr). Whoever commits this must repent to Allah ﷺ and seek His forgiveness.

2- Avoiding Lies in Joking:

A Muslim should not lie in order to make others laugh. The Prophet ﷺ warned: He said: "Woe to the one who tells lies to make people laugh. Woe to him, woe to him." (Tirmidhi)

3- Avoiding Ridicule and Mockery:

One must not ridicule others, belittle them, or make fun of their appearance, manner of walking, or any personal trait. Allah ﷺ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرْ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يُكَفَّرْ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابِرُوا بِالْأَلْقَابِ بِسْ الْإِسْمِ الْفُسُوقُ بَعْدَ إِيمَانِ وَمَنْ لَمْ يَتَبْ فَأُولَئِكَ

“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- Maintaining Good Intentions:

Joking should be done with a good intention, such as making one’s friends smile, lifting their spirits, or helping them overcome sadness and boredom.

5- Avoiding Harm or Frightening Others:

It is not permissible to joke in a way that causes fear or harm to others, especially by using a weapon or even a piece of iron.

6- Moderation in Joking:

Joking should be moderate, as it serves as relaxation for the soul and relief from constant seriousness. Excessive joking and laughter, however, lead to heedlessness, hardening of the heart, and distraction from the remembrance of Allah ﷺ. The Prophet ﷺ said:

“لَا تَكُثُرُ الصَّحْلَكَ فَإِنْ كَثُرَ الْصَّحْلَكَ تَمِيتُ الْقَلْبَ”

“Do not laugh excessively, for excessive laughter deadens the heart.” (Tirmidhi)

7- One should choose the appropriate time and place for joking, such as during a trip, at a party, or when meeting relatives or friends, where people may relax and enjoy lighthearted stories or gentle jokes. The Companions of the Prophet ﷺ were the most serious of people, yet they used to joke and play with one another, even throwing watermelon skins at each other. However, when it was time for seriousness, they were truly firm and responsible men. Joking should be avoided during prayer times, funerals, or gatherings of knowledge.

8- One should avoid joking about matters such as marriage, divorce, or taking a wife back. The Prophet Muhammad ﷺ made it clear that if a husband jokes about divorcing his wife, it is considered binding and serious. Abu Hurairah رضي الله عنه narrated that the Prophet Muhammad ﷺ said:

ثَلَاثٌ جَدُّهُنَّ جَدٌّ وَهَرْلُهُنَّ جَدٌ التَّكَاهُ وَالْطَّلَاقُ وَالرَّجْعَةُ

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 _____ 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 sincere advice whenever he is asked for.
- () 3- A Muslim believes that all his deeds are based on intentions.
- () 4- One of the three answered supplication 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 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

Public property refers to property that is dedicated to the use of the public (state property). The government constructs and maintains these facilities for the benefit, service, and recreation of the people.

Adab (Etiquettes) of Maintaining Public Property

1. One must act responsibly and contribute to the preservation of all public buildings and spaces by adhering to government laws, since these laws are primarily established to ensure the safety and security of people and property.
2. Every citizen is obligated to safeguard public property and refrain from any act of damage, as these facilities exist for the benefit of all. For example, students should be taught not to write on school desks or walls.

Allah ﷺ has prohibited the spread of corruption.

Allah ﷺ says:

وَابْتَغِ فِيمَا آتَكَ اللَّهُ الدَّارَ الْآخِرَةِ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

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 public property reflects insincerity and a lack of fear of Allah ﷺ. It indicates weak faith, for such a person is not submitting to Allah's teachings and is acting in a way that displeases Him. One must always remember that Allah ﷺ is watching and that He will hold everyone accountable on the Day of Judgment.

4- When visiting parks, gardens, or historical sites such as museums and forts, one must preserve and protect them by avoiding damage to any structures, refraining from littering, protecting plants, and not lighting fires in prohibited areas. Children should also be taught not to throw trash from car windows or onto the streets, in order to maintain the cleanliness and beauty of public property.

5- One must avoid polluting water sources such as seas, rivers, ponds, and wells by throwing garbage into them, as these are essential for irrigation and the daily needs of the community. Likewise, hunting should be avoided in prohibited areas.

Prophet Mohammad ﷺ said:

الْمُسْلِمُونَ شُرَكَاءٌ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلَأِ وَالنَّارِ

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

Ahmad & Abu Dawood

Mosques, libraries, schools, streets, and public transportation are all considered public property. One must deal with them responsibly by following the instructions for keeping them clean and safe, and by avoiding any form of damage such as scratching seats, spitting gum, or spoiling equipment. The Prophet Muhammad ﷺ frequently emphasized and recommended cleanliness to the believers.

Prophet Mohammad ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَاتِ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرْمَ، جَوَادٌ يُحِبُّ الْجَوَادَاتِ، فَنَظِفُوا
أَفْنِيْتُكُمْ وَلَا تَتَشَبَّهُوْ بِالْيَهُودِ"

"Allah is pure and loves purity, He is clean and loves cleanliness. He is generous and loves generosity. He is hospitable and loves hospitality, so clean your courtyards and do not resemble the Jews."

Tirmithi

Regarding roads and markets, one must abide by the necessary rules and regulations set by the government. A person should also avoid carrying items that may cause harm to others, such as knives or guns.

Abu Musa narrated that Prophet Mohammad ﷺ said:

إِذَا مَرَ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سَوقِنَا وَمَعَهُ نِيلٌ فَلْيَمْسِكْ عَلَى نِصَافِهِ أَوْ قَالْ فَلِيَقْبِضْ بِكَفِهِ
أَنْ يَصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءًا"

"If anyone of you passed through our mosques 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 ﷺ has prohibited anyone entrusted with public property from using it for personal benefit or misusing it. Those in positions of trust, such as managers, must avoid taking advantage of their authority by unlawfully appropriating funds or resources under their care, whether through deception, treachery, bribery, or embezzlement.

Allah ﷺ said:

وَمَنْ يَغْلِلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

“And whoever betrays [by misappropriating something], will bring forth what he took on the Day of Resurrection.” [3:161]

7- One should also appoint trustworthy and qualified individuals to manage 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 multiple ways, both online and offline. Networks that were once local have now become global. Our lives have been transformed and greatly influenced by the rise of social media, especially widely used platforms such as Facebook, Twitter, Instagram, and Snapchat.

Social media also provides a golden opportunity to reach out to those who have not yet heard of Islam. However, one must exercise caution when using these applications.

There are certain guidelines that should be followed in order to make the best use of one's time online:

1. One should always remember that Allah ﷺ is watching, and the angels are recording everything a person says or does. This applies to posting comments on Facebook, Instagram, or elsewhere, as well as sharing updates with others.
2. Be courteous and kind with people. Do not slander, insult, or backbite anyone. Refrain from gossip and from spreading rumors online.
3. One should not circulate information without being certain of its authenticity or origin. As Muslims, we are required to uphold the highest standards of truthfulness, especially when sharing knowledge related to our religion.
4. Keep your speech clear and to the point. Do not criticize others publicly. If there is a genuine concern, it should be addressed privately and directly with the person involved.
5. Interaction between males and females should remain purposeful and limited. It is prohibited to go beyond necessity or to engage in immoral behavior such as flirting or inappropriate joking. Islam came to refine and elevate the character of believers, not to forbid them from anything beneficial for their worldly life or Hereafter.

6. Every individual will be held accountable for his words and actions, and questioned about how he spent his time, both online and offline.

Allah ﷺ 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 abundance of social media applications and the lack of proper knowledge of their religion, many Muslims have fallen into the trap of misusing their time online. This has caused great harm to their faith as well as to their relationships with the people around them.

In online communication, one can never know how far-reaching the impact of his words may be. Therefore, we must take utmost care in everything we say, upload, and share with others. By keeping the words of Allah ﷺ in mind, we can use our skills and time to benefit both ourselves and those around us.

Allah ﷺ says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ 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]

More guidelines

- Ensure the accuracy of Qur'anic verses and the wording of hadith before printing or sharing them on social media.
- One must avoid arguments and disputes, even if he is correct.

- One must refrain from speaking about the reputation and honor of others
- One should avoid giving fatwas (Islamic rulings) unless he is certain of their authenticity and validity
- Safeguard the privacy of one's own life and family and avoid making it public for all to see.
- Avoid spreading the secrets and private matters of others.
- Refrain from promoting news of crimes or anything that spreads corruption in society.
- Do not waste time and money by excessive engagement with social media.

19- Adaab of Da'wah

Calling People to Islam

آداب الدعوة إلى الله

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

Allah ﷺ 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 fundamental mission of the Prophets. Allah ﷺ praises those who engage in this noble work, describing them as the best in speech.

Allah ﷺ says:

وَمَنْ أَحْسَنُ قَوْلًا مِّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي 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 directed towards non-Muslims by inviting them to Islam, or towards Muslims by encouraging those who are negligent in their faith to become religiously committed.

Adab of Calling People to Islam

1. Scholars have regarded calling people to Islam as an obligation upon every Muslim according to their ability. Rulers, scholars, businessmen, and others are all required to convey the message of this religion in different languages. There are two levels of da'wah to Allah ﷺ:

- **Fard 'Ayn (individual obligation):** When no one in a country or region takes up the responsibility of da'wah, it becomes obligatory upon the individual to call others and enlighten them about Islam.
- **Fard Kifayah (collective obligation):** When there are specific individuals who dedicate themselves to da'wah, teaching, and guiding people, then it becomes a Sunnah (recommended) and not obligatory for others.

2. A Muslim must realize that inviting people to Islam and calling them to worship Allah ﷺ alone is among the greatest deeds through which one can earn immense reward.

The Prophet Muhammad ﷺ said:

"من دعا إلى هدىٍ كان له من الأجر مثل أجور من ينبعه لا ينقص ذلك من أجورهم شيئاً."

"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

According to this hadeeth, anyone who guides others to righteous deeds will receive a reward equivalent to theirs.

The Prophet Muhammad ﷺ also said:

"لَئِنْ يَهْدِي اللَّهُ بَكُّ رَجُلٌ خَيْرٌ لَكَ مَنْ أَنْ يَكُونَ لَكَ حُمْرٌ النَّعْمَ." "For Allah to guide one man through you is better for you than owing red camels."

Bukhari

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

3. The da'iyyah (caller to Islam) must be sincere in his devotion to Allah ﷺ. He should not seek fame, recognition, or praise from people. Rather, his sole intention must be to call to Allah in order to please Him.
4. The caller to Islam must possess sound and firm knowledge of what he invites others to. Allah ﷺ says

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنْ 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]

The Importance of Knowledge in Da'wah

Knowledge is essential for da'wah. An ignorant da'iyyah (caller to Islam) causes harm rather than benefit. He must never preach anything unless he has certain knowledge supported with clear evidence. He should also be capable of answering questions from non-Muslims with wisdom and clarifying common misconceptions about Islam.

Etiquettes and Qualities of the Caller to Islam

1. The caller should avoid insulting or belittling people's culture, religion, or way of life, and he must not contradict himself.
2. Patience is a cornerstone of da'wah. The caller must possess noble qualities and good manners in order to convey the message effectively. He should be truthful, maintain a neat appearance, smile warmly, and show sincere respect for people. In addition, he should be tolerant, attentive, and a good listener. Harshness, aggression, or offensive behavior should be avoided, as these can drive people away from Islam.
3. The caller should embody patience and forbearance, as exemplified by the Prophet Muhammad ﷺ. Many people who accept Islam do so after a long journey of seeking the truth. Therefore, the responsibility of the daiyah is only to convey the message, not to instill faith in people's hearts, for guidance ultimately comes from Allah ﷺ.
4. The caller should be fluent in the language of the people he addresses and should also have a solid understanding of their religion and cultural background.
5. The caller must employ diverse methods of da'wah. He can share the message in his workplace, place of study, or social gatherings, as well as during travel. He may deliver public presentations in schools, institutes, or through online platforms.
6. The caller should continuously improve himself by attending training courses, seminars, and practical workshops on da'wah.
- 7- Those who are unable to give da'wah directly, can still contribute by supporting da'wah activities for non-Muslims through:
 - Distributing Islamic books, pamphlets, and translated Qur'an.
 - Using social media, websites, podcasts, or videos to spread Islamic teachings in creative, accessible ways.
 - Designing posters, articles, or simple posts that explain Islam's values.

Additional Principles in Da'wah

- The caller should prioritize the most important aspects of faith, beginning with core beliefs, instilling love for Allah and His Beautiful Names, and nurturing love for the Prophet Muhammad ﷺ.
- He should not despair if the results appear limited, for guidance is in the hands of Allah.
- Respect and appreciation for the people he invites to Islam must always be maintained.
- The caller should maintain a clean and neat personal appearance.
- He should avoid arrogance or self-praise and must not present himself as superior or more righteous than others.

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 ﷺ 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 social media applications causes great harm to peoples':
 - 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, from people but with no rewards from Allah ﷺ
 - 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 ﷺ
 - d- Is acting sincerely
 - e- He is aware that Allah ﷺ is watching him and he will be questioned about what he is doing

List three characteristics of a caller to Islam:

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

Key to Review Question

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:

- 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- obligatory

True or false

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

Match:

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

Choose the correct answer:

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

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

- 1- Replying to 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- Leaves
- 4- Sources
- 5- Prohibited
- 6- Obliged

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

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 a caller to Islam:

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

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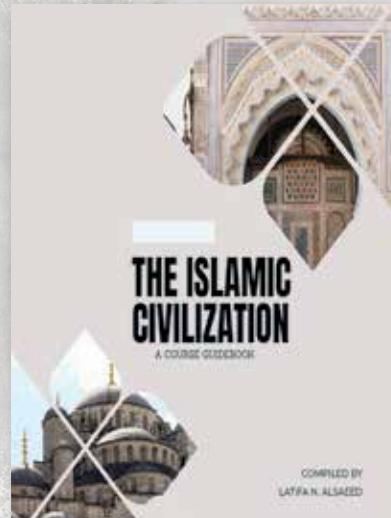
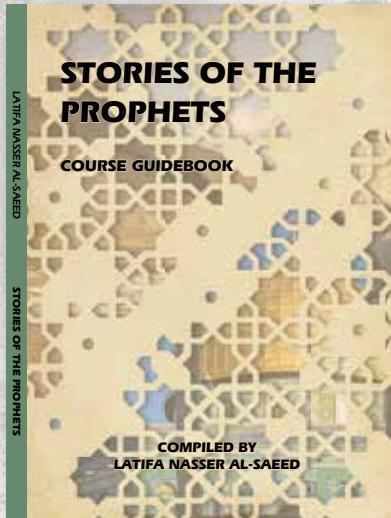
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