






ISLAMIC MANNERS ASSEMBLIES & GATHERINGS


These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ISLAMIC MANNERS ASSEMBLIES AND GATHERINGS

Islamic Manners – Assemblies and Gatherings – All Notes

Islamic Manners – Assemblies and Gatherings

- We will look at the Islamic manners of any types of assemblies and gatherings from the Qur'an and Sunnah.
- It's important to know good manners as Ibn Al Qayyim said: good manners indicate ones happiness and bad manners indicate ones wretchedness.

(1) Warning from gathering where name of Allah (سبحانه وتعالى) is not mentioned

- Allah (سبحانه وتعالى) warned us from gatherings in which His name is not mentioned or the Prophet (صلى الله عليه وسلم) because it will be regret for them on the Day of Judgment. Hadith: (الْ رَسُولُ اللَّهِ - صلى الله عليه وسلم) { مَا قَعَدَ قَوْمٌ مَّقْعَدًا لَمْ يَذْكُرُوا اللَّهَ، وَلَمْ يُصَلُّوا عَلَى النَّبِيِّ - صلى الله عليه وسلم - إِلَّا كَانَ عَلَيْهِ وَسَلَّمَ } (Abu Hurairah (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "If people sit in an assembly in which

they do not remember Allah or invoke blessings on the Prophet it will be a cause of grief to them on the Day of Resurrection.”) - Related by At-Tirmidhi who graded it as Hasan.

- Hadith: (عن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من قوم) (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them.") – Riyadh As Saliheen, Abu Dawud, Book 5, Hadith 835 ‘Carcass of a donkey’ indicates they were gathering in something rotten, filthy and impure. They were backbiting, gossiping, saying haram, and these gatherings will be regrets for them on the Day of Judgment. May Allah (سبحانه وتعالى) protect us. Ameen.
- Try your best in any gathering to mention Allah’s name.
- Gatherings such as these will leave the people with increased faith and goodness. Whenever the angels see any gatherings they will encircle and they will say:
 - 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered.
 - Allah, the Exalted and Glorious, asks them (although He is best informed about everything): 'What are my slave saying?'

- They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).'
- He asks: 'Have they seen Me?'
- They reply, 'No, indeed, they have not seen You.'
- He asks: 'How would they act if they were to see Me?'
- Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.'
- He would say: 'What do they beg of Me?'
- They say, 'They beg You for Your Jannah.'
- Allah says, 'Have they seen My Jannah?'
- They say, 'No, our Rabb.'
- He says: 'How would they act if they were to see My Jannah?'
- They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.'
- He asks, 'Against what do they seek My Protection?'
- They (the angels) say, 'Our Rabb, from the fire of Hell.'
- (He, the Rabb) says, 'Have they seen the fire of Hell?'
- They say, 'No. By Your Honour, they have not seen it.'
- He says: 'How would they act if they were to see My Fire?'
- They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.'

- He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' – Riyadh As Saliheen, Al-Bukhari and Muslim, Book 16, Hadith 1447
- Then Allah (سبحانه وتعالى) says to the angels, 'I will make you witnesses that their sins are forgiven'.
- If the sins are forgiven then you will go home happy, even if the problem is there, you will go home happy.

(2) Choose the good companion

Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ) (مَنْ يُخَالِلُ (رضي الله عنه) (Abu Hurairah) narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "A man is upon the religion of his friend, so let one of you look at whom he befriends.") – Jami` at-Tirmidhi 2378

- The Prophet (صلى الله عليه وسلم) warned us from accompanying the bad people because they will affect our faith. The good companion is like a carrier of the musk unlike the bad companion is like a carrier of billows and ash. He will only make you dirty and smell bad.
- The predecessors said to be careful from sitting from two types of people: people of innovation and people of disobedience to Allah (سبحانه وتعالى).
- Hasan Al Basri (may Allah have mercy on him said) said don't sit with people of desires and don't argue with them. Either they will make you indulge in their desires or they will raise doubts in you.

- One of the predecessors said: Allah (سبحانه وتعالى) has angels seeking the circles of remembrance of Allah (سبحانه وتعالى) so see who you're sitting with because Allah (سبحانه وتعالى) will not look at you if you're with people of innovation because those who sit with people of innovation is a sign of hypocrisy.
- Sitting with people who disobey Allah (سبحانه وتعالى) will make you indulge in backbiting, etc.
- How many people did Allah (سبحانه وتعالى) guide and they relapsed because they sat with people of innovation and disobedience. May Allah (سبحانه وتعالى) protect us. Ameen.

(3) Saying salam when entering and leaving

- When entering and leaving the assembly, one should say 'salam', and if he's given a place let him sit, and when he stands up to leave, then let him say 'salam' because the first one is not more worthy than the last salam.

(4) Dislikeliness of making a person to get up from their place and making someone else to sit

- The person who comes first has more right to that place than someone who comes later. If you tell someone to get up so someone else can sit then you have transgressed against them.
- If you are seated and you get up to drink water or perform ablution and someone has taken your place, then you should ask for your place – this is manners.

- What if she got up willingly and offered a seat? Some scholars said this is fine but what did the Companions do? Ibn Umar (رضي الله عنه) entered an assembly and someone offered him a place willingly but he sat somewhere else. He said the Prophet (صلى الله عليه وسلم) forbade a person to get up and give up their place, rather spread out and make room for others. The scholars said maybe that person gave up their place out of shyness and preferring someone else is disliked. For example, you have 1000 dhs to go to umrah, either you go or your mother goes. The scholars said 'you should go and not your mother', why? Because you should prefer yourself in acts of worship. Or a son goes to the masjid earlier than his father and gets a space in the first row and the father has a space in the later row, the son should remain in the first row because there are more virtues to the first row.
- Some people put their prayer mats reserving their places, especially in the harem or during taraweeh. Ibn Taymiyah (may Allah have mercy on him) said: it is forbidden to reserve a place, especially in the masjid, because the first row needs to be completed, then the second, third, etc. And you hurt the people by jumping over others, whether in a masjid or study circles. So what should you do? Remove the prayer mat and sit in that place, but if you think your action will lead to a bigger problem then avoid it and the sin will be on the person.

(5) Make room for others when they come

Surah Al Mujadila 11: (يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ) (وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ) (O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up, rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.)

- When you're told to make place in the assemblies, then Allah (سبحانه و تعالی) will make room for you and He didn't say room in what, so it's open; In His mercy, in your grave, on the Day of Judgment.
- When it's said to rise up for people to pass then rise. What will happen? Doing this indicates your faith and knowledge and Allah (سبحانه و تعالی) will raise you in degrees in paradise. Sometimes in the harem, people are looking for a place, and they're sitting spread out. If they just sit upright, there would be a place. But people are stingy and are ignorant of this verse; they don't give room to the people.

(6) Not permissible to separate between two persons except with their permission

- There are gatherings where a person will squeeze himself between two people; this is not permissible. Because these two might have something common and they don't want to be separated. To come and sit between them is not good manners. It can only be done with permission.

(7) Sit where there is room

- When you enter, don't undertake difficulty to go in between people to get a place or to the first row. Sit where you find a place without distracting others. Hadith: (عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى) (الله عليه وسلم جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي): (Narrated Jabir ibn Samurah (رضي الله عنه): When we came to the Prophet (صلى الله عليه وسلم), each one would sit down where there was room.) - Sunan Abi Dawud 4825, Authenticated by Al Albani as Sahih

(8) Prohibition of talking privately while excluding the third person

- For example, there are three people in the assembly, two people should not talk privately excluding the third one because the shaitan is keen to raise doubts, suspicions and enmity in the hearts of the people. If there were four people, there is no harm in two talking together because there are two others who can talk together. Ibn 'Umar (رضي الله عنه) was together with Ibn Dinar and a man came to 'Ibn Umar (رضي الله عنه) wanting to talk to him secretly. Ibn 'Umar (رضي الله عنه) said 'wait'. They were in a market and he asked for a fourth man to join them, then he set aside for the man to talk to him, subhan Allah. This is the manners of the Companions. May Allah (سبحانه وتعالى) grant us good manners. Ameen.

(9) Forbidden to listen to the talk of people without their permission

- Some sisters come and have questions to the teacher and others are listening to them. Hadith: (عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ تَسَمَّعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ)

(كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْإِتُّكَ) (Ibn 'Abbas said, "Whoever listens to people's conversations when they do not want him to do so will have molten lead poured into his ears.) – Al Adab Al Mufrad Book 1, Hadith 1167. This is a major sin because there is punishment linked to this action. The restriction is if the person hates for others to listen. If a person is speaking so loudly then this is exempt. If she's talking and you're trying your best to hear then this is strictly forbidden.

(10) Sitting posture

- If you are sitting on the ground, you shouldn't put your left hand back and lean on it. This is forbidden seating, it's the way which people whom Allah (سبحانه وتعالى) has their wrath upon them, astaghfar Allah. You will find this especially after finishing the prayer while people are doing tasbeeh. Sitting with both hands to the back, or to the right is permissible, but not the left. Hadith: (قَالَ مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا جَالِسٌ هَكَذَا وَقَدْ وَضَعْتُ يَدَيَّ الْيُسْرَى خَلْفَ ظَهْرِي وَاتَّكَأْتُ عَلَى الْيَمِينِ) (Amr b. al-Sharid quoted his father al-Sharid b. Suwaid as saying: The Messenger of Allah (صلى الله عليه وسلم) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said: Are you sitting in the manner of those with whom Allah is angry?) - Sunan Abi Dawud 4848, Authenticated by Al Albani as Sahih
- It's not permissible to sit with part of you in the shade and part of you in the sun. Sometimes you might be in assembly outdoor and the sun is moving, it's part sun and part shade then immediately

move because that is the place of the shaitan. Hadith: (سَمِعَ أَبَا هُرَيْرَةَ،) يَقُولُ قَالَ أَبُو الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ " . وَقَالَ مَخَلَّدٌ " فِي الْفَيْءِ " . " (Narrated Abu Hurayrah (رضي الله عنه): AbulQasim (صلى الله عليه وسلم) said: When one of you is in the sun and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up.) – Sunan Abi Dawud 4821 , Authenticated by Al Albani as Sahih as a side note: no one is allowed to be nicknamed with Abu Al Qasim except the Prophet (صلى الله عليه وسلم).

(11) Prohibition of laughing too much

- We should not turn our assemblies full of jokes and laughing all the time because excessive laughing causes the death of the heart. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - " لَا تُكْثِرُوا الضَّحْكَ فَإِنَّ كَثْرَةَ) الضَّحْكِ تُمَيِّتُ الْقَلْبَ (It was narrated from Abu Hurairah that the Messenger of Allah (صلى الله عليه وسلم) said: "Do not laugh a lot, for laughing a lot deadens the heart.") – Sunan Ibn Majah Book 37, Hadith 4333 There's no harm to laugh a little but not excessively and all the time, turning the assembly into a joke, especially since we are talking about Allah (سبحانه وتعالى) and the Prophet (صلى الله عليه وسلم).

(12) Disliked to burp in the presence of the people

- Hadith: (عَنْ ابْنِ عُمَرَ، قَالَ تَجَسَّأَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " كُفَّ عَنَّا جُشَاءَكَ فَإِنَّ) (Yahya Al-Bakka' narrated from Ibn 'Umar who said: "A man belched in the presence of the Prophet (صلى الله عليه وسلم), so he said: 'Restrain your belching from us. For

indeed those who are filled most in the world will be the hungriest on the Day of Judgement." – At Tirmidhi Book 37, Hadith 2666 – This indicates the person is eating too much and living indulgently.

(13) Recommendable to end the assembly with supplication

- Allah (سبحانه وتعالى) will forgive him in what had happened in that assembly. It's good to memorize this dua when getting up from any assembly. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ جَلَسَ فِي) مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ (رضي الله عنه) (Abu Hurairah) (صلى الله عليه وسلم) narrated that: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting from that sitting of his:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

'Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You,

Subhānaka Allāhumma wa biḥamdika, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilaik

whatever occurred in that sitting would be forgiven to him." – Jami` at-Tirmidhi 3433

And in another hadith: (عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّهُ قَالَ كَلِمَاتٌ لَا يَتَكَلَّمُ بِهِنَّ أَحَدٌ) فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلَاثَ مَرَّاتٍ إِلَّا كُفِّرَ بِهِنَّ عَنْهُ وَلَا يَقُولُهُنَّ فِي مَجْلِسٍ خَيْرٍ وَمَجْلِسٍ ذِكْرٍ إِلَّا خُتِمَ لَهُ (بِهِنَّ عَلَيْهِ كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

(Narrated Abdullah ibn Amr ibn al-'As: There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You.) - Sunan Abi Dawud 4857, Authenticated by Al Albani as Sahih which means that good done in that assembly will be preserved for him, it will save him from destruction.

- Don't think when you backbite people in an assembly and say supplication then it will be expiated. It is only for vain talk. Backbiting is transgression and nothing will expiate the sin unless you go and ask forgiveness from the person. If they are not there, then make dua in goodness for them in their absence.
- This supplication can even be said even after the wudhu, prayer, or reciting the Qur'an.

Islamic Manners – Etiquette of Meeting People

(1) Desirable to shake hands when meeting people

Hadith: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ) (يَفْتَرِقَا " . (The Prophet (صلى الله عليه وسلم) said: Two Muslims will not meet and shake hands having their sins forgiven them before they

separate.) - Sunan Abi Dawud 5212, Authenticated by Al Albani as Sahih

- Shaking the hands is a desirable sunnah and the Companions of the Prophet (صلى الله عليه وسلم) used to do it. When you shake hands, you're affirming what you say with your tongue. When you say 'assalam alaykum', you're declaring peace and how do you affirm it? By shaking hands, subhan Allah.
- Some people get up after the prayer and shake the hands of the imam or the people next to them, is this legal or not? No. The Prophet (صلى الله عليه وسلم) or the Companions would not do this. It's not prescribed to shake hands after offering the obligatory prayers in congregation. It's considered innovation in the religion.
- If a person finishes the prayer and adhkaar and he's meeting someone after the prayer then it's fine.

(2) Woman shaking hands to men unlawful to them

Hadith: *تَقُولُ جِئْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ نُبَايَعُهُ فَقَالَ لَنَا " فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ إِنِّي لَا . (أَصَافِحُ النِّسَاءِ " .*
 "I came to the Prophet (صلى الله عليه وسلم) with some other women, to offer our pledge to him. He said to us: '(I accept your pledge) with regard to what you are able to do. But I do not shake hands with women.'" – Sunan Ibn Majah Book 24, Hadith 2984

- We need to be careful with the manner of shaking hands between men and women. The Prophet (صلى الله عليه وسلم) didn't touch the

hands of the woman and he's perfect, so what about men who have desires touching the hands of women? Subhan Allah.

(3) Do not remove the hand when shaking hands

Hadith: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ الَّذِي يَنْزِعُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ وَلَمْ يَرِ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْهِ (جَلِيسٍ لَهُ) ("When the Prophet (صلى الله عليه وسلم) would receive a man to shake hands with him, he would not remove his hand until he [the man] removed his, and he would not turn his face away from his face until the man turned and he would not be seen advancing his knees before one sitting with him.") – At Tirmidhi Book 37, Hadith 2678

- When the Prophet (صلى الله عليه وسلم) would receive a man, he would shake his hands and he would not remove it until the man removes it. And he would not turn his face away until the person turns his face away from him. And he would not be seen advancing his knees or putting his feet in front of another's face. This shows his great manners.
- If there is a situation where you are waiting to remove your hands and they are waiting to remove, the one who started the shaking of the hand should remove his hand first.

(4) Standing up to greet someone

There are three types of standing:

1. To stand up while the other person is sitting down: for example people are sitting at a table and people are standing to serve

them, this is not permissible. Hadith: (عَنْ جَابِرٍ، أَنَّهُ قَالَ اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ فَالْتَفَتَ إِلَيْنَا فَرَأَانَا قِيَامًا فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلَاتِهِ فُعُودًا فَلَمَّا سَلَّمَ قَالَ " إِنْ كُنْتُمْ أَنْفَا تَفْعَلُونَ فَعَلِ فَارِسَ وَالرُّومِ يَفُومُونَ عَلَى مُلُوكِهِمْ (وَهُمْ فُعُودٌ فَلَا تَفْعَلُوا انْتُمُوا بِأَيْمَتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا فُعُودًا " . (It was narrated that Jabir (رضي الله عنه) said: "The Messenger of Allah (صلى الله عليه وسلم) was ill, and we prayed behind him while he was sitting, and Abu Bakr (رضي الله عنه) repeated his takbirs so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When he said the salam he said: 'Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your Imams: If they pray standing then pray standing, and if they pray sitting then pray sitting.'") - Sunan an-Nasa'i 1200

- If the imam prays standing then stand and if the imam prays sitting then pray sitting.
 - If someone is standing as a guard for the other person then this is permissible.
2. To stand up for someone who enters, receive them, shake hands with them and entertain them, this is permissible and is good manners. When guests come to your home, you should get up and receive them, seat them, and shake hands with them; all of this is good manners. When Ikrimah bin Abu Jahl accepted Islam, the Prophet (صلى الله عليه وسلم) got up and embraced him.

3. To stand up without receiving a person or shaking hands: for example, when the teacher enters, the people get up and then sit, this is disliked, because it's a kind of honoring and magnifying the person. Ibn Taymiyah said if it's the people's custom to stand up and they feel bad that you're not respecting them and may be offended, then in this case you can get up. Anas (رضي الله عنه) said we loved the Prophet (صلى الله عليه وسلم) so much but we never got up when we saw him because he disliked that. As a student of knowledge, don't get up from your seat when the teacher enters.

(5) Kissing in greetings

Hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ مِمَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ قَالَ ") (Narrated Anas bin Malik (رضي الله عنه): that a man said: "O Messenger of Allah (صلى الله عليه وسلم)! When a man among us meets his brother or his friend should he bow to him?" He said: "No." The man continued: "Should he embrace him and kiss him?" He said: "No." He said: "Should he take his hand and shake it?" He said: "Yes.") - Jami` at-Tirmidhi 2728

- When seeing people regularly, then don't kiss them when greeting, but when seeing someone whom you haven't seen from a long time then to embrace is fine, but not kiss.

it's permissible of parents to kiss their children, we're not talking about this matter, but between friends. It's not haram to kiss each other if it's

the habit of the people, but it's not sunnah. And to embrace each other if someone was travelling or absent for a long time period of time.

(6) Kissing the hand and forehead

- Some scholars said it's permissible, but not everyone except the prominent scholars. Some scholars said it's not permissible and they called kissing the hand a 'minor prostration', subhan Allah. And it's not permissible at all for someone to extend their hand for others to kiss, subhan Allah.

(7) Bending or bowing

- It's not permissible to bow or bend our heads for the people, bowing is only for Allah (سبحانه وتعالى). Hadith: (قَالَ لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ سَجَدَ) لِلنَّبِيِّ - صلى الله عليه وسلم - قَالَ " مَا هَذَا يَا مُعَاذُ " . قَالَ أَنْبَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لِأَسَاقِفَتِهِمْ وَبَطَارِقَتِهِمْ فَوَدِدْتُ فِي نَفْسِي أَنْ نَفْعَلَ ذَلِكَ بِكَ . فَقَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " فَلَا تَفْعَلُوا فَإِنِّي لَوِ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِغَيْرِ اللَّهِ لِأَمْرَتِ الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ (حَقٌّ رَبِّهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا وَلَوْ سَأَلَهَا نَفْسَهَا وَهِيَ عَلَى قَتَبٍ لَمْ تَمْنَعُهُ " . (It was narrated that: Abdullah bin Abu Awfa said "When Muadh bin Jabal came from Sham, he prostrated to the Prophet who said: 'What is this, O Muadh?' He said: 'I went to Sham and saw them prostrating to their bishops and patricians and I wanted to do that for you.' The messenger of Allah said: 'Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands.) – Sunan Ibn Majah Book 9, Hadith 1926

- Question regarding menses: 'What is the ruling of brownish discharge before the menses?' If the brownish discharge starts two or three days before the period and it's continuous, then that discharge is considered menses. But if it's discontinuous and it stops for half a day, then this is not considered menses, and you can pray and fast. You just renew your wudhu until your period begins.

May Allah (سبحانه وتعالى) increase us in faith and knowledge and help us apply what we learned. Ameen.

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