



A Glimpse at Some Islamic **Etiquette**





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



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The Religion of Islam has introduced various manners which Muslims are encouraged to abide by in order to form a complete Islamic personality. Some of these excellent manners are explained below.

01 Dining Etiquette

1 One should begin their meal by mentioning the name of Allah, saying: **“Bismillaah”** (I begin with the Name of Allah) and conclude by praising and thanking Him by saying **“Al-hamdu lillaah”** (All praise and thanks are due to Allah). One should eat from the nearest side of the dish to him and use his right hand, for the left hand is generally used for cleaning unpleasant things. *‘Umar bin Abi Salamah* said:

“When I was a young boy, I was eating in the room of the Messenger of Allah ﷺ and my hands were reaching all over the plate to eat. The Messenger of Allah ﷺ said to me: “O young boy, mention the name of Allah, eat with your right hand, and eat from what is in front of you.” [Bukhari]



2 One should never complain or criticize the food however distasteful it may be. *Abu Hurairah* said:

“The Messenger of Allah ﷺ never criticized any food. If he liked it he would eat it, if not he would leave it.”

[Bukhari]

3 One should avoid eating or drinking in excess. Allah ﷻ says:

“...and eat and drink, but waste not by extravagance. Certainly Allah likes not those who waste by extravagance.” [7:31]

The Prophet ﷺ said:

“Man does not fill a container worse than his stomach. It is enough that a human eats a few morsels by which he can straighten his back, and if he must eat more, then let him keep a third for his food, a third for his drink, and a third for his breath.” [Tirmidhi]

4 One should not breathe or blow into vessels. Ibn ‘Abbas said that:

“The Prophet ﷺ forbade breathing into vessels or blowing into them.”

[Abu Dawood & at-Tirmidhi]



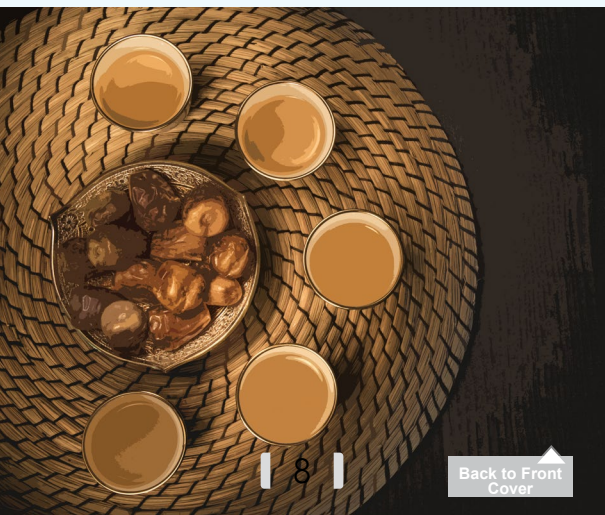


5 One should not soil food or beverage for others.

6 One should eat with others and not individually. A man said to the Messenger of Allah ﷺ:

“Indeed, we eat, but our hunger is not satiated.” He said: “Do you gather to eat or eat individually?” He said, “Individually.” He said, “Gather and eat together and mention the Name of Allah, and your food will be blessed.” [Abu Dawood & ibn Maajah]

7 One must seek permission to take others to an invitation. A person from the Ansar named Abu Shu'aib invited five people from which the Prophet ﷺ was one of them. Another person came with them. The Prophet ﷺ said: "This man has come with back, allow, he will come in, but if not, he will go back." The host said, "No, rather, I give him my permission." [Bukhari]





02 Manners of Relieving Oneself

1 When one enters the toilet, they should supplicate. Anas said that the Prophet ﷺ upon entering the area where he would relieve himself would say:

“Bismillah Allahumma inni a‘oodhu bika min al-kubthi wal-khabaa`ith.”

(“I begin with the Name of Allah, O Allah, Indeed, I seek refuge in you from the male and female *Jinn*.”) [Bukhari]

A'ishah said:

“When the Messenger of Allah ﷺ would leave the place where he relieved himself, he would say: *‘Ghufraanak.’*”

(“I seek your forgiveness O’ Allah.”)

[Abu Dawood, Tirmidhi & ibn Maajah]

2 One should not face the *Qiblah* (direction of *Mecca*), nor give it his back, while relieving himself. *Abu Hurairah* said:

“Indeed, I am only like a father is to his son. You should not face the *Qiblah*, nor give it your backs when one of you goes to relieve himself, nor should they wipe themselves with less than three rocks, and do not use a piece of dung or a bone.” [Abu Dawood & ibn Maajah]

3 One should conceal himself when he answers the call of nature. *Jaabir* said:

“Whenever the Prophet wanted to relieve himself, he would retreat to a place where no one could see him.”

[Abu Dawood]

4 One should not use his right hand in order to clean filth. The Prophet ﷺ said:

“When one of you drinks, they should not breathe in the vessel. When he goes to relieve himself, he should not touch his private part with his right hand, and he should not wipe himself with his right hand.” [Bukhari]





03 Manners of Seeking Permission

1 A person is outside a house and seeks permission to enter. Allah ﷻ says:

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

2 A person is inside a house and seeks permission to enter a room.

Allah ﷻ says:

“And when the children among you come to puberty, then let them also ask for permission, as those senior to them.” [24:59]

This is intended to safeguard the households and protect the privacy of homes, as indicated in the Prophet’s ﷺ words:

A man was looking into the room of the Prophet ﷺ from a hole in the door, and the Prophet ﷺ had a tooth of a comb with which he was scratching his head. He said to him, “If I had known you were looking, I would have poked your eye with it. Indeed, seeking permission was legislated so that one would not see [the private affairs of another’s house].” [Bukhari & Muslim]

One should not be persistent in seeking permission. The Prophet ﷺ said:

“One should seek permission thrice. If you are granted permission, then enter, and if not, go back.” [Muslim]

The person seeking permission should make himself known. *Jaabir* said:

“I came to the Prophet ﷺ in regards to a loan of my father. I knocked on the door and he said, ‘Who is there?’ I said, ‘I am.’ He replied, ‘I am, I am?’ It was as if he did not like [what I said].”

[Bukhari]





04 Manners of Greeting

► Islam has encouraged that members of society greet each other with the greeting of peace (*Salaam*) on account of the love and friendship which it produces. The Prophet ﷺ said:

“You will never enter Paradise until you believe, and you will never believe fully until you love each other. Shall I not lead you to something that if you do it, you will love each other? Spread the greetings of peace amongst yourselves.” [Muslim]

► It is obligatory that one replies if he is greeted with peace (*Salaam*). Allah ﷻ says:

“When you are greeted with a greeting, greet in return with what is better than it, or return it equally.”

[4:86]

► Islam has also clarified who must initiate the greeting. The Prophet ﷺ said:

“A rider should greet a pedestrian, a pedestrian should greet one who is seated, and a smaller group of people should greet a larger.” [Bukhari & Muslim]



05 Manners that Relate to the Sitting Place

- ▶ One should greet those who are present in the gathering, upon entering as well as exiting. The Prophet ﷺ said:

“If one of you comes to a gathering, let him greet them with peace. If it seems to him that he should sit, then let him sit. When he stands [to leave], then let him greet them [again] with peace, for indeed, the first one is no more important than the other.” [Abu Dawood & Tirmidhi]

- People should make room for others. Allah ﷻ says:

“O you who have believed, when you are told, ‘Spread out’ in assemblies, then make room [for others], for Allah will make room for you. And when you are told, ‘Arise,’ then arise, and Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.” [58:11]

- One should not ask others to stand so that they can sit in their place. The Prophet ﷺ said:

“A person should not cause another to stand from his place and then sit in it, but rather, you should spread out and make room.” [Muslim]

- ▶ If a person stands and leaves from his seat, he has more right over it if he returns. The Prophet ﷺ said:

“If a person stands from his seat and returns to it, he has more right to it.”

[Muslim]

- ▶ One should not part two people sitting together, except after seeking permission from both. The Prophet ﷺ said:

“It is not permissible for a person to separate two people (by sitting between them), unless they give permission.” [Abu Dawood & Tirmidhi]

- ▶ One should not talk to someone privately in the presence of a third person. The Prophet ﷺ said:

“If you are three, two people should not privately speak without the third until you mix with other people, for that will grieve him.” [Bukhari & Muslim]

▶ One should not sit in the middle of a circle or group of people. *Hudhaifah* reported that the Messenger of Allah ﷺ said:

“He who sits in the center of gatherings is cursed.” [Abu Dawood & Tirmidhi]

▶ People in a gathering should not busy themselves with nonsense or speech that is devoid of the remembrance of Allah, or useful discussions of worldly and religious affairs. The Messenger of Allah ﷺ said:

“No people rise from an assembly in which the name of Allah was not mentioned, except that they are like those who rise from around a donkey’s carcass, and the assembly will be a source of sorrow for them.”
[Abu Dawood]

- ▶ A person should not do anything which his companions in the gathering dislike.



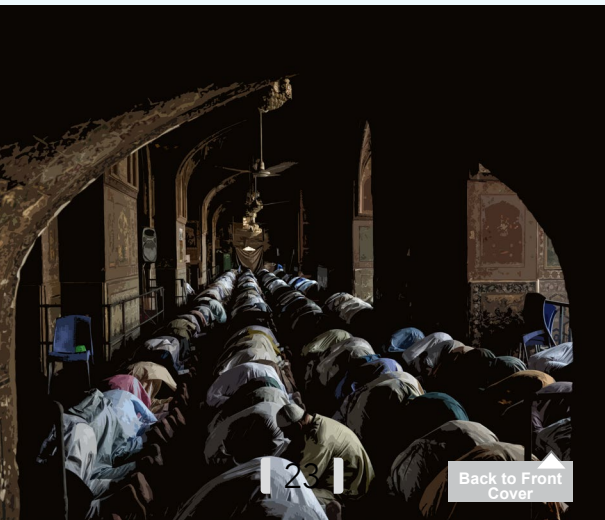


06 Manners of Gathering

Islam gives consideration to the general feeling of people who gather at any place, so people would desire to gather. Therefore, Islam instructs its followers to be clean. They should not come with a bad odor that bothers others, and they should come well-dressed. Islam also instructs people to pay attention to the speaker without interrupting him, and to sit where they find room without crossing people or causing them any inconvenience. The Prophet ﷺ said about the gathering of the Friday Prayer (*Jumu'ah*):

“Whoever takes a bath on Friday, applies some perfume, wears the best of his clothes, then attends Friday prayer without crossing over people’s necks and performs whatever *rak’ahs*⁽¹⁾ he is able, and then keeps quiet when the Imam rises to the pulpit until he concludes prayer, his prayer will be an atonement for the whole week preceding that prayer.”

[Abu Dawood & Ibn Maajah]



► If someone sneezes, he should say, **“Alhamdulillah.”** (All praise is due to Allah)

Those who hear him should say, **“Yarhamuk-Allah.”** (May Allah have mercy on you)

The one who sneezes should again reply to them by saying, **“Yahdeekumullaah wa yuslihu baalakum.”** (May Allah guide you and improve your affairs)

The Prophet ﷺ said:

“When one of you sneezes, let him say, ‘Alhamdulillah,’ and then let his brother or companion say to him, ‘Yarhamuk-Allahu,’ and then let him (the one who sneezed) say, ‘Yahdeekum-ullaah wa yuslihu baalakum.’”

[Bukhari]

From its manners is what *Abu Hurairah* related, that the Prophet ﷺ said:

“When one of you sneezes, let him place his hands on his face and lower his voice.” [Haakim]

▶ When someone feels like yawning, they should try to stop it as much as possible. The Prophet ﷺ said:

“Indeed, Allah loves sneezes, but dislikes yawns. When one of you sneezes and then thanks and praises Allah, it is his right that every Muslim that hears him says, “*Yarhamuk-Allah*”. As for yawning, it is from Satan, so let a person try to suppress it as much as possible. And if one of you sighs, “*Aahh!*” [while yawning], *Shaytaan* laughs.” [Bukhari]

► One should not belch in public. *Ibn 'Umar* said:

“A man belched while in the company of the Messenger of Allah ﷺ, and so he said to him, ‘Save us from your belching, for the most satiated in this life will be hungry for the longest time on the Day of Resurrection.’” [Tirmidhi & Ibn Maajah]





07 Manners of Conversation

- ▶ The person should always be attentive to the speaker, without interrupting him or starting a side conversation, until he finishes. The Messenger of Allah ﷺ started his speech during the Farewell Pilgrimage by saying to one of his companions:

“Ask the people to keep quiet.”

[Bukhari & Muslim]

- ▶ One should speak clearly, and adequately explain his intent so that the listener may understand. *A'ishah*, the Prophet's wife, said:

“The Prophet's words were clear so that anyone who heard him could understand him.” [Abu Dawood]

- ▶ The speaker as well as the listener should be cheerful and pleasant in their expressions and speech. The Prophet ﷺ said:

“Do not underestimate any good deed, even meeting your brother with a cheerful face.” [Muslim]

The Prophet ﷺ also said:

“There is a charity to be given for every small bone of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as charity, and to help a

man with his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as charity. Saying a good word is charity, every step taken on one's way to offer the compulsory prayer is a charity and to remove a harmful thing from the road is also a charity." [Bukhari]





08 Manners of Joking

Life in Islam should not, as some erroneously believe, be devoid of any entertainment. A companion of the Prophet ﷺ named *Handalah al-Usaidi* said:

“*Abu Bakr* met me and asked, ‘How are you, O *Handalah*?’ He replied, ‘*Handalah* has become a hypocrite!’ He replied, ‘Far removed is Allah from every imperfection! What are you saying?’ *Handalah* said, ‘When we are with the Messenger of Allah

ﷺ, he reminds us about the Hellfire and Paradise, and it is as if it is before our eyes. But when we leave the company of the Messenger of Allah ﷺ, we become involved with our wives, children and property and we forget much.' *Abu Bakr* said, 'By Allah, the same happens to me.' So *Abu Bakr* and I left until we entered upon the Messenger of Allah ﷺ. I said, '*Handalah* has become a hypocrite, O Messenger of Allah ﷺ!' The Messenger of Allah ﷺ replied, 'And how is that?' I said, 'O Messenger of Allah ﷺ, when we are with you, you remind us about the Hellfire and Paradise as if it is before our eyes, but when we leave your company, we become involved with our wives, children and property and forget much.' To that, the Messenger of Allah ﷺ commented, 'By Him in Whose Hand is my soul, if you were to remain in that state you are when you are

with me, the angels would descend and shake your hands in your beds and when you walk in the roads, but rather, *O Handalah*, there is a time for this and a time for that (and he said this three times).” [Muslim]

Here the Prophet explained that permissible enjoyment and self-refreshment is something desirable so that man would regain his activity and liveliness. The Prophet ﷺ taught his companions the manners of joking when they asked him:

“O Messenger of Allah ﷺ, you joke with us?” He said, “**Yes, but I do not speak except that which is correct and true.**” [Tirmidhi]

▶ One may joke with his actions as well as with his speech. *Anas bin Malik* reported that a *Bedouin* called *Zaahir* used to bring presents from the desert to the Prophet ﷺ,

and the Prophet ﷺ used to supply him with provisions upon leaving. The Prophet ﷺ said, “Indeed, *Zaahir* is our ‘desert’ and we are his ‘city.’” One day, the Prophet ﷺ came to him (unsuspectingly) while he was selling his goods and grasped him from behind. *Zaahir* exclaimed, “Release me!” Then he looked behind him and recognized the Prophet ﷺ, so he pressed his back against his chest. The Prophet ﷺ called out, “Who will purchase this slave?” *Zaahir* said, “O Messenger of Allah, you will find me worthless!” The Prophet ﷺ answered, “But with Allah, you are not worthless.” (Or he said), “Rather you are valuable in Allah’s estimation.” [Ibn Hibbaan]

▶ One should not joke in a way to harm or ill-treat another person. The Prophet ﷺ said:

“It is not permissible for a Muslim to scare another Muslim.” [Abu Dawood]

He ﷺ also said:

“Let not anyone take his brother’s things (to anger him), seriously or jokingly.” [Abu Dawood & Tirmidhi]

▶ A person should never lie while joking. The Prophet ﷺ said:

“Woe to the one who lies in his speech to make people laugh. Woe to him! Woe to him!” [Ahmad & Abu Dawood]



09 Etiquettes of Visiting the Ill

Islam strongly encourages that one visits the ill, and it has deemed it a right a Muslim owes to his brother. The Prophet ﷺ said:

“The rights of a Muslim over another are five: returning his greetings of peace (Salaam), visiting him when he is sick, following his funeral ceremony, answering his invitation and saying *yarhamuk Allah* to him when he sneezes.” [Bukhari]

- ▶ As for the reward a Muslim receives for visiting his sick brother, the Prophet ﷺ said:

“Whoever visits a sick person, he would receive continuous reward until he returns.” [Muslim]

- ▶ One should show love and sympathy when he visits the ill. *A'ishah bint Sa'd* said that her father said:

“I was sick in *Makkah*, so the Prophet came to visit me, and he put his hand on my forehead and wiped over my chest and stomach, and supplicated Allah saying, ‘O Allah, heal *Sa'd*....”

[Abu Dawood]

- ▶ One should supplicate for the sick. The Prophet ﷺ said:

“Whoever visits the sick for whom death has not yet been decreed, and says seven times: *As'alullaah al-'Adheem, Rubb al-'Arsh il-*

'Adheem an yashfiyak. ('I beseech Allah, the Magnificent, the Lord of the Magnificent Throne, that He cures you'). **Allah will cure him of that sickness.**" [Abu Dawood & Tirmidhi]

10 **Etiquettes of Condolence**

Condolences have been prescribed to console the deceased's family and lighten their pain and distress. The Messenger of Allah ﷺ said:

"No believer consoles his brother at a time of distress except that Allah ﷻ will clothe him with ornaments of honor on the Day of Judgment." [ibn Maajah]

▶ One should supplicate for the family of the deceased and encourage them to have patience and think of the reward they will receive from Allah for doing so in this time of distress. *Usaamah bin Zaid* said:

“We were with the Prophet ﷺ when a message was sent by one of his daughters saying that she is calling him and that a child of hers was dying. He said to the messenger, ‘Go back to her and say that what Allah took back was His (to begin with), and His is what he gave, and everything with Allah is for a prescribed time. Order her to have patience and seek reward from Allah.’ The messenger came to the Prophet ﷺ and said, ‘She has sworn an oath that you come to her.’ The Prophet ﷺ stood along with *Sa’d bin ‘Ubaadah* and *Mu’aadh bin Jabal*. I set off with them, and (when we arrived) he lifted up the young boy and his soul was leaving his body (known by his shaking) like the sound made when pouring water into an empty leather waterskin. His (the Prophet’s ﷺ) eyes were wet, and *Sa’d* exclaimed, ‘What is this O Messenger of Allah ﷺ?’ He replied, ‘This is mercy

which Allah instilled in the hearts of his servants. Indeed, the only people who Allah shows mercy to from his servants are those who also show mercy.” [Bukhari & Muslim]

▶ One should supplicate to Allah that He shows mercy to the deceased. *Imam Ash-Shaafi'i* liked that one say to the family of the deceased:

“May Allah give you a great reward, grant you patience, and forgive your deceased.”

It is desirable to prepare food for the family of the deceased. The Messenger of Allah ﷺ said:

“Prepare food for the family of *Ja'far*, for Indeed, a matter has come which has preoccupied them.” [Abu Dawood & Tirmidhi]



11 The Etiquettes of Sleeping

When one wishes to sleep, he should mention the Name of Allah and lie down on his right side, making sure that there is nothing present which might harm him. The Prophet ﷺ said:

“When one of your retreats to his bed, let him take the side of his garment and dust off his bed with it and mention Allah’s Name, for he does not know what entered it after he left. If he wishes to lie down, let him lie down on his right side and say:

‘Subhaanak-Allahumma Rabbi bika wada’tu janbi, wa bika arfa’uhu. In amsakta nafsi, faghfir lahaa. Wa in arsaltahaa, fahfadh-haa bimaa tahfadhu bihi ‘ibaadak as-saaliheen.’

(‘How perfect You are O Allah. My Lord, by Your name I lie down and with Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You by which you protect Your righteous slaves’.)”

[Bukhari & Muslim]

► Upon rising, one should recite the supplications made by the Messenger of Allah ﷺ. *Hudhaifah* said:

“When the Prophet ﷺ would go to his bed, he would say: ***‘Bismika amootu wa ahyaa.’*** (‘By Your Name, I die and I live.’) Upon rising, he would say: ***‘Alhamdulillaah-illadhi ahyanaa ba’da maa amaatanaa wa ilayh-in-nushoor.’***”

(All praise and thanks be to the One who brought us to life after having caused us to die, and to Him will we be resurrected) [Bukhari]

- ▶ One should try to retire to bed early at night, except in cases of necessity.

“The Prophet ﷺ hated to sleep before the Night (“Ishaa”) Prayer and to speak after it.” [Bukhari & Muslim]

- ▶ It is disliked to sleep on one’s stomach. *Abu Hurairah* said that the Messenger of Allah ﷺ passed by a person lying on his stomach and said to him:

“Indeed, Allah dislikes this position.”
[Tirmidhi]

- ▶ One should be careful and take precautions from things which might bring harm. The Prophet ﷺ said:

“Indeed, this fire is an enemy to you, so when you sleep, extinguish it.”

[Bukhari & Muslim]

12 Manner of Approaching One's Spouse

Before having intimate relations with his spouse, one should mention the Name of Allah in the manner the Prophet ﷺ described. He said:

“If someone says (before sexual intercourse) when he approaches his wife, ‘In the Name of Allah. O Allah, keep Satan away from us, and keep Satan away from what you grant us [from offspring],’ then, if Allah grants them a child, Satan will not harm him.” [Bukhari]

► One should play with his spouse. The Prophet ﷺ said to *Anas*:

“None of you should fall upon his wife like an animal, but let there first

be a messenger between you.” They asked, “And what is that messenger?” He replied, “Kisses and words.” [Daylami]

And *Imam Ibn Qudama*, the famous Hanbali Jurist, narrates a hadith wherein the Messenger of Allah ﷺ said,

“Do not begin intercourse until she has experienced desire, like the desire you experience, lest you fulfill your desires before she does.” (Al-Mughni 8:136)

A'ishah said:

“The Messenger of Allah ﷺ would kiss me while he was fasting.” [Bukhari & Muslim]

▶ They may enjoy each other in any way they like, with the condition the Prophet ﷺ explained to ‘*Umar* when he came to him saying:

“O Messenger of Allah ﷺ I am destroyed!” He said, “And what has destroyed you?” He replied, “I changed the position of my wife [during intercourse] in the night!” The Messenger of Allah ﷺ did not answer him. He (*Umar*) said, “Then this verse was revealed to the Messenger of Allah ﷺ:

‘Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish.’
[2:223]

Go to them from the front or behind, but avoid the anus and menstruation.”
[Tirmidhi & ibn Maajah]

► One should not withdraw after ejaculation until she has fulfilled her desire. One should keep whatever takes place between him and his spouse private. The Prophet ﷺ said:

“Indeed, from the worst stations of people on the Day of Resurrection is one who has marital relations with his wife and then spreads her private matters.” [Muslim]

13 **Etiquettes of Traveling**

Before one sets out on a journey, he should make sure that he returns all trusts to their owners, settles any debts, and leaves his family sufficient provisions. He should also return anything he has taken unjustly to its rightful owner. The Prophet ﷺ said:

“Whoever has something which he took unjustly from his brother, let him free himself from it, for there is no Dinar nor Dirham [that someone takes without right], except that it will be taken from his good deeds and given to his brother. And if he had no good deeds, bad deeds will be taken from his brother and thrown upon him.”

[Bukhari]

► It is disliked that one travels alone, except in cases of necessity in which he cannot find anyone to accompany him. The Prophet ﷺ said to a person who arrived from a journey:

“Who accompanied you?” He replied, **“No one accompanied me.”** Upon that, the Messenger of Allah ﷺ said, **“A lone traveler is a devil, two are two devils, and three is a traveling group.”** [Haakim]

► One should choose good company and there should be one person as leader among them. The Prophet ﷺ said:

“If three people set out on a journey, one of them should be made a leader.” [Abu Dawood]

► Before returning from a journey, one should inform his spouse of his expected arrival to allow her time to

prepare. The Prophet ﷺ would say this, and he would enter upon them in the morning. The Prophet ﷺ said:

“When one of you stays away (from his family) for a long period of time, let him not surprise his family by night.” [Bukhari & Muslim]

► One should bid his friends and family farewell. One should not delay returning to his family after he has finished his business. The Prophet ﷺ said:

“Travel is a portion of punishment because a person would be prevented from eating, drinking, and sleeping. If one of you finishes his business, let him hurry back to his family.” [Bukhari & Muslim]



14 The Manners of Dealing with Public Property

There are certain manners which should be observed when one deals with public property. The Prophet ﷺ stated the way one should act when traversing roads or walkways. He said:

“Be careful and stay away from sitting on the roads.” They said, “O Messenger of God, we have no other place to gather and talk.” So he replied, **“If you must do so, then give the road its right.”** They said, “And what is

the right of the road?” He ﷺ replied, **“Lowering one’s gaze (not looking at members of the opposite gender), not bringing harm to others, replying to salutations, and enjoining good and forbidding evil.”** [Bukhari & Muslim]

In another narration he said:

“...that you help those in need and guide the lost.” [Abu Dawood]

► One should take care of the roads and not vandalize public property. The Prophet ﷺ said:

“Fear the two things for which people curse others.” [His Companions] asked, “What are the two things for which people will curse others, O Messenger of Allah?” He replied, **“That he relieves himself in places where people walk or seek shade.”** [Muslim]

- ▶ One should not carry with him things which may be harmful to others. The Prophet ﷺ said:

“When one of you passes through our Masjid or marketplace and he has an arrow, let him hold its (metal) head (or he said: let him grasp it with his hand) so that no Muslim would be harmed by it.” [Bukhari & Muslim]





15 Manners of Trade

In general, trade is lawful and permissible in Islam, for it is an exchange of products between the buyer and seller. But when harm may be incurred to either of the two parties, the trade is deemed unlawful and prohibited. Allah ﷻ says:

“O you who have believed, do not consume one another’s wealth unjustly, but only [in lawful] business by mutual consent.” [4:29]

▶ Islam considers the profits made from trade to be of the purest and best means of earning a living. The Prophet ﷺ was asked about which earning was best and most pure, and he replied:

“Work done by a person using his own hands and every truthful and sincere trade.” [Ahmad]

▶ Islam has enjoined that the individual be truthful while conducting business. The Prophet ﷺ said:

“A Muslim merchant who is truthful and trustworthy will be with the martyrs on the Day of Judgment.”
[Haakim]

▶ One should explain any faults which may not be apparent in the product. The Prophet ﷺ said:

“It is impermissible for anyone to sell anything except if he clarifies

any fault that may be found in it, and anyone who knows of it should also clarify it.” [Ahmad]

▶ One should not cheat. *Abu Hurairah* narrated that the Prophet ﷺ passed by a pile of food. He put his hands inside it and felt water on his fingers (from spoiling food). He said:

“What is this, O seller of this food?” He said, “It was left out in the rain, O Messenger of Allah.” He said, “Could you not have put it on top of the food so that people could see it? Whoever deceives us is not from us.” [Muslim]

▶ A person should be truthful in his dealings and not lie. The Prophet ﷺ said:

“The two parties (involved in the trade) have an option (to cancel the trade) as long as they have not parted. If they have both told the truth and clarified all aspects, their trade will be blessed for them. But if they conceal

(faults and other aspects) and lie, the blessings of the trade will be wiped out.” [Bukhari & Muslim]

▶ One should be easygoing while buying and selling, for it is a means to form and strengthen relations between the buyer and seller and does away with the causes of materialism which destroy human and brotherly relationships. The Prophet ﷺ said:

“May Allah have mercy on a person who is easygoing when he buys, sells, or asks the repayment of a loan.” [Bukhari]

▶ One should not swear oaths when he trades. The Prophet ﷺ said:

“Be careful and stay away from swearing many oaths when trading, for [if he does so falsely] the buyer will buy, but then its blessing will be wiped out.” [Muslim]

► It encourages that one take back the sale if a person is regretful of the purchase. The Prophet ﷺ said:

“Whoever takes back the sale of his brother, Allah will take back [the punishment] of his mistakes on the Day of Resurrection.” [Abu Dawood & ibn Maajah]

These are only some of the manners and etiquettes which Islam has prescribed. There are many others, but as this book was meant only to be a summary, we will not mention them here. It is sufficient to know that there is no matter in life, except that the Qur’an, or a Prophetic tradition, addresses it in some manner. The reason for this is that a Muslim’s entire life would become an act of worship, and a means to increase his good deeds.

This is an excerpt
of a larger book titled
“The Message of Islam”
by Abd Ar-Rahman
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