

Discourse and Directive On
Islamic Etiquette or Adab
and Ikhlaq of Muslims

Compiled from the Directives and Discourses of El Sheikh Sultan
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Part One.....General

Part Two.....On using appropriate words
at the appropriate time

QURANIC OPEN UNIVERSITIES

Kalmaat are words used by Muslims during conversations manifesting surprise, happiness, sorrow, appreciation of a certain situation or occasion. All such Kalmaat have been derived from Holy Quran such as in Suratul Yusuf and Suratul Kahf.

Never mix-up these Kalmaat with the wrong incidents or situations because in any Islamic country such a mistake would be taken as an offense. For instance if some Muslim suffers some accident on the road and you say *مَا شَاءَ اللَّهُ* instead of *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ* (we are from Allah and unto Him is our return) the person involved in the accident will feel offended. Make sure that you have adequate knowledge of these Kalmaat and you know when and how to use them, *otherwise don't use them.*

If you have any doubts about their usage then don't use any Kalmaat. Do not use Kalmaat to establish yourself as a scholar or a religious person.

Each Kalmaat has its specialty and should not be used in any other context. We have indulged in the task of explaining the proper times for the usage of certain Kalmaat and what their meanings are and how they should be used.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ means in the Name of Allah, The Rahman, The Rahim. This kalma is uttered before beginning anything. If one were about to write a letter he would begin by saying *Bismillah*. You will find that all the suras of Holy Quran begin with this Kalma except Sura Tul Tauba.

إِن شَاءَ اللَّهُ means if Allah Wills and this kalma is uttered when an individual has a genuine desire to fulfill a contract or promise and he knows that the only thing that can prevent this from happening is if Allah Ta'ala stopped him. If someone is talking to a companion he might say: 'I will see you at work' إِن شَاءَ اللَّهُ and at the time of uttering this Kalma he has every intention of being there. In Suratul Yusuf the Nabi Allah says to his father and brothers: 'Enter the land Egypt if Allah Wills (10:64) which implies that only Allah Ta'ala could do or it is barred on you to proceed further.

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حَسْبِيَ اللهُ *Hasbillah* is translated to mean May Allah suffice me and such a statement is uttered when a small accident befalls someone. Someone might use this word when they trip over anything.

مَا شَاءَ اللهُ means 'That which Allah willeth will come to pass. You will hear this kalma uttered when someone acknowledges that Allah Ta'ala has bestowed something beautiful upon someone. You might say **MASHAAN ALLAH** you have a very healthy baby or when you enter someones flourishing business or beautiful home. If when you enter someones premises you say:

لا تُقْوِيَنَّ لِلْإِسْطِغَاثِ
la quwatallah
 you will keep the person or his premises from coming under the influence of the evil eye. In the 39th ayat of Suratul Kahf one companion questions his companion as to why he didn't say:

when he entered his garden.

مَعَاذَ اللهِ *ma'ad* this kalma is utilized when a person wishes to seek refuge in Allah. Such a situation exists when an Allah fearing person finds himself invited by someone to participate in a wrong or a sin. Yusuf found himself in such a situation when the wife of the Aziz fastened the door in order to entrap Yusuf and molest him. Yusuf immediately stated: *(I seek refuge of Allah)* مَعَاذَ اللهِ *ma'adillah*

Allah be my refuge- verily He is my Rabb. After accepting Islam and changing our life style and values it is quite possible that we meet an old companion and that companion of old might not realize that you no longer indulge in a particular unlawful thing and he might invite you to partake and realizing the sin you might say

هَذَا مِنْ فَضْلِ رَبِّي *hazumun wadillah*
 This particular kalma might be seen hang on a sign above your door in that it means this is from the Bounty of my Rabb. A house owner would place this sign over his door to acknowledge the fact that Allah Ta'ala has favored him by bestowing this ~~house~~ beautiful upon him. When someone admires something that you possess you will be quick to credit Allah with giving you something admirable.

وَاللَّهُ أَكْبَرُ

this kalma is more of a phrase and it means that there is no strength and no might but from Allah. This common kalma is utilized when you feel yourself being overcome with a shaitanic influence and being affected by the same. One also utters this kalma when they are about to undertake a tremendous task and they state this kalma before they begin.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ ط

This kalma is most often recited the moment an individual hears of a loss of life and this kalma will also be remembered and recited when a person loses something and cannot remember where he has placed it such an individual will recite this kalma for two to three minutes.

عاشى لله *Insha Allahu 'Allah blameless'*

this kalma means ~~innocent~~. This kalma is uttered when one witnesses the triumph of truth over falsehood. This type of case might arise when someone approaches you and tells you that a close friend of yours committed a crime. You are shocked by this statement because the accused individual definitely does not have the makeup to do such a thing and you take an immediate stand and say

عاشى لله

he is innocent. Such was the case when the wife of the Aziz had invited the women of Egypt to see Yusuf about whom various rumors had spread stating that he had tried to seduce her. Upon seeing the ^{noor} of his prophethood shine forth that uttered because they realized he was innocent of what had been attributed to him. These women saw Yusuf's angelic form and there was no doubt to his innocence.

الحمد لله

means to Glorify Allah Almighty and whenever someone asks you how you are you utter this kalma. If you have been sick someone might say how is your fever and your response would be 'الحمد لله I am feeling much better.' Although the literal meaning is to Glorify Allah it actually means 'Allah be thanked' and the scholars agree that this is an expression of thanks and gratitude and an acknowledgement of the same. الحمد لله I am fine actually means thank you Allah I am fine.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

this kalma means you seek refuge in Allah from the accursed devil Shaitan. Most often this is stated when one finds himself in a situation wherein he can see the manifestations of shaitan around him and he calls Allah to mind and quickly makes an effort to re-

on those surroundings and influence. It is also the adab to recite this kalma before reading the Holy Quran.

سُبْحَانَ اللَّهِ This kalma means to Praise Allah and this is usually recited when one sees something splendid in Allah's creation such as a rainbow or a shooting star. After one sees such a wonder he must acknowledge that all praise is for the Creator of such wonders.

أَسْتَغْفِرُ اللَّهَ this kalma means May Allah Forgive me and you say this when you are told of all those things that are happening to the inhabitants of jahannam. In the Holy Quran it states that there will be a day when the stars will fall down and the sun will lose its light and when you hear of such a thing you say أَسْتَغْفِرُ اللَّهَ. When you see someone with a horrible disease or you see a terrible road accident you say أَسْتَغْفِرُ اللَّهَ. Other than these examples when you have committed a sin you repeat this kalma much and if you unintentionally commit a sin then you might fall down in sajdah and recite the same.

وَاللَّهِ بِاللَّهِ this simply means By Allah and an example of how it is used is when someone accuses you of something and you answer وَاللَّهِ بِاللَّهِ I didn't do it!

اللَّهُ أَكْبَرُ this Kalma means that Allah is The Greatest and whenever a believer sees the polytheist, their temples and idols or goes off to Jihad then he states this war cry or slogan. He might say اللَّهُ أَكْبَرُ look at these kafir idols in their church or one might say اللَّهُ أَكْبَرُ look at these haughty kafirs. The cry of is raised in Jihad to declare Allah's Majority

Prepared under my direction for the Tablets of Kalibas of Jamaat. Everything has been taken from the Quran & Ahadeeth & it is obligatory for all to adopt Islamic way — particularly these kalmas

مفتی محمد رفیع
 مولانا محمد رفیع
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Firstly we must realize that an individual is judged by the Adab (manners) he manifests or observes in his conduct. Regardless of wheresoever he goes in the Muslim world it is the individuals Adab that ~~that~~ determines how he is looked upon by others. Needless to say one of the most rigorous struggles undertaken by El Sheikh is to free us from the pagan ways of this society so there would be no barriers or drawbacks to us adopting the perfect conduct of Rasooli-Akram *which is given below.*

- 1- In holding a conversation one must realize that under no circumstances is one to use arm gestures or body contortions to emphasize a point nor should groans or other sounds of an animal nature pass your lips. It is allowable to use slight movement of the hands during the course of your deliverance. When Darood or Na'at is being recited one should *(the recite)* have his hands folded in a similar way as done in Qiyam so as not to allow the waving of the arms etc. During the course of a conversation the proper Kalma'at ul Allah is permissible for both the speaker and the listener.
- 2- In Islam it is unthinkable that an individual will refer to companions about something that his wife has done by saying my wife did such and such today....Instead of that he will say Umm Khalid did this...It is important to know that most times Muslims who observe adab don't talk about things directly but use similitudes in discussing or relating something of a personal nature. To even discuss the personal relationship between a man and his wife is unheard of.
- 3- When an individual feels as though he must yawn he must never extend his arms or stretch his body nor does he allow any sound to emanate from his lips. If he feels as though he will not be able to contain his yawn then he must quickly cover his mouth.
- 4- When one is sitting in a European style chair he must not cross his legs nor should he sit with his knees apart. He might cross his ankles or keep his knees together with his kamise pulled down over his knees. To sit with your knees apart manifests arrogance or that you are immodest or you are not humble before your Rabb who is everpresent.

When you have made sunnah rakats before fard you have made the intention to make the fard then you must sit quietly and await the fard in the remembrance of Allah. There should be no talking or eating nor should you be walking about. If perchance food is served to you after you have made your sunnahs it is not permissible to partake but if the food is served to you prior to the sunnah rakats then one might partake of the food and then make the sunnahs.

- 6- Before entering a room where people are congregating such as in your own home it is advisable to clear ones throat so as to make those in the room aware of ones presence and your approach. This will lessen the chance of an untimely interruption.
- 7- When sitting in majlis remember age has its privileges and these should be extended to the elder amongst you. The senior amongst you might not be the elder in age but his rank will give him priority over the elder who has the age advantage. In most cases the elder by rank will extend the courtesy to the elder with age as the elder with rank does the directing.
- 8- When eating naan (bread) one should keep the top side up and break small pieces from it. When one holds bread in his hand he losses the barakat. Allah Ta'ala gives much respect to roti (bread) and He does not like it when we cast it around, throw it in the garbage or waste it. We must also know that rice is not eaten with bread.
- 9- Ones personal garments should be hung in ones own quarters hidden from the view of any visitors. The draw string of ones shalwar (trousers) and your undervants are considered personal and you must make sure neither one is exposed while you go about.
- 10- It is not necessary to remove your shoes in your own home unless you are in an area where you make salat. The habit of taking off the shoes comes from the NAJDis who were and are still afraid of ruining their expensive persian rugs.
- 11- Pens, pencils and writing materials should be kept raised above the floor and if they outlast their usefulness then they should be buried and not thrown in the garbage. Allah Ta'ala swears by the pen in the Holy Quran Suratul Nun ayat one.

- 12- Articles used in Jihad whether they be clothes or equipment should be buried when there is no more use for them such as old boots used on a mission that are damaged and cannot be repaired.
- 13- When El Sheikh enters a room all mamoolat should stop, all should stand except those that are reading Holy Quran or those that are eating.
- 14- In the summer time those foods that are hot meaning those that produce heat in the body should be avoided. Dates, mangoes, nuts and spicy curries are amongst the heat producing foods. If they are eaten they should be counteracted with cooling foods such as yougurt, cucumbers, radishes, watermelons and honeydew melons etc. In the summertime a breakfast of yougurt brown sugar and roti is enough. Your dinner should not be spicy and vegetable curries are ideal. Aviod meats and fish during this period and remember never to drink milk afer having ate fish.
- 15- The utilization of slang in our conversations should be avoided at all cost.
- 16- Garbage should not be left in the house at night because it decreases the rizq.
- 17- After Maghrib there is no washing of clothes or sweeping.
- 18- At maghrib Muslims should be indoors if at all possible. The windows and doors should be closed with saying and ladies should make sure their heads are covered. From Maghrib to 45 minutes pass Allah Ta'ala allows the Jinns to spread upon the earth.
- 19- In most cases Muslim ladies remain in their homes unless they must go out for some necessity or to visit a close relative or friend. Most times they are escorted but if an emergency exists and no one is present to escort them then they can go out and hasten back. It is unheard of for Muslim ladies to sit on stoops talk and or stand on street corners, hold conversations in hallways or block sidewalks.
- 20- Those that sit in majlis should not eat gas producing foods. It is quite disruptive to hear noises emanating from someones during the course of a majlis.

- 21- Those things which you wear on your head should be placed in an appropriate place and not thrown about.
- 22- When a minor is summoned by an adult he never answers with yes! He may answer with ji, na'am or labaik. Similarly if an adult is summoned by El Sheikh he must answer in the same respectable manner.
- 25- A wife does not call her husband by his first name. She might call him Abu....Saeede or something of that nature. A husband should call his wife by a name that is pleasing to her.

