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ABDUL MALIK MUJAHID



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آداب العشرة الإسلامية

ISLAMIC ETIQUETTE

A part from the
Minhâj-ul-Muslim
(The Way of the Muslim)

Compiled by:

Sh. Abu Bakr Al-Jazâiri

Translated by:

Jamaal al-Din M. Zarabozo



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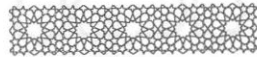
ISLAMIC ETIQUETTE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh
the Most Gracious, the Most merciful

*"O you who believe! Raise not your voices
above the voice of the Prophet (ﷺ), nor speak
aloud to him in talk as you speak aloud to one
another, lest your deeds should be rendered
fruitless while you perceive not" (49:2).*



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Publishers Note

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

Islam is the greatest favor of Allâh with which He has distinguished the mankind and Jinn. It is only a *Deen* which Allâh made the last of all religions. He says:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا . . . ﴾

[المائدة: ٣]

“Today, I have completed your *deen* for you, and perfected my favor upon you, and accepted Islam as a *deen* for you.”
(5:3)

He also said:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

[آل عمران: ٨٥]

“And whoever seeks a religion other than Islam. It will never be accepted of him, and in the Hereafter he will be one of the losers.” (3:85)

Hence, It is the duty of every Muslim to value this divine favor by adhering to it. This could not be accomplished without understanding all the aspects of the religion which should be based on the Qur’ân and the *Sunnah*.

It is for this reason we have chosen this book, “Islamic Etiquette” a part from the well accepted work “*Minhâj-ul-Muslim*” or “The Way of the Muslim” by Shaikh Abu Bakr Al-Jazâiri. Shaikh is a well-known Islamic scholar and the presently orator in the mosque of the Prophet ﷺ. By the grace and mercy of Allâh, Darussalam has published its original Arabic edition and also its Urdu translation. It is our stream desire to publish complete this

entire work in the English language and work is being in processing. I ask Allâh to help us and support in this project. As a first attempt we are going to publish one of the most important chapter about the Islamic Etiquette.

This work is rather a basic work and we have tried to keep that simplicity and easy to follow style of presenting logically. There are so many footnotes in original book about the authenticity of the *Ahadith*, but we have added very little. Shaikh Abu Bakr has pointed out the right way for the Muslims to adopt and remain careful about the Islamic Etiquette.

I am very thankful and ask Allâh to reward Br. Jamaal Zarabozo, who has rendered it into a very simple and eloquent English, intelligible to all. I am also thankful to all the staff members of Darussalam, especially Mr. Saeeuddin, who have exerted their best efforts in bringing out the book. The publisher will appreciate views of the readers about the book.

Abdul Malik Mujahid

General Manager

Darussalam

Translators Introduction

All praises are due to Allâh. We praise Him, and seek His Help, and ask for His forgiveness. We seek refuge in Allâh from the evil in our souls and from our sinful deeds. Whoever Allâh guides, no one can mislead. And whoever Allâh misguides, no one can guide. I bear witness that there is no one worthy of worship except Allâh. And I bear witness that Muhammad is His slave and Messenger. O believers, have *Taqwa* [fear] of Allâh according to His right and die not save as Muslims. O mankind, have *Taqwa* of your Lord, the One who created you from one soul and created from it its mate and from them spread many men and women. And fear Allâh from whom you demand your mutual rights and [do not cut] familial relations. Surely, Allâh is Ever an All-Watcher over you. O believers, have *Taqwa* of Allâh and always speak the truth. He will direct you to do righteous deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger has indeed achieved a great achievement. To proceed:

This translation is a portion of Abu Bakr Al-Jazâiri's well-known and well accepted work *Minhâj-ul-Muslim*, or "The Way of the Muslim." Al-Jazâiri's book is well-known for both its completeness and its simplicity. It covers all of the aspects of the religion in one easy to read volume. It is the intent of Darussalam Publishers to translate the entire work into English. I ask Allâh to help them and support them in this project.

This work is rather a basic work. The translator has tried to keep that simplicity. For this reason, very little footnotes have been added of a *Fiqh* nature. Differences of opinion in *Fiqh* are quite common but this is not the type of work for such discussions. But it should be noted that many of the aspects that the author mentions in this book are more related to customs of a particular time and place and cannot be considered as strict *Shari'ah* rules. For example, Al-Jazâiri wrote concerning the etiquette of eating:

“He should not look at his companions while he is eating. He should not watch them, such that they may become shy because of him. Instead, he should lower his gaze to the food that is around him. He should not look at them as this might harm them and may make them mad, in which case he would be sinful.”

He is stating something that is considered polite etiquette in some cultures. However, it is not an act that is either sanctioned or prohibited by the *Shari'ah*. Hence, it cannot be said that this passage applies to all Muslims and all cultures.

The original Arabic editions of this work have provided footnotes that state the sources of the *Hadith*. Unfortunately, it has been found that these footnotes are greatly unreliable. This is truly a travesty — especially for a book that is so widely accepted. The original footnotes have been provided in the translation. However, the translator has taken it upon himself to verify the references the author has used. Therefore, in the footnotes, one may find a large amount of material that has been added by the translator. The translator considers this additional information a matter of necessity that cannot be done without.

Finally, I ask Allâh to reward Br. Abdul Malik Mujahid and the staff at Darussalam for their willingness to undertake this project. I also would like to express my thanks to my dear wife for all of her support and help. We ask Allâh to make this a work that was done solely for His sake and to include it among the deeds that He is pleased with on the Day of Judgment.

Br. Jamaal Zarabozo

January 31, 1997

Ramadan 22, 1417

Part One

Etiquette Related to Intention

A Muslim believes in the great importance of intention and its importance for the remainder of his deeds, both of this world and the Hereafter. This is so because all deeds are based on intention. Due to it, the deed is strengthened or weakened. Depending on the intention, the deed is either valid or void. This belief of the Muslim, concerning the necessity of intention for every deed and the obligation to make the intention proper, is based first of all on Allâh's Words:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ [البينة: ٥]

“And they were commanded not but that they should worship Allâh and worship none but Him Alone (abstaining from ascribing partners to Him).” (98:5)

Allâh ﷻ has also said:

﴿ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾ [الزمر: ١١]

“Say (O Muhammad ﷺ): ‘Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.’” (39:11).

This belief is also based on Allâh's Messenger's words:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ»

“Verily, all actions are but driven by intention and for everyone is what he intended.” (*Al-Bukhâri and Muslim*)

Allâh's Messenger ﷺ also said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُورِكُمْ وَأَمْوَالِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ»

“Certainly, Allâh does not look at your shapes or wealth. But He only looks at your hearts and deeds.” (*Al-Bukhâri and Muslim*)

Looking at the hearts is looking at the intentions, for it is the intention that is the driving and motivating force behind the deed. Allâh's Messenger ﷺ also said:

«مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ»

“He, who seriously considered doing a good deed but did not do it, will have one good deed recorded for him.” (*Muslim*)

Just seriously considering for a good deed is a good deed itself by which one earns reward. This is due to the virtuousness of having a proper intention. Allâh's Messenger ﷺ also said:

«الْأَنْسُ أَرْبَعَةٌ: رَجُلٌ آتَاهُ اللَّهُ عَزَّوَجَلَّ عِلْمًا وَمَالًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، فَيَقُولُ رَجُلٌ لَوْ آتَانِي اللَّهُ تَعَالَى مِثْلَ مَا آتَاهُ اللَّهُ لَعَمِلْتُ كَمَا عَمِلَ، فَهَمَّا فِي الْأَجْرِ سَوَاءٌ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا وَلَمْ يُؤْتِهِ عِلْمًا فَهُوَ يَخْطُبُ فِي مَالِهِ، فَيَقُولُ رَجُلٌ لَوْ آتَانِي اللَّهُ مِثْلَ مَا آتَاهُ اللَّهُ لَعَمِلْتُ كَمَا يَعْمَلُ، فَهَمَّا فِي الْوِزْرِ سَوَاءٌ»

“There are four types of people: one is a man whom Allâh has given knowledge and wealth. He acts with respect to his wealth based on his knowledge. Another person says that if Allâh had given him similar to what He gave the first man, he would have acted in the same fashion. The reward for both of them will be the same. A third person is one, whom Allâh gives wealth but He does not give knowledge. Therefore, he spends his money according to his desire. Another man says that if Allâh had given him, what He had given that person, he would have acted in the same manner. These two will have the same burden upon them.” (*Ibn Mâjah* with a good chain)

The one who has a pious intention is rewarded for a good deed and the one who has an evil intention will bear its burden just like the one who did an impious deed. All of that is due to intention alone.

At the Battle of Tabook, Allâh's Messenger ﷺ said:

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْنَا وَادِيًا وَلَا وَطْئًا مَوْطِئًا يَعْظُمُ الْكُفَّارَ، وَلَا أَنْفَقْنَا نَفَقَةً، وَلَا أَصَابْنَا مَحْمَصَةً إِلَّا شَرَكُونَا فِي ذَلِكَ، وَهُمْ بِالْمَدِينَةِ، فَقِيلَ لَهُ: كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: حَسَبَهُمُ الْعُدْرُ فَشَرَكُوا بِحُسْنِ النِّيَّةِ»

“There are people concerning whom you do not travel any distance, nor do you spend anything, nor do you pass any valley but they are with you in that matter.” The people said, “How is that?” He said, “They have been restrained due to some excuse, but they are with us because of the good intention.” (*Al-Bukhâri and Abu Dâwûd*)

Good intention is what makes the non-combatant equal in reward to the combatant. It is what makes the non-*Mujahid* receive a reward like that of a *Mujahid*.

Allâh's Messenger ﷺ has also said:

«إِذَا التَّقِيُّ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، فَقِيلَ يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ فَقَالَ: لِأَنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ»

“If two Muslims meet each other with their swords, then both the killer and the killed will be in the Hell-fire.” Someone said, “O Allâh's Messenger ﷺ, that is the case for the killer but why should that be the case for the killed?” He answered, “Because he wanted to kill his companion.” (*Al-Bukhâri and Muslim*)

The impious intention and evil desire have made both fighters equal in deserving the Hell-fire. If the killed did not have that evil intention, he would have been from the inhabitants of Paradise.

In another *Hadith*, Allâh's Messenger ﷺ states:

«مَنْ تَزَوَّجَ بِصَدَاقٍ لَا يَتَوَيَّ أَدَاءَهُ فَهُوَ زَانٍ، وَمَنْ آدَانَ دَيْنًا وَهُوَ لَا يَتَوَيَّ»

قَضَاءَهُ فَهُوَ سَارِقٌ»

“The one who marries based on a dower that he has no intention of paying is, in fact, a fornicator. And one, who takes a loan that he has no intention of repaying is, in fact, a thief.” (*Ahmad and Ibn Mâjah*)

Therefore, an evil intention can transform a permissible deed into a forbidden one. It can also change a deed that is free from any harm into a harmful deed.

All of the above emphasize what a Muslim believes concerning the seriousness of intention and its extreme importance. Therefore, he bases all of his deeds upon a pious intention. He also strives his best not to perform any deed without an intention or with an impure intention. The intention is the soul of the deed and its value. The deed is sound if the intention is sound and the deed is wicked if the intention is wicked. The one who performs deeds without intention is doing so out of the disdainful show and presence.

Furthermore, a Muslim believes that intention is an essential component of deeds and a condition for the validity of the deed. He also knows that the intention is not simply the statement of the tongue, “O Allâh, I intend such and such...” nor is it simply a thought in the mind. Instead, it is the driving force in the heart towards a deed that is in accord with a sound goal of bringing about benefit or repelling harm, presently or in the future. It is also the will that directs a person to perform a deed for the sake of Allâh and to fulfill His Commands.

A Muslim, therefore, also believes that a permissible act can may become an act of obedience, worthy of reward and recompense. At the same time, an act of obedience, if it is void of a pious intention, becomes an act of disobedience worthy of punishment and burden. He also does not believe that an act of disobedience can be changed into an act of obedience simply due to a good intention. For example, the one who backbites a person just to make another person feel better has disobeyed Allâh and has committed a sin. His “good intention” will not benefit him at all

in consideration with Allâh. Similarly, the one who builds a mosque with money from prohibited sources, will not be rewarded. One who attends singing and dancing parties or who purchases raffle tickets to support good purposes or for the sake of *Jihâd*, is a sinner and will bear the burden of his sin, instead of being rewarded for what he has done. Similarly, anyone who builds a dome over the grave of a pious person, slaughters an animal on his behalf or makes an oath on his behalf, all in the name of having love for the pious people, is disobeying Allâh and earning a sin for what he has done. This is done even if, in his eyes, he had a pious intention. A deed is not transformed by a pious intention into an act of obedience unless it was something permissible in the *Shari'ah* in the first place. As for a forbidden act, it never becomes an act of obedience under any circumstances whatsoever.