

فصول الآداب ومكارم الأخلاق المشروعة

Workbook
Chapters on Legislated
Etiquettes & Noble Manners

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ، وَسَلَّمْ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ.

هَذِهِ نُبْدَةٌ مِنْ فُصُولِ الْأَدَابِ وَمَكَارِمِ الْأَخْلَاقِ الْمَشْرُوعَةِ.

فَصْلٌ: السَّلَامُ الْمُبْتَدَأُ يَكُونُ مِنَ الْمَاشِي عَلَى الْقَاعِدِ، وَمِنَ الرَّكَّابِ عَلَى الْمَاشِي وَالْجَالِسِ.

وَالْإِبْتِدَاءُ بِهِ سُنَّةٌ. وَإِذَا سَلَّمَ الْوَاحِدُ مِنَ الْجَمَاعَةِ الْمُسَافِرِ أَوْ الرُّكَّابِ أَجْزَاءً عَنِ الْجَمَاعَةِ.

وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجُلُوسِ أَجْزَاءً عَنِ الْجَمَاعَةِ.

In the name of Allāh, ar-Raḥmān (the most merciful), ar-Raḥīm (the bestower of mercy).

All praise is for Allāh, Lord of all worlds. May Allāh send salutations of praise upon Muḥammad, the seal of the prophets; upon his family and all his companions; and grant them abundant peace until the Day of Recompense.

This is a brief overview of chapters on legislated etiquettes and noble manners.

Section

The one who initiates the greeting of salām is the one walking past the one sitting; and the rider should greet the one walking and sitting.

Initiating the greeting of salām is an encouraged sunnah.

If one person from a group of walkers or riders gives the greeting, it suffices on behalf of the whole group.

Similarly, if one person from those who are sitting returns the greeting of salām, it suffices on behalf of the group.

وَصِفَةُ السَّلَامِ: سَلَامٌ عَلَيْكُمْ، وَصِفَةُ الرَّدِّ: وَعَلَيْكُمْ السَّلَامُ.

وَالزِّيَادَةُ الْمَأْمُورُ بِهَا الْمُسْتَحَبَّةُ: وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، وَلَا يُسْتَحَبُّ الزِّيَادَةُ عَلَى ذَلِكَ.

وَيُسْتَحَبُّ "وَرَحْمَةُ اللَّهِ؛ لِيَتْرَكَ لِلْمُجِيبِ الزِّيَادَةَ الْمَأْمُورَ بِهَا، وَهِيَ قَوْلُهُ: "وَبَرَكَاتُهُ"، بِأَحْسَنَ مِنْهَا أَوْ رَدَّهَا.

وَإِذَا سَلَّمَ ثُمَّ حَالَ بَيْنَهُ وَبَيْنَ مَنْ سَلَّمَ عَلَيْهِ شَجَرَةٌ أَوْ جِدَارٌ ثُمَّ التَّقَوَّا، عَادَتْ سُنَّةُ السَّلَامِ، كَذَلِكَ كَانَ أَصْحَابُ النَّبِيِّ ﷺ وَرَضِيَ عَنْهُمْ.

وَيُكْرَهُ السَّلَامُ عَلَى شَوَابِّ النِّسَاءِ؛ فَإِنَّ ذَلِكَ يَجْلُبُ جَوَابَهُنَّ وَسَمَاعَ أَصَوَاتِهِنَّ، وَعَسَاهُ يَجْلُبُ الْفِتْنَةَ، وَكَمْ مِنْ صَوْتٍ جَرَّ هَوَىً وَعِشْقًا.

The wording of the greeting is: "salāmun 'alaykum"; the wording to reply is: "wa'alaykum as-salām".

The additional wording which is legislated is: "wa raḥmatullāhi wa barakātuh" – and it is not encouraged to say anything additional to this.

It is better to only add: "wa raḥmatullāhi" so there is an opportunity for the one replying to reply with the legislated addition – by saying "wa barakātuh" – thereby replying with something better or equivalent to it.

If someone gives salām, then a tree or wall comes between them and the person they greeted, and afterward they meet again, the encouragement of giving the salām is renewed. This was the practice of the companions of the Prophet ﷺ - raḍiaAllāhu 'anhum.

It is disliked giving salām to young women as that may lead to them replying, and to hearing their voices, and this could potentially lead to temptation – and how often has a voice dragged a person to desires and passionate love.

وَلَا بَأْسَ بِالسَّلَامِ عَلَى الْعَجَائِزِ وَالْبَارِرَاتِ لِعَدَمِ الْفِتْنَةِ بِأَصْوَاتِهِنَّ، وَلِأَنَّ الْبَرَزَةَ تَحْتَاجُ إِلَى السَّلَامِ عَلَيْهَا
وَرَدَّ سَلَامِهَا، وَلِلْحَاجَةِ تَأْثِيرٌ بِذَلِكَ؛ لِجَوَازِ النَّظَرِ إِلَى وَجْهِ الْمَرْأَةِ لِلشَّاهِدِ لِيَحْفَظَ الْحِلْيَةَ فَيُقِيمَ الشَّهَادَةَ.
وَكَذَلِكَ الصَّائِعُ وَالْمَغَازِيُّ، وَكُلُّ مَنْ تُعَامِلُهُ النِّسَاءُ مِنْ أَرْبَابِ التَّجَارِ وَالصَّنَائِعِ.

وَلَا بَأْسَ بِالسَّلَامِ عَلَى الصَّبِيَّانِ تَعْلِيمًا لَهُمْ لِلْأَدَبِ وَتَحْيِيًّا لِحُسْنِ الْخُلُقِ، وَتَدْرِيًّا عَلَى حُسْنِ
الْمُعَاشِرَةِ.

وَيُسْتَحَبُّ السَّلَامُ عِنْدَ الْإِنْصِرَافِ، كَمَا يُسْتَحَبُّ عِنْدَ الدُّخُولِ، وَاللُّخُولُ أَشَدُّ اسْتِحْبَابًا.

There is no harm in giving salām to elderly women and women who are openly present in public, since there is no fear of temptation from their voices. Also, a woman who appears publicly may need to be greeted and to return greetings.

Necessity has an effect in such matters, just as it is permissible for a witness to look at a woman's face to remember her features and thereby establish testimony.

Likewise, a jeweller, a weaver, and anyone with whom women commonly interact among tradesmen and craftsmen may speak with them as needed.

There is also no harm in giving salām to children, as a way of teaching them manners, encouraging good character, and training them in how to interact respectfully with others.

It is encouraged to give salām when departing, just as it is when entering; though the encouragement of giving salām upon entering is more emphasised.

فَصَلِّ: وَالْمُصَافِحَةُ مُسْتَحَبَّةٌ بَيْنَ الرَّجُلَيْنِ، وَلَا تَجُوزُ مُصَافِحَةُ النِّسَاءِ الشَّوَابِّ؛ لِأَنَّ ذَلِكَ يُثِيرُ الشَّهْوَةَ.
وَلَا بَأْسَ بِالمُعَانَقَةِ، وَتَقْبِيلِ الرَّأْسِ وَالْيَدِ، لِمَنْ يَكُونُ مِنْ أَهْلِ الدِّينِ أَوْ العِلْمِ أَوْ كِبَرِ السِّنِّ فِي الإِسْلَامِ.
وَيُسْتَحَبُّ القِيَامُ لِلإِمَامِ العَادِلِ، وَالوَالِدَيْنِ، وَأَهْلِ الدِّينِ وَالوَرَعِ وَالعِلْمِ وَالكَرَمِ وَالتَّنَسُّبِ، وَلَا يُسْتَحَبُّ لِغَيْرِ
هَؤُلَاءِ.

Section

Shaking hands between two men
is encouraged.

It is not permissible to shake
hands with young women,
because that may arouse desire.

There is no harm, in embracing
(hugging), or kissing the head or
the hand of someone
distinguished by religion,
knowledge, or old age in Islām.

It is encouraged to stand in
respect for a just ruler, one's
parents, and people distinguished
by religion, piety, knowledge,
generosity, or noble lineage.

It is not encouraged [to stand] for
others besides them.

فَصَلِّ: يَنْبَغِي لِلْإِنْسَانِ أَنْ لَا يَدْخُلَ فِي سِرِّ قَوْمٍ، وَلَا حَدِيثٍ لَمْ يُدْخِلُوهُ فِيهِ.

وَلَا يَجُوزُ الاسْتِمَاعُ إِلَى كَلَامِ قَوْمٍ يَتَشَاوَرُونَ.

وَمَنْ تَلَفَّتَ فِي حَدِيثِهِ فَهُوَ كَالْمُسْتَوْدِعِ لِحَدِيثِهِ، يَجِبُ حِفْظُهُ عَلَيْهِ؛ لِأَنَّ تَلَفُّتَهُ يُعْطِي التَّفَلُّتَ وَالتَّقَرُّعَ.

فَصَلِّ: وَيُكْرَهُ الْخِيَلَاءُ وَالرَّهْوُ فِي الْمَشْيِ، وَإِنَّمَا يَمْشِي قَصْدًا؛ فَإِنَّ الْخِيَلَاءَ مِشْيَةٌ يُبْغِضُهَا اللَّهُ تَعَالَى إِلَّا بَيْنَ الصَّفَّيْنِ.

Section

It is befitting for a person to not listen in on people's private matters, nor a discussion that they have not invited them to be a part of.

It is not permissible to listen to people's conversation when they are consulting privately among themselves.

Whoever looks around cautiously while speaking is like a person who has entrusted [the privacy of] their conversation to others; it is therefore obligatory to preserve their confidence, because their looking around shows a concern that their words might spread or be disclosed.

Section

Arrogance and haughtiness in walking are disliked.

Rather, a person should walk moderately and with purpose. This is because walking with a swagger is a walking despised by Allāh, the most-high – except when moving between the ranks [in a battle].

فَصَلُّ: وَمِنْ مَكَارِمِ الْأَخْلَاقِ التَّعَافُلُ عَنِ ظُهُورِ مَسَاوِي النَّاسِ وَمَا يَبْدُو فِي عَفَلَاتِهِمْ مِنْ كَشْفِ عَوْرَةٍ،
أَوْ خُرُوجِ رِيحٍ لَهَا صَوْتُ أَوْ رِيحٌ.

وَمَنْ سَمِعَ ذَلِكَ فَأَظْهَرَ الطَّرِشَ أَوْ النَّوْمَ أَوْ الْغَفْلَةَ لِيُزِيلَ خَجَلَ الْفَاعِلِ كَانَ ذَلِكَ مِنْ مَكَارِمِ الْأَخْلَاقِ.
فَصَلُّ: وَعَشْرَةٌ مِنَ الْفِطْرَةِ، خَمْسٌ فِي الرَّأْسِ وَخَمْسٌ فِي الْجَسَدِ.

فَالَّتِي فِي الرَّأْسِ: الْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالسَّوَاكُ، وَقَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحِيَّةِ.

وَالَّتِي فِي الْجَسَدِ: حَلْقُ الْعَانَةِ، وَنَتْفُ الْإِبْطِينِ، وَتَقْلِيمُ الْأَظْفَارِ، وَالِاسْتِنْجَاءُ، وَالْخِتَانُ.

Section

From noble manners is to overlook people's faults and what may unintentionally occur in moments of unawareness - such as a person's private parts being [unintentionally] exposed; or passing wind due to [noticing] a sound or odour.

Whoever notices such a thing and pretends to have not heard it, or acts as though they were asleep or unaware, to spare the person's embarrassment, then this is considered a part of noble character.

Section

Ten practices are from the fitrah (natural disposition): five pertaining to the head and five pertaining to the body.

Those pertaining to the head are rinsing the mouth; snuffing water into the nose; brushing teeth (siwāk); trimming the moustache and letting the beard grow.

Those pertaining to the body are shaving pubic hair, plucking armpit hair, trimming nails, cleansing oneself after relieving oneself (istinjā'), and circumcision.

فَصَلُّ: وَيُكْرَهُ نَتْفُ الشَّيْبِ، فَقَدْ وَرَدَ فِي الْحَدِيثِ أَنَّهُ نُورُ اللَّهِ، وَهُوَ أَيْضًا نَذِيرُ الْمَوْتِ، وَيُقَصَّرُ الْأَمَلُ، وَحَاطَّ عَلَى حُسْنِ الْعَمَلِ، وَوَقَّارٌ.

وَيُكْرَهُ حَلْقُ الْقَفَا؛ إِلَّا لِمَنْ أَرَادَ الْحِجَامَةَ، كَذَلِكَ رُوِيَ فِي السُّنَنِ.

فَصَلُّ: وَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَهْجُمَ عَلَى أَقَارِبٍ أَوْ أَجَانِبٍ؛ لِئَلَّا يُصَادَفَ بِذَلَّةٍ مِنْ كَشْفِ عَوْرَةٍ. وَيُسْتَأْذَنُ ثَلَاثًا، فَإِنْ أُذِنَ لَهُ وَإِلَّا رَجَعَ.

فَصَلُّ: وَيَحْرُمُ أَنْ يَتَنَاجَى اثْنَانِ دُونَ ثَالِثٍ، لِأَنَّهُ يُوجِبُ إِحْشَاءًا، وَكَسَرَ الْقَلْبِ.

Section

Plucking grey hair is disliked. It has been reported in a ḥadīth that grey hair is the light of Allāh. [1]

Grey hair is also a reminder of death, something that shortens worldly hopes, encourages good deeds, and brings dignity and gravity.

Shaving the back of the neck is disliked, except for someone intending ḥijāmah (cupping); this is what has been narrated in the Sunnan.

Section

A person should not suddenly enter upon relatives or outsiders, in case they are seen wearing casual clothes whereby the 'awrah is uncovered. Permission should be sought three times; if permission is granted, they may enter, otherwise they should return.

Section

It is forbidden for two people to converse privately excluding a third person, because this causes loneliness and breaks the heart.

[1] The only ḥadīth which has been narrated in this regard is that it is “the light of a Muslim” and “the light of a Mu'min”.

فَصَلِّ: وَبِسْمِ اللَّهِ الْاَكْلُ بِبِسْمِ اللَّهِ، وَخْتَمُهُ بِالْحَمْدِ لِلَّهِ

وَأَنْ يَأْكُلَ بِيَمِينِهِ مِمَّا يَلِيهِ، إِذَا كَانَ الطَّعَامُ نَوْعًا وَاحِدًا.

وَلَا يَأْكُلُ مِنْ ذِرْوَةِ الطَّعَامِ لَكِنْ مِنْ جَوَانِبِهِ. وَكَذَلِكَ الْكَيْلُ فَإِنَّهُ أَدْعَى لِلْبَرَكَاتِ، كَذَلِكَ رُوي فِي السُّنَنِ.

وَلَا يَنْفُخُ الطَّعَامَ الْحَارَّ وَلَا الْبَارِدَ، وَلَا يُكْرَهُ الْأَكْلُ وَالشُّرْبُ قَائِمًا، وَيُكْرَهُ مُتَّكِمًا.

وَإِذَا دَفَعَ إِتَاءَ الشَّارِبِ، أَوْ اللُّقْمَةَ، دَفَعَ إِلَى مَنْ عَنْ يَمِينِهِ، كَذَلِكَ كَانَ يَفْعَلُ النَّبِيُّ ﷺ.

Section

It is recommended to begin eating with “Bismillāh” and to end with “Alḥamdulillāh”.

A person should eat with their right hand from what is nearest to them, when the food is of one kind.

They should not eat from the top of the food, but rather from its sides; the same applies to measuring (or weighing) foods, for this is more conducive to attaining barakah (blessings), as has been narrated in the Sunan.

One should not blow on hot or cold food. Eating and drinking while standing are not considered disliked, though doing so while reclining is disliked.

When passing a drinking glass, or a morsel of food, one should pass it to the person on the right.

This was the practice of the Prophet ﷺ.

فَصَلِّ: وَمَنْ أَرَادَ النَّوْمَ يُغْلِقُ بَابَهُ، وَيُوكِي سِقَاءَهُ، وَيُعْطِي إِنَاءَهُ، وَيُطْفِئُ سِرَاجَهُ، كَذَلِكَ رُوِيَ فِي السُّنَنِ عَنِ النَّبِيِّ ﷺ.

وَكَرِهَ أَحْمَدُ رَضِيَ اللَّهُ عَنْهُ غَسَلَ الْيَدَ لِلطَّعَامِ، وَقَدْ وَرَدَ فِي الْخَبَرِ غَسْلُ الْيَدِ لَهُ، وَلَعَلَّهُ مَا صَحَّ عِنْدَ أَحْمَدَ رَضِيَ اللَّهُ عَنْهُ.

فَصَلِّ: وَيُسْتَحَبُّ تَحْوِيلُ غَسْلِ الْيَدِ مِنَ الرَّهَامِ، وَعِنْدَ النَّوْمِ أَشَدُّ اسْتِحْبَابًا، فَقَدْ وَرَدَ التَّحْذِيرُ مِنْهُ مِنْ أَجْلِ الْهَوَامِّ. وَيُكْرَهُ لِمَنْ أَرَادَ الْمَسَاجِدَ لِلصَّلَاةِ، وَالْإِعْتِكَافِ، أَنْ يَتَعَرَّضَ لِأَكْلِ الْحَبَائِثِ مِنَ الْبُقُولِ، كَالْبَصْلِ، وَالثُّومِ، وَالْكَرَّاثِ، فَقَدْ نَهَى النَّبِيُّ ﷺ عَنْ قُرْبَانِ الْمَسْجِدِ مَعَهُ.

Section

Whoever intends to sleep should close their door, tie up their waterskin, cover their utensils, and extinguish their lamp. This is what has been narrated in the Sunnan from the Prophet ﷺ.

Aḥmad, may Allāh be pleased with him, disliked washing hands specifically for eating, although there are narrations affirming this.

Perhaps those narrations were not considered authentic according to Aḥmad - may Allāh be pleased with him.

Section

It is encouraged to wash the hands after eating greasy food which has a smell, more so before sleeping, for warnings have been narrated regarding this because of insects and other harmful creatures.

It is disliked for someone intending to go to the mosque for ṣalāh or i'tikāf to eat foul-smelling vegetables such as onions, garlic, and leeks.

The Prophet ﷺ prohibited approaching the masjid while carrying such odours.

وَيُسْتَحَبُّ الإِجَابَةُ إِلَى وَلِيمَةِ العُرْسِ، وَلَيْسَ لَهُ أَنْ يَسْتَجِيبَ إِلَى وَلِيمَةِ الخِتَانِ؛ فَإِنَّهَا مُحَدَّثَةٌ.
 وَإِذَا حَضَرَ وَلِيمَةَ العُرْسِ لَمْ يَكُنْ عَلَيْهِ الأَكْلُ، بَلْ إِنْ أَكَلَ وَإِلَّا دَعَا وَانصَرَفَ، وَإِنَّمَا يُسْتَحَبُّ الإِجَابَةُ
 إِلَيْهَا؛ إِذَا لَمْ يَكُنْ فِيهَا لَعِبٌ وَلَا مُنْكَرٌ وَلَا لَهْوٌ.
 فَإِنْ كَانَ فِيهَا مُحَرَّمٌ حَرَّمَ الإِجَابَةَ، وَإِنْ كَانَ فِيهَا مَكْرُوهٌ كَرِهَتْ الإِجَابَةَ.
 وَيُكْرَهُ لِأَهْلِ المُرُوءَاتِ وَالفَضَائِلِ التَّسَرُّعُ إِلَى إِجَابَةِ الطَّعَامِ، وَالتَّسَامُحُ، وَحُضُورُ الوَلَائِمِ غَيْرِ الشَّرْعِيَّةِ؛
 فَإِنَّهُ يُورِثُ ذَنَاءَةً وَإِسْقَاطَ الهَيْبَةِ مِنَ صُدُورِ النَّاسِ.

It is encouraged to accept an invitation to a walīmah (wedding feast). However, a person should not attend an invitation for a celebration for circumcision – since it is an innovated custom.

If a person attends a walīmah, they are not obligated to eat. Rather, they may eat if they wish, otherwise they may simply make du'ā and depart.

Accepting such invitations is only encouraged in the absence of frivolous sinful play, evil, or excessive amusement present.

If the gathering contains something ḥarām, then attending it is forbidden; and if it contains something makrūh (disliked), then attending is disliked.

It is disliked for people of dignity and virtue to eagerly accept invitations to food, to be overly lenient, and to attend unlawful feasts or gatherings; for this leads to lowliness and causes one to lose respect and authority in people's minds.

وَيُسْتَحَبُّ لِلْمُسْلِمِ عِيَادَةَ أَخِيهِ الْمُسْلِمِ، وَحُضُورُ جَنَازَتِهِ إِذَا مَاتَ، وَتَعَزِيَةُ أَهْلِهِ.

وَلَا بَأْسَ بِعِيَادَةِ الدَّمِيِّ، فَقَدَ عَادَ النَّبِيُّ ﷺ يَهُودِيًّا، وَقَالَ: "كَيْفَ تَجِدُكَ يَا يَهُودِيَّ."

فَصَلِّ: وَالْغَيْبَةُ حَرَامٌ فِي حَقِّ مَنْ لَمْ يَنْكَشِفْ بِالْمَعَاصِي وَالْقَبَائِحِ، لِقَوْلِهِ تَعَالَى: {وَلَا يَغْتَبِ بَعْضُكُمُ بَعْضًا} الْآيَةُ

It is encouraged for a Muslim to visit his Muslim brother when he is ill, to attend his funeral when he dies, and to console his family.

There is no harm in visiting a dhimmi (non-Muslim under Muslim protection) when ill, because the Prophet ﷺ visited a Jewish man and said: 'How are you feeling, O Jew?'

Section

Backbiting is forbidden regarding a person who is not openly committing sins and shameful acts, due to his saying, the most-high:

{And do not backbite one another...} [49:12]

وَمَنْ ذَكَرَ فِي فَاسِقٍ مَا فِيهِ لِيُحَذَرَ مِنْهُ، أَوْ سَأَلَ عَنْهُ مَنْ يُرِيدُ تَزْوِيجَهُ أَوْ شَرِكَتَهُ أَوْ مُعَامَلَتَهُ، لَمْ يَكُنْ مُغْتَابًا لَهُ، وَلَا عَلَيْهِ إِثْمُ الْغَيْبَةِ، وَلَهُ ثَوَابُ النَّصِيحَةِ، لِقَوْلِ النَّبِيِّ ﷺ: "قُولُوا فِي الْفَاسِقِ مَا فِيهِ يَحَذَرُهُ النَّاسُ."

وَلَا يُظَنُّ بِعُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَقْدَمَ عَلَى مَا هُوَ غَيْبَةٌ عِنْدَ نَصِّهِ عَلَى السَّتَةِ، وَجَعَلَ الشُّورَى فِيهِمْ، وَذَكَرَ عَيْبَ كُلِّ وَاحِدٍ، بَلْ قَصَدَ بِذَلِكَ التُّصْحَاحَ لِلَّهِ وَلِرَسُولِهِ وَلِأَهْلِ الْإِسْلَامِ.

فَصَلِّ: فَصَارَتِ الْغَيْبَةُ مَا يُذَكَّرُ مِنَ النَّقِصِ وَالْعَيْبِ؛ لَا يُقْصَدُ بِهِ إِلَّا الْإِزْرَاءُ عَلَى الْمَذْكُورِ وَالطَّعْنَ فِيهِ.

Whoever mentions something about a fāsiq (openly sinful person) which is actually true of them, with the intention of making people cautious of the fāsiq, or when asked by a person regarding one intending marriage, partnership, or business dealings, then he is not guilty of backbiting him, nor does he bear the sin of backbiting.

Rather, they receive the reward of naṣīḥah (sincere advice), due to the saying of the Prophet ﷺ: **“Mention regarding a sinful person what is in them so that people may beware.”**

It cannot be thought of ‘Umar ibn al-Khaṭāb, raḍiaAllāhu ‘anhu, that he was backbiting when he chose six companions as a shūrā [to choose the next caliph] among them, while mentioning the fault of each one of them. Rather, he only intended by that sincere advice for the sake Allāh, his Messenger, and the benefit of the people of Islām.

Section

Backbiting, therefore, is mentioning a person’s weakness or fault, with no other intent except to disparage, belittle, or insult the person being spoken about.

وَيُسْتَحَبُّ ضَبْطُ الْأَلْسِنَةِ وَحِفْظُهَا، وَالْإِقْلَالُ مِنَ الْكَلَامِ إِلَّا فِيمَا يَعْنِي، وَلَا بُدَّ مِنْهُ.

وَأَفْضَلُ مِنَ الصَّمْتِ إِجْرَاءُ الْأَلْسِنَةِ بِمَا فِيهِ النَّفْعُ لِغَيْرِهِ، وَالْإِنْتِفَاعُ لِنَفْسِهِ مِثْلَ قِرَاءَةِ الْقُرْآنِ، وَتَدْرِيسِ الْعِلْمِ، وَذِكْرِ اللَّهِ تَعَالَى، وَالْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالْإِصْلَاحِ بَيْنَ النَّاسِ.

فَصَلِّ: وَلُبْسُ الْحَرِيرِ مُحَرَّمٌ عَلَى الرَّجَالِ، مُبَاحٌ لِلنِّسَاءِ.

وَكَذَلِكَ التَّحَلِّيُّ بِالذَّهَبِ حَتَّى السَّخَاتِمِ، وَلَوْ بِقَدْرِ عَيْنِ الْجَرَادَةِ.

وَلَا يُكْرَهُ لُبْسُ الْخَزِّ الَّذِي يَشُوبُهُ الْوَبْرُ؛ وَكَذَلِكَ الْقَبَاطِيُّ الَّذِي يَكُونُ الْقُطْنُ فِيهِ أَكْثَرَ مِنَ الْقَرِّ.

It is encouraged for a person to control and safeguard their tongue, and to speak little except in matters of concern, and necessity.

However, better than silence is to use the tongue in benefitting others and benefitting oneself, such as reciting the Qur'ān, teaching knowledge, making dhikr of Allāh, the most-high, enjoining what is right, forbidding what is wrong, and reconciling between people.

Section:

Wearing silk is forbidden for men and permissible for women.

Likewise, adorning oneself with gold is impermissible - even a ring, even if only the size of a locust's eye.

There is no dislike in wearing khazz (a garment made of a fabric mixed with silk and wool as the base material) mixed with fur.

Likewise, [there is no dislike in wearing] qabāṭī garments, in which cotton is greater than the silk.

وَلَا يَجُوزُ جَعْلُ الصُّورِ فِي الثِّيَابِ، وَلَا الْمَفَارِشِ وَالسُّتُورِ، وَهُوَ مَا كَانَ عَلَى صُورَةِ حَيَوَانٍ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: "لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ."

وَالِإِخْتِيَارُ: التَّخْتُّمُ فِي الْيَسَارِ، وَإِنْ تَخْتَمَ فِي الْيَمِينِ فَلَا بَأْسَ.

وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَجْرَّ ثَوْبَهُ خِيَلَاءَ وَبَطْرًا.

وَدُخُولُ السَّحْمَامِ جَائِزٌ لِلرِّجَالِ بِالْمِيَازِرِ السَّاتِرَةِ، وَيُكْرَهُ لِلنِّسَاءِ؛ إِلَّا مِنْ عِلَّةٍ وَحَاجَةٍ.

وَلَا بَأْسَ بِالْخِضَابِ بِالْحِنَاءِ، وَهُوَ يُسْتَحَبُّ، وَكَذَلِكَ الْكَتْمُ، وَيُكْرَهُ بِالسَّوَادِ.

وَلَا يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بِامْرَأَةٍ لَيْسَتْ لَهُ بِمَحْرَمٍ.

It is not permissible to place images on clothing, furnishings, or curtains, referring to images in the form of living creatures, because the Prophet ﷺ said: **"Angels do not enter a house in which there are images."**

It is preferred to wear a ring on the left hand, though there is no harm in wearing it on the right hand.

It is not permitted for a person to drag his garment out of pride and arrogance.

Entering a hammam (public bathhouse) is permissible for men when wearing lower garments (waist down) that sufficiently cover the body.

It is disliked for women, except in cases of illness or need.

There is no harm in dyeing hair with henna, rather it is encouraged. Similarly, dyeing with katam (a plant used for dark dyeing). Dyeing with black is disliked.

It is not permissible for a man to be in seclusion with a woman who is not mahram (unmarriageable kin) to him.

وَلَا يَجْتَمِعُ رَجُلَانِ وَلَا امْرَأَتَانِ عَرِيَانَيْنِ، فِي فِرَاشٍ وَاحِدٍ، وَلَا إِزَارٍ وَاحِدٍ.

وَلَا يَجُوزُ تَعَمُّدُ حُضُورِ اللَّهْوِ وَاللَّعِبِ، وَلَا شَيْءٍ مِنَ الْمَلَاهِي الْمُطْرِبَةِ، كَالطَّبْلِ وَالزَّمْرِ، وَخُصَّ مِنْ ذَلِكَ الدُّفُّ لِلنِّكَاحِ، لِقَوْلِ النَّبِيِّ ﷺ: "أَعْلِنُوا النِّكَاحَ، وَاضْرِبُوا عَلَيْهِ بِالدُّفِّ."

وَلَا بَأْسَ بِالرُّقِيَّةِ بِأَسْمَاءِ اللَّهِ تَعَالَى، وَكَذَلِكَ التَّعْوِيذُ بِهِ.

فَصْلٌ: وَالشِّدَاوِي بِالْحِجَامَةِ وَالْفَصْدِ وَالْكَيِّْ وَشُرْبِ الْأَدْوِيَّةِ جَائِزٌ. وَلَا يَجُوزُ التَّدَاوِي بِمُحَرَّمَ وَلَا نَجِسٍ، وَقَدْ رُوِيَ عَنِ أَحْمَدَ كَرَاهَةً الْكَيِّْ وَقَطْعِ الْعُرُوقِ، وَالرَّوَايَةُ الْأُولَى أَصَحُّ.

Two men or two women must not lie naked together in one bed, nor cover themselves in a single garment.

It is not permissible to deliberately attend gatherings of amusement and play, nor anything from musical entertainments, such as drums and wind instruments. However, the exception is for the "duff" at weddings, due to the saying of the Prophet ﷺ: **"Publicize the marriage and beat the 'duff' for it."**

There is no harm in ruqyah (incantations for healing) using the names of Allāh, the most-high, and likewise in using ta'wīdh (amulets) containing them.

Section

Seeking treatment through hijāmah (cupping), faṣd (bloodletting), cauterization, and drinking medicines is permissible.

It is not permissible to seek treatment with any ḥarām substance, nor anything najis (impure).

It has been narrated from Aḥmad ibn Ḥanbal that cauterization and cutting veins were disliked, though the first opinion [that they are permissible] is more correct.

فَصَلِّ: وَمَنْ رَأَى مِنْ الْحَيَّاتِ شَيْئًا فِي مَنْزِلِهِ فَلْيُؤْذِنَهُ ثَلَاثًا، إِنْ بَدَأَ لَهُ بَعْدَ ذَلِكَ قَتَلَهُ.

وَقَدْ قَالَ الْإِمَامُ أَحْمَدُ رَضِيَ اللَّهُ عَنْهُ إِنْ كَانَ ذُو الطُّفَيْتَيْنِ وَالْأَبْتَرُ قَتَلَهُ، وَلَمْ يُؤْذِنَهُ.

وَذُو الطُّفَيْتَيْنِ: الَّذِي بَطْنُهُ خَطٌّ أَسْوَدٌ. وَالْأَبْتَرُ: الْعَلِيظُ الْقَصِيرُ الذَّنْبِ.

وَصِفَةُ الْقَوْلِ الَّذِي يُؤْذِنُهُ: إِمِضْ بِسَلَامٍ، أَوْ إِذْهَبْ بِسَلَامٍ.

فَصَلِّ: وَيَجُوزُ قَتْلُ الْأَوْزَاعِ، وَلَا يَجُوزُ قَتْلُ النَّمْلِ، وَلَا تَخْرِيْبُ أَجْحُرَيْهِنَّ.

وَيُكْرَهُ قَتْلُ الْقَمْلِ بِالنَّارِ، وَلَا يَحِلُّ قَتْلُ الضَّفَادِعِ، لِأَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ الضَّفَدَعِ.

Section

Whoever sees a snake in his home should warn it three times; if it appears again after that, he may kill it.

Imām Aḥmad, raḍiaAllāhu ‘anhu, said: “If it is the two-striped snake or the “Abtar” snake, then he should kill it without warning it.”

The “Two-striped snake” is the one that has a black line on its back.

The “Abtar snake” is the thick snake with a short tail.

The wording by which one warns it is: ‘Leave in peace,’ or ‘Go in peace.’

Section

It is permissible to kill geckos.

It is not permissible to kill ants, nor to destroy their nests.

It is disliked to kill lice with fire.

And it is not lawful to kill frogs, because the Prophet ﷺ forbade killing frogs.”

فَصَلِّ: وَلَا يَجُوزُ إِخْصَاءُ الْبَهَائِمِ، وَلَا كَيْفُهَا بِالنَّارِ لِلْوَسْمِ.

وَتَجُوزُ الْمُدَاوَاةُ، حَسَبَ مَا أَجَزْنَا فِي إِحْدَى الرَّوَايَتَيْنِ.

فَصَلِّ: وَيُكْرَهُ إِزَالَةُ الْأَوْسَاحِ فِي الْمَسَاجِدِ كَتَقْلِيمِ الْأَطْفَارِ، وَقَصِّ الشَّارِبِ، وَتَنْفِ الْإِبْطِ، وَالْعَمَلِ وَالصَّنَائِعِ؛ كَالخِيَاطَةِ، وَالخَرْزِ، وَالْحَلِجِ، وَالتَّجَارَةِ، وَمَا شَاكَلَ ذَلِكَ إِذَا كَثُرَ.

وَلَا يُكْرَهُ ذَلِكَ إِذَا قَلَّ مِثْلُ رَقْعِ ثَوْبٍ، أَوْ خَصْفِ نَعْلِ، أَوْ تَشْرِيكِهَا إِذَا انْقَطَعَ شِسْعُهَا.

Section

It is not permissible to castrate livestock animals, nor to brand them with fire for marking purposes.

Medical treatment, however, is permissible - according to what we allowed in one of the two narrations.

Section

It is disliked to remove unhygienic substances [from oneself] inside the masājid, such as trimming nails, cutting moustache, and plucking armpit hair. [Similarly, it is disliked to] carry out work or crafts like sewing, beadwork, cotton-carding, trade, and similar activities, if done excessively.

But it is not disliked if it is minimal, such as patching a garment, repairing a sandal, or tying it when its strap breaks.

فَصَلِّ: وَبِرِّ الْوَالِدَيْنِ وَاجِبٌ.

سُئِلَ الْإِمَامُ أَحْمَدُ رَضِيَ اللَّهُ عَنْهُ عَنِ بِرِّ الْوَالِدَيْنِ: أَفَرَضٌ هُوَ؟ فَقَالَ: "لَا أَقُولُ فَرَضٌ، وَلَكِنَّهُ وَاجِبٌ."

وَلَا يَجُوزُ طَاعَتُهُمَا فِي مَعْصِيَةِ اللَّهِ تَعَالَى، كَذَلِكَ نَصَّ عَلَيْهِ؛ لِقَوْلِ النَّبِيِّ ﷺ: "لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ تَعَالَى."

Section

Goodness towards is obligatory.

Imām Aḥmad, raḍiaAllāhu ‘anhu, was asked regarding goodness to parents: "Is it a farḍ (obligatory)?" He replied: "I do not say ‘farḍ,’ but rather it is wājib”.

It is not permissible to obey them in disobedience to Allāh, the most-high.

He explicitly stated this, due to the saying of the Prophet ﷺ. **“There is no obedience to any creation in disobedience to Allāh, the most-high.”**

فَصَلِّ: وَيُكْرَهُ الْاِتِّكَاءُ عَلَى يَسْرَى يَدَيْهِ مِنْ وِرَاءِ ظَهْرِهِ.

وَيُكْرَهُ الْجُلُوسُ بَيْنَ الشَّمْسِ وَالظَّلِّ.

فَصَلِّ: وَيُسْتَحَبُّ أَنْ يَقُولَ عِنْدَ التُّهُؤُصِ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَهِيَ كَفَّارَةٌ الْمَجْلِسِ.

وَيُكْرَهُ الْجُلُوسُ فِي ظِلِّ الْمَنَارَةِ، وَكُنْسُ الْبَيْتِ بِالْخِرْقَةِ، وَالشُّرْبُ مِنْ ثُلْمَةِ الْإِنَاءِ.

فَهَذِهِ جُمْلَةٌ مِنَ الْأَدَابِ، وَاللَّهُ تَعَالَى الْمُوَفِّقُ لِلصَّوَابِ.

Section

Leaning back upon the left hand placed behind one's back, is disliked.

Sitting between sunlight and shade, is also disliked.

Section

It is recommended that a person says, upon rising from a gathering:

“Glorified are you [above any imperfections] O Allah, and by your praise. There is no deity worthy of worship except you. I seek your forgiveness and repent to you.”

This is as an expiation for [any sins committed during] the sitting.

It is disliked to sit in the shade of a minaret, to sweep the house with a cloth rag, and to drink from the cracked part of a vessel.

This is a mention of some etiquettes, and Allāh, the most-high, is the one who grants success to what is correct.

