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# The Book Of Manners

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## PUBLISHER'S 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.

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*.

We try to present our publications based on authentic research material in accordance with the Qur'ân and Sunnah, along with simplicity and freedom from every type of vague conception, weak authority, and false ideas. You will find the same spirit and tradition of good research, professional editing and excellent printing standard in this work.

The Book of Manners is by Shaikh Fu'aad Ibn Abdul-Azeez Ash-Shulhoob. Shaikh is a well-known Islamic scholar and has compiled this book on Islamic Manners and Etiquette after his thorough study of the works of great scholars such as Imam Ibn Al-Qayyim, Ibn Muflaih, As-Safaareenee and others.

This collection relates to the important aspects of daily life so that the readers may benefit from it for their success in this life as well as in hereafter.

'Abdul-Malik Mujahid  
General Manager  
Darussalam  
Riyadh



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## Chapter -1

The Manners Of Reciting The Qur'an,  
And Related Issues

Allāh ﷻ said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption)" (Qur'an 15:9)

And Allāh ﷻ said:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

﴿٨٢﴾

"Do they not then consider the Qur'an carefully? Had it been from other than Allāh, they would surely have found therein much contradictions" (Qur'an 4:82)

And Allāh ﷻ said:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?" (Qur'an 47:24)

And Allāh ﷻ said:

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

"And recite the Qur'ān (aloud) in a slow (pleasant tone and style." [73: 4]

The Messenger of Allāh ﷺ said,



«... وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يُتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ..»

“No people gather in a house from Allāh’s houses, to recite Allāh’s Book and study it together, except that As-Sakeenah (serenity) descends upon them, mercy envelops them, the Angels surround them, and Allāh mentions them to those that are with Him...”<sup>[1]</sup>

The Prophet ﷺ also said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

“The best among you is he who learns the Qur’an and teaches it.”<sup>[2]</sup>

And on yet another occasion, he ﷺ said,

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

“The person who is proficient in the Qur’an is with the Safarah (the Messengers or the angels), the Kiraam (those that are close to Allāh ﷻ), and the Bararah (those that are obedient to Allāh ﷻ). As for the person who reads the Qur’an, though it is difficult for him and though he stutters, he has two rewards.”<sup>[3]</sup>

[1] Muslim (2699)

[2] Bukhaaree (5027)

[3] Bukhaaree (4937) and Muslim (798), and the wording here is from the narration of Muslim.

## The Manners Related To Reciting The Qur’an

### 1) Strive To Be Sincere When You Learn And Recite The Qur’an

When you recite the Qur’an, you are performing an act of worship, for which you are seeking Allāh’s pleasure and reward. This, as well as all other acts of worship, must fulfill two conditions – sincerity and *Mutaa’ba’ah* (following the Prophet ﷺ in the way one performs the act of worship; otherwise, the deed performed is rejected).

An-Nawawee explained that one who recites the Qur’an is first and foremost commanded to be sincere in his recitation, to seek Allāh’s countenance, and to not intend the achievement of any other goal. An-Nawawee makes an important point, for some reciters of the Qur’an want to attract attention to themselves, desiring veneration from others – we ask Allāh ﷻ to keep us safe and healthy [from such diseases]. It should be enough for a reciter to know the punishment awaiting him if he recites the Qur’an so that people will praise him for his recitation, a punishment that is explained in the following *Hadeeth*. Abu Hurairah ؓ related that the Messenger of Allāh ﷺ said,

«إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ. فَأَتَيْتُ بِهِ فَعَرَفْتُهُ نِعْمَةً فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ. وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ: ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ. فَأَتَيْتُ بِهِ. فَعَرَفْتُهُ نِعْمَةً فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ. فَقَدْ قِيلَ: ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.. الحديث»

“The first person to be judged on the Day of Resurrection is a man who was martyred. He will be brought [forward]; the blessings he received will be mentioned to him and he will